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The Gospel Light

COMPILED BY GUSSIE LAMBERT

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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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## Entering The Church

GUSSIE LAMBERT

When a great opportunity is presented there is always a great decision to make. Many times we would be more zealous in making the decision if we were aware of the vast greatness of the opportunity. In temporal things we cannot always know this. If we are in business and a proposition is presented that looks like an improvement we may wonder: Will the advancement be permanent or should I stay where I am. Will I be able to meet the greater responsibilities that greater opportunities always incur? Will the outgoing tide of a world wide depression destroy my life's savings? Will this change in my business make me happy or unhappy? What should I do about this opportunity?

My decision may depend on three things, wisdom, courage and time. While all three of these are involved in a wise decision a lack of any one may deprive me of all that has been offered. Many chances for success have failed because we had not the wisdom to see what was involved. Many a chance has failed because men were afraid of what might happen, they lacked courage to make a sacrifice, they were afraid of a change. But just as many opportunities have failed because we did not accept them in time. If on such occasions a dear friend could come along, one who has made such decisions, one who has had just such experiences, and say "Go ahead," it would help us greatly in making the step. In other words if we could always know that we had everything to gain and nothing to lose we would seize the chance.

It is this kind of an iron-clad and guaranteed opportunity that the church always presents. If in kindness you can be shown how really great the opportunity is that the church presents I believe that you want to accept it. At every service the invitation of Jesus Christ is presented to you. When the invitation song is sung resounding from grateful hearts it is an effort to get you to see what grace, what love, what blessings are in the words of Jesus when he says, "Come unto me all ye that labor and are heavy laden and I will give you rest." This is always an

invitation to enter the church and you cannot accept this invitation without entering the church.

Possibly this raises the question in your mind, "Why should I enter the church?" No doubt you have heard the careless expression "The church won't save you." The expression itself shows that the person who makes it does not know what the church really is. Some people think that you cannot be a member of the church without being a member of a denomination. But the truth is you cannot be a member of a denomination and at the same time be a member of the Lord's church. An understanding of what the church is will clarify this. The word church comes from the Greek word "Ekklesia" which means the called out. The Bible tells us what we are called out of, "who hath called you out of darkness into his marvelous light" (1 Peter 1:9). Now since the church is that people that has been called out of darkness into light, or one can be saved without being called out of the world into the service of Christ, for that is what the church is. It is God's called out people.

On the day of Pentecost when people heard Peter preach they received his word, were baptized and there were added to them about 3,000 souls. In Acts 2:47 we read, that the Lord added to the church daily those that were being saved. In New Testament times when people were called out of the world, or saved, they were added to the church, or to that group that had already been thus called out. When one comes preaching that you do not need to be a member of the church to be saved he is just preaching that you do not need to be called out of the world to be saved. If he is preaching a message that will not make you a member of the church he is preaching a message that will not call you out of the world of sin.

Now why should I want to enter the church. Since the church is God's called out people then the question can just as logically be stated in these words: "Why should I want to be one of God's saved people?" The answer is obvious. It is in the church that I am reconciled

to my God. Are you at variance with your God? If our Lord should come today would he welcome you into mansions of glory? If not then you need to be reconciled to God. Hear the apostle as he says, "And that he might reconcile both unto God in one body" (Eph. 2:16). There is but one body (Eph. 4:4), and this body is the church (Col. 1:18).

I should enter the church because it is in the church that I have peace of mind. "And let the peace of God rule in your hearts to the which also ye are called in one body" (Col. 3:15). Christians are to have the peace of God in their hearts for to this end they are called but notice that we are called to this in the one body which is the church. Does God's peace reign in your heart today or does the thought of eternity cause doubt and fear in your mind? Do the storms of life bring anxious nights upon your pillow? Only the Christian can sing, "When peace like a river attendeth my way, when sorrows like sea billows roll, whatever my lot thou hast taught me to say, it is well, it is well with my soul."

I should enter the church because it abides. The gates of hell could not prevail against Christ building the church and to those in the church Paul said, "Wherefore seeing we have received a kingdom that cannot be moved let us have grace whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). The Devil crucified our Savior to prevent the erection of the church but his plans failed. Paganism turned its hand of opposition upon the walls of Zion but the blood of the saints became the seed of the kingdom, so to speak, and Christianity spread everywhere. Catholicism arose fully armed and fully determined to change the center of authority in religion and to destroy the word of God from the earth. From the musty halls of the Vatican decrees were issued to make pope supreme and the whole world his slaves. But Jesus said, "Though heaven and earth pass away yet my word shall not pass away" (Matt. 24:35). The incorruptible word of God permeated the lives of men. The imperfect lines of this aggression were pierced by the sword of the Spirit, Rome's world power was lost and the church marched on. Emperors fail, governments fall, boundaries of kingdoms move, centuries pass and millenniums roll on but the church re-

mains unchanged and unchangeable. If you want to be a member of an institution that is world wide in its mission, indestructible in its nature and eternal in its blessings then come into the church. Do you desire security in times of distress? Then to those in the church God hath Said, "I will not suffer you to be tempted above that ye are able to bear."

If you are interested in these eternal things then perhaps the question is rising in your mind, "How shall I enter the church?" Let us fix firmly in our minds the most important thing, "Lord not my will but thine be done." Then it will be easy for us to accept the Lord's way. Come with faith in your heart (John 20:30, 31). Repent of your sins (Acts 17:30). Confess Christ before men (Matt. 10:32; Rom. 10:9). Then be baptized into Christ (Gal. 3:27). When you do this the Lord will forgive your sins and add you to his church.

One other question is important, what is expected of me when I enter the church? Into whatever organization you go you will be liable for certain responsibilities. The government expects you to pay taxes, serve on the jury, live by the laws, defend the constitution, etc. An insurance company writes into its by-laws certain things to be expected of the policy holder. There are things

one must do and things one must not do. Just so in the church, there are certain things expected. To the Ephesians Paul said, "Therefore as the church is subject unto Christ" (Eph. 5:22). The church must be subject unto Christ but it cannot be unless the members are subject unto him. To Hebrew Christians this counsel was given, "Let us consider one another to provoke unto love and good works." We must consider others, brotherly love is an indispensable virtue in going to heaven. This will prevent jealousy, selfishness, pride. Then we must be present at the services of the church. In Hebrews 10:25 the apostle forbids our being absent. This was God's way of saying that we must worship him in prayer and song, that we must commune with him in the Lord's Supper, that we must present and offering to him. We are expected to do our part as a member of the body (Rom. 12:4-8).

All of this is very nice and I am sure that you intend to enter the church some time but will you make your intention good NOW. Are you willing to face God in the judgment on the decision that you have already made? If you knew this would be the last day and opportunity to enter the church would your decision be just what it is now? Do not put it off until tomorrow.

Christ bless the bread, see him break it and give it to his disciples with the statement: "Take eat, this is my body." And then the cup, having given thanks for it, he gave to them with the words: "Drink ye all of it. For this is my blood of the new Testament, which is shed for many for the remission of sins." A hymn is sung and the little company repairs to the Garden of Gethsemane.

Let's look in on this on Gethsemane—the garden of sorrows, of decision and of prayer. The old olive trees look down in pity on the lonely man bowed down beneath their spreading boughs. Our hearts are touched by the cry, "Father, if it be possible, let this cup pass from me." And then, "Thy will be done." Weak as a man, he pleads that the cup of shame—a death on the cross may be spared him. Yet, his love for man was such that he was willing to go to the cross for him.

We leave the Garden of Gethsemane with the Master. We see with him the torch light procession that comes out from the city of Jerusalem. Judas Iscariot leads it. He rushes forward and plants a kiss upon the brow of the Lord. He speaks the words, "Hail, Master." The Son of God is betrayed with a token of love—a kiss.

We go with the mob to the house of the high priest. All through the long night, a trial of cruel mockery is staged against the Son of heaven. Early next morning, still in company with the enemies of Jesus, we arrive at the court of Pontius Pilate. There the trial of cruel mockery continues.

Let us take a seat in the Roman court room and listen to the proceedings. We hear many accusations and no proof offered against Jesus. We hear Pilate question him, yet no answer comes from his pallid lips. We think of the words of the prophet Isaiah, "He was led as a sheep to the slaughter, and as a lamb before her shearers is dumb, so opened he not his mouth. In his humiliation his judgment is taken away, and who shall declare his generation, for his life was taken from the earth?" (Isaiah 53rd chapter).

We hear the verdict of the Roman court announced by Pilate himself. He

## Christ Our Wonderful Redeemer

GEO. B. CURTIS

(Number 3)

Radio Sermon Over KSIL Silver City, New Mexico, December 15, 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. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7).

I have spoken to you in two former sermons about the Wonderful Redeemer. I have told you of his wonderful pre-existent state, of his wonderful role in prophecy, of his wonderful birth, of his wonderful life, and this morning I shall speak to you concerning his wonderful death.

It may seem strange to speak of the death of this Wonderful Redeemer while the world is astir to honor his birth. It is always appropriate to tell the story of the cross. In that death there is resident the formula of life. This Calvary scene is the most tragic of all of earth's scenes; and yet viewed in the retrospect is the earth's most joyous.

I'd like to transport you this morning by the magic carpet of faith back in the point of time to the year A. D. 33; and in place, to the ancient city of Jerusalem. The celebration of the feast of the Passover, the holy day dearest to the heart of the Israelite, is at its height. This old city of kings is crowded to its utmost. Jews out of every nation under heaven are assembled there to kill the paschal lamb and to eat thereof in memory of the time when the angel of God came down and slew the first born of the Egyptians, and the children of Israel were delivered from Egyptian bondage. The time has come when the Lamb of God, our Passover, is to be slain. The means of delivery from the bondage of sin is about to be perfected.

A little company has wended its way out of Galilee. The center of this company is the son of man. He comes to eat the Passover, and himself to become the blood offering for the sins of all the world—indeed our Paschal Lamb.

First we shall visit this upper chamber where is gathered the apostles and friends of the Lord. We see him reclining around the table with the Twelve. We hear his sorrowful announcement that one of them is to betray him. We watch while Judas takes a hasty departure. For thirty pieces of silver he is to deliver the Savior into the hands of his enemies. We hear

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says, "I find no fault with the man." Then a great outcry comes from the lips of the Jews, "Away with this man. Crucify him, crucify him!" Again Pilate asks, "Why, what evil hath he done?" Louder and still louder grow the shouts of the high priest and the multitude of the Jews for his blood. "And the voices of them and of the chief priests prevailed." (Luke 23:23) "And Pilate gave sentence that it should be as they required." (Luke 23:24).

One of the most tragic pictures that my imagination has ever been asked to look upon is opened with the words of Pilate; "Behold the man." Let us obey Pilate's injunction and look on him. His face is lined with sorrow: for he was a man "of sorrows and acquainted with grief." A long purple robe, indicative of kingly authority, is draped about his shoulders. These shoulders and his bare back have just felt the sting of the cruel Roman lash. Blood trickles down and exudes through the robe of scarlet, tingeing it yet brighter with the crimson tide from his veins freely flowing. "Behold the man!" Yes, look on him again. Not only does he wear the color of kings, he also wears a crown. And, what a crown! Cruel thorns tear and rend his pure brow. Crowned with thorns and wearing a purple robe he stands before his murderers. "Behold the man!"

Into the hands of the mob he is now delivered. The rough Roman soldiery take him in hand and lead him into the Praetorium. Let's follow him there. The purple robe is again placed upon him. The crown of thorns is pressed down upon his brow. A reed is placed in his hand, indicating a sceptre of a king. In mock obeisance they bend their knees before him, saluting him with the words, "Hail, king of the Jews!" The reed is now snatched from his hand, used as a cudgel, and its cruel blows falls sickeningly upon his innocent head. He is spit upon and buffeted and mocked. Every insult, injury and abuse that human ingenuity could devise was heaped upon him. The robe of purple is now taken off him. His own garments are placed upon him. He is led away to be crucified. Upon his bruised and beaten shoulders he bears the heavy wooden cross. He now walks the "via dolorosa", the road of sorrows.

Let us travel this "way of sorrows" for a moment this morning with him. The rabble gather quickly. From every narrow street, every alley way, and every door crowd a curious populace until a great multitude follows in the wake of the suffering Nazarene. Slowly and painfully the Son of God plods toward the hill of Golgotha. The load is almost greater than he can bear. Look! He stumbles beneath the load. No longer will his weakened body bear the burden. The cross is laid upon the shoulders of another—Simon the Cyrenian. A rough hand forces the Lord to his feet again, and the way to the cross proceeds.

At last we come to the place of the skull, the brow of Golgotha, the hill of Calvary. There the procession stops. The cross is laid down. The yielding form of the Lord is stretched upon it. We see one soldier as he holds the hands of the Lord against the cross-beam of wood. We hear the dull blows of the hammer wielded by another soldier as he drives the nails through those hands. Then his feet are placed against the upright beam of the cross, and again the hammer is heard as the nails are driven through his feet. The cross is then lifted up. In shame and nakedness the Son of God hangs upon the cross.

In Matthew 27:36 we find the statement, "And sitting down, they watched him there." We shall take our seat by the side of the cross this morning and watch the tragic scenes as they come and go. The first scene that greets our eyes is a dice game in full swing just off the foot of the cross. The soldiers roll their dice for the prize of his vesture, his cloak. Our minds go back to the prophecy that stated, "They parted my garments among them, and upon my vesture they did cast lots."

We take our eyes from the central cross for a moment and look upon a victim at each side of Jesus. A thief writhes in the throes of death upon either cross. We hear one of them jeer at the Christ. We hear the other say, "When thou comest into thy kingdom, Lord, remember me," and Jesus' reply, "Today shalt thou be with me in Paradise."

The ranks of the rabble break. Through the gap there comes the very cream of Judaism, the elite of Jewish society. They are the chief priests, the scribes and the elders. We hear their cruel mockery couched in these words: "Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross."

The hour is high noon. Our vision begins to fail us. We look in alarm at the sky. Not a cloud in all the heavens can be seen. Yet darkness settles down on the face of the land. The spires in the city grow indistinct. The Judean hills fade from sight. Darkness, stygian in its proportion, prevails. The sun refuses to witness the cruel spectacle of the cross. It refuses to see its maker die.

A rumble and a roar is heard. The earth sets up a violent tremble. It reels to and fro like a drunken man. The rocks are rent. The veil in the temple is rent in twain from top to bottom. Graves are open and the dead come forth.

Great men had come and gone. The Pharaohs of Egypt, the kings of Babylon, Media and Persia, of Greece and Rome and gone the way of all flesh. Yet when they came down to the hour and article of death heaven had taken no cognizance of their death. Yet, when the son of the Nazarene carpenter hangs upon a felon's tree, all

nature rebels. Amid rending rocks, bursting tombs, darkening sun and bloody moon he dies.

Hark! There's a piercing cry from the cross. The voice is loud and penetrating. We tremble as it reverberates from hill to hill and valley to valley. Hear it: 'Eli, Eli, lamasabachthani?' But what can it mean? With dying breath he asks, "My God, My God, Why has thou forsaken me?"

I do not know why he should die alone. I do not know why no loving hand could hold the cooling draught of water to his lips to quench his dying thirst. I do not know why the heavenly Father must turn His back upon His Son as he dies for the sins of the world. But his friends stood afar off; the face of the Father was turned from him; and he died with the cry upon his lips, "My God, My God, Why hast thou forsaken me?"

We watch now as his head droops limply to his breast. We catch the faintly whispered words, "Father, into thy hands I commend my Spirit." Then fainter still comes his last words, "It is finished."

Limply now hangs his body from the cross. No longer does the tortured nerves tear at the nails that bind. The death dews have now gathered upon his torn brow. The Roman soldier approaches with his spear. Deeply he thrusts this spear into the side of the Lord. "Forthwith came blood and water." Blood flowed down from his side. The crimson flow mingled with the sands of Palestine for the sins of the world. The price, the terrible price, of your redemption was paid there. Friends, Have you profited by this sacrifice?

"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."

## TRUTHS IN SHORT

TOMMY McCLURE

A church that won't work is on the debit side as far as good is concerned.

\* \* \*

It is queer that some people can be on time to work by 7:00 o'clock every morning, but are always late to worship which doesn't start until 9:45 or 10:00.

\* \* \*

When there are 150 present on Sunday morning and only 75 on Sunday night, it makes me to wonder where the other 75 are "at" !!!

\* \* \*

If it is good to attend services on Sunday morning, it must be good to attend on Sunday night. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

\* \* \*

When one makes a thousand dollars in a deal on Monday and the contribution doesn't increase the next Sunday something is wrong. Someone is not giving as he has been prospered!!!

# Modern Religious Error Refuted

LINDSAY A. ALLEN

The second chapter of Acts is one of the most marvelous portions of God's word. The more we read and study it, the more we become aware of its great significance and importance. This chapter marks the beginning of the church or kingdom of God and remission of sins in the name of Christ. Many of the prophecies of the Old Testament find their fulfillment when the gospel is first preached in its fulness and completeness. Not only do the things in this chapter look back to Old Testament prophecies, there is also a forward look, for many of the modern errors in religion are contemplated and refuted in this chapter. It is evident that mere human minds could not have foreseen such errors and set down truths that would refute them, for such errors did not then exist. This alone should be sufficient to satisfy the curious and doubtful mind regarding the inspiration of the scriptures. It is the purpose of this article to point out some of these errors in religion and then show how such errors are refuted by the Holy Spirit in this chapter.

## Direct Operation of The Holy Spirit

The theory of the direct operation of the Holy Spirit on the heart of the sinner is one of the oldest of modern errors in religion and has become one of the corner stones in the great structure of denominationalism. This theory states that, in order to convert or turn the sinner to God, the Holy Spirit must come to him directly and miraculously. Without this direct operation of the Holy Spirit, the sinner is unable to receive the gospel. But, do the scriptures so teach? Turning now to the second chapter of Acts, we learn that 3,000 obeyed the gospel and received remission of their sins. (Verses 38-41) Did the Holy Spirit operate on these people directly?

It is maintained by the supporters of this theory that all those who were converted on this occasion received the outpouring of the Holy Spirit in order to their conversion. Hence, we ask, who received the baptism of the Holy Spirit? The one-hundred and twenty? The three thousand? or the twelve apostles? For an answer, we read Acts 1:26; 2:1-4. "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, They (apostles) were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled all the house where they (apostles) were sitting. And there appeared unto them (apostles) tongues parting asunder, like as of fire, and it sat upon each one of them (apostles). And they (apostles) were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them (apostles) utterance." The reader will readily see that the subject of the pronouns "they" and "them" is "apostles" in verse 26 of chapter one. Hence, no one received the Holy Spirit but the twelve. But that is not all, for "when this sound was heard, the multitude came together" (v. 6) The multitude was not present with the apostles when they received the Holy Spirit for they "came together" upon hearing the sound. Conviction came to those converted through the inspired word spoken by Peter and the rest of the apostles. Notice these statements: "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.... Ye men of Israel hear these words.... Now when they heard this they were pricked in their heart.... They

then that received his word were baptized" (vs. 4, 22, 37, 41). Thus, those convicted on this occasion, were convicted and converted by the Holy Spirit through the medium of the spoken word. They were not convicted until the word was preached and were not saved from their past sins until they had obeyed the spoken word. (v. 38) The gospel is God's power to save. (Rom. 1:16) But the gospel cannot exert its saving power until it is preached, heard, received and obeyed. The Holy Spirit convicts and converts the sinner, not directly, but through the gospel of Christ.

## Justification By Faith Alone

The theory of justification by faith alone is one of the most popular in religion today. It has become the very foundation of denominationalism. The cry of the modern religionists is salvation "the very moment you believe." But does the Bible teach that one is saved by faith only? Again, we turn to the second chapter of Acts. Peter preaches the gospel. (vs. 22-36) As a result of his preaching "they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do?" The very language here shows that these who thus cried were believers. This is certainly not the language of infidels. If these people were saved by faith alone or faith only, they were saved when they thus cried out. Yet they asked what to do in order to be saved. Notice, now, the inspired answer given by Peter: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (v. 38) If faith alone saves, then the answer of Peter is without meaning. But these believers were told to do something in addition to believing. They (believers) were commanded to "repent and be baptized for the remission of sins." Faith saves when it obeys. "He that believeth and is baptized shall be saved" (Mark 16:16).

## Join The Church Of Your Choice

Another popular religious error today is to "get saved" and then join the church of your choice. The idea in this theory is that God has any number of churches and after one is saved, he may select the church that suits him best. Such an idea separates salvation and church membership. Again, we ask, does the Bible teach us to join the church of our choice? "They then that received his word were baptized, and there was added unto them in that day about three thousand souls." (v. 41). We notice that those baptized were those who received the word. Those baptized were added. They did not join. Again, "...and the Lord added to the church daily such as should be saved." (v. 47) Let us notice carefully what we have here: (1) "The Lord added." These are the Lord's additions. Those added must be added by the Lord. Since the Lord adds, one cannot join. (2) "To the church." The Lord added to THE church—not a church or some church. The definite article excludes the idea of choice. Jesus has but one church (Matt. 16:18), and where there is but one, there can be no choice. (3) "Such as should be saved." The Lord added the saved to the church. He adds no other; he fails to add none who are saved. There are no saved out of the church; the Lord adds them to the church. "He that believeth and is baptized shall be saved." One is saved when he obeys the gospel. God adds them to his church. The idea of joining the church is foreign to the New Testament. No inspired preacher every asked anyone to join the church of his choice.

## Voted Into The Church

Another popular error in religion today is that one

is voted into membership into the church. Before he is permitted to have membership, he must tell an experience of grace and then be accepted or rejected by a popular vote of the church. No such procedure is even hinted at in the New Testament. The church has no voice in the matter. To put the matter to a popular vote is to completely set aside the will of God. The Lord adds the saved to the church. Those who practice the receiving of members by the vote of the majority are following the doctrines and commandments of men.

#### Foreordination and Predestination

This theory in religion states that every person born into the world is predestined to eternal life or to eternal damnation. Such predestination took place before the foundation of the world, without man's knowledge, choice or consent. This number of saved and lost is so fixed and determined it can neither be increased or diminished by one. We are predestinated to eternal damnation or salvation regardless of what we might do or how we might live in this life. According to this theory, man has no part in his salvation. If such an idea is taught in the Bible, surely we can find it in the first case of conversion under the New Covenant. Turning again to the second chapter of Acts, we read: "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." (v. 37) These people evidently had never heard of the doctrine of predestination as taught today. "And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin . . ." (v. 38) "And with many other words he exhorted and testified, saying, save yourselves from this crooked generation." (v. 40) "Save yourselves" shows that they had a part in their own salvation. They were to "save themselves" in the sense of complying with the terms of pardon as set forth by Peter and the other apostles. A drowning man who catches hold of a rope offered him, saves himself in the sense that he appropriates the salvation offered him. God offers salvation on easy terms. Man accepts the salvation offered.

#### Praying For Pardon

It is a common practice by modern religionists to encourage sinners to pray for salvation. Does the Bible teach that sinners are saved by prayer? The chapter under consideration fails to reveal such a practice. Instead of commanding these people to pray for pardon, they were told what to DO. They were not told to pray. Prayer is for the child of God and not for the alien sinner. Why substitute prayer for obedience to the gospel? Saul of Tarsus (Acts 22:16) was told to stop praying and be baptized and wash away his sins.

#### Baptism Is Nonessential to Salvation

This is, perhaps, one of the most popular and widely accepted ideas in the religious world today. Everywhere we hear the cry that baptism has no connection with salvation; that one is saved before and apart from baptism. Yet strange as this may seem, practically every religious body in the world practices something that they call baptism. But, does the Bible teach that baptism is non-essential to salvation? What does the second chapter of Acts teach? "Repent and be baptized . . . for (unto) the remission of sin . . ." (v. 38) Both repentance and baptism are connected with the conjunction "and." Hence, whatever repentance is for, baptism is for. If one is baptized because he is already saved, then he repents because he is already saved! Who would be willing to say that one

repents of his sins because he is already saved! Jesus placed salvation after both faith and baptism when he said: "He that believeth and is baptized shall be saved." To say that one is saved before he obeys the Lord in baptism, is to reverse God's order. Here is God's order: (1) Faith—belief; (2) Repentance; (3) Baptism; (4) Salvation or remission of sins. The penitent believer is saved WHEN he obeys the Lord in baptism. No one is promised salvation this side of baptism.

#### Division Among Religious People

Division among professed believers in Christ is sanctioned and even praised by denominationalists today. Men have been heard to thank God for the great number of churches, and to encourage people to join the church of their choice. Again, we ask, what does the Bible teach? "And day by day, continuing stedfastly with one accord in the temple, and breaking bread from house to house they ate their food with gladness and singleness of heart." (v. 46) What an indictment against denominationalism and division among religious people. "And the multitude of them that believed were of one heart and soul . . ." No division here among those who believed and accepted the gospel. (Acts 4:32) Those who favor and promote division in religion must look elsewhere than the New Testament for any consolation or comfort. The word of God, in every place and in every age, has condemned division and encouraged unity. Those who seek to please God today will strive to "keep the unity of the Spirit in the bond of peace." (Eph. 4:3) Dear reader, will you not read carefully the second chapter of Acts and then examine your own religious practice. If your practice in religion is out of harmony with the things revealed therein, will you not seek to conform your life in keeping with the will of God? IN THE EVANGELIST, SHEFFIELD, ALA.

#### AN HONEST MAN (? ?)

The following is a condensation of a letter, reportedly published several years ago by a Flagstaff saloon-keeper.

#### "FRIENDS AND NEIGHBORS:

"I am grateful for all past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support.

"I can confidently recommend my whiskies to incite riot, robbery, and bloodshed. They will multiply fatal accidents, and incurable diseases, diminish your comforts, increase your expenses, and shorten life. I will train your sons in infidelity, dissipation, lewdness, and other vices. I will thus 'accommodate the public'; it may be at the cost of my never-dying soul, but I have a family to support—the business pays—and the public encourages it.

"I know the Bible says, 'Thou shalt not kill,' 'No drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better, but I want an easy living, and have resolved to fatten on the ruin of my species.

"I shall therefore carry on my business with energy and zest. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawnshops, the poor house, the police courts, hospitals, penitentiaries, and gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. ALLOW ME TO INFORM YOU THAT YOU ARE FOOLS, AND I AM

AN HONEST SALOON-KEEPER."

# The Religious Census

M. NORVEL YOUNG

In 1906 Brother J. W. Shepherd on the Gospel Advocate Staff in Nashville, Tennessee, undertook to give a census report to the United States Bureau of the Census at Washington, D. C. This was the first time that a report of the churches of Christ as separate from the Disciples or Christian churches was given. At that time, with the persuasion of David Lipscomb and others through the various religious papers, a total of 2,649 churches reported a total of 159,658 members. These churches reported that 1,974 church buildings were owned by the brethren and they were estimated to be worth \$2,555,372.00. That amount divided by the number of churches represented averages \$1,302.00 per church building. One hundred and ninety-three churches reported that they were in debt to the total amount of \$76,208.00. In that year the report showed that 1,225 of the churches reported had Sunday morning Bible Schools and these schools had 56,086 students enrolled.

By 1916 Brother Shepherd was able to get a better report from the churches and obviously the church had grown. A total of 5,570 congregations reported a total membership of 317,937 owning 4,342 church houses which were estimated to be worth \$5,644,096.00. Two thousand and one hundred and sixty-eight churches reported that they were spending annually \$679,191.00, of which \$106,449.00 was spent for mission work at home and abroad and for relief. In that year 3,408 churches reported that they had Sunday Schools with a total of 167,809 students.

In 1926 Brother Shepherd again took on the arduous task of collecting the information for the government and this time 6,226 churches reported a total of 433,714 members who owned 5,127 church buildings estimated to be worth \$16,402,158.00. However, 586 churches reported that they had a total debt of \$1,511,547.00. The churches estimated their expenditures at a considerably higher figure than that of 1916, a total of \$3,961,310.00, of which \$596,343.00 was spent for mission work and relief. This raised the average expenditure per church to \$633.00 instead of \$313.00 for 1916. Also in this year 4,403 congregations reported that they had 274,571 students in Sunday school.

The depression came and apparently it must have affected the responsiveness of the brotherhood for in 1936 when Brother Leslie G. Thomas took the mantle of this responsibility from Brother Shepherd, who was no longer physically able to do it, the report of the brethren showed a decided decrease. Only 3,815 churches reported a total of 309,551 members who owned 3,029 church buildings estimated to be worth \$10,717,977.00. (The only part

of this report which is understandable is the fact that the value of church buildings decreased in these lean years.) These churches reported an annual expenditure of \$2,274,432.00, of which \$117,878.00 was spent on home mission work and \$43,545.00 on foreign mission work. The average expenditure for the churches reported did keep pace with that of 1926. It was \$644.00. Only 2,935 churches reported that they had Sunday schools and these schools had 191,150 students.

Another ten years has rolled swiftly by. The United States Government is ready to take another religious census. The officials will call upon us as law-abiding citizens to cooperate in the filling in of forms to give such information as that given above. For several years some of us have been looking forward to the time when a true picture of the growth of the churches of Christ in this country can be taken and presented to the brotherhood and to the world. A number of books in the religious world have noticed the decrease, the sharp decrease so they call it, of the churches of Christ in America. The government has allotted chaplaincies on the basis of the 1936 census. Radio time has been allotted in some instances according to the number of members a religious body may have in the census. All of this data is collated and published by the Department of Commerce and every up-to-date library in the country has the volumes which give this picture. The time has come to correct our mistake of indifference in 1936. We are on the march and we need the encouragement and the opportunities which a good census report will afford.

The Broadway Church of Christ in Lubbock, Texas, has agreed to take the supervision of this task in order that we may see that it is done as thoroughly and accurately as possible. Brethren Shepherd and Thomas have both testified that it is too much of an obligation to impose upon one individual. Although the government furnishes the forms and the mailing privilege there is need of additional secretarial help if the job is to be well done. The elders of the Broadway congregation believe that the logical way for us to handle the matter is for one congregation to assume the responsibility and see that sufficient aid is given those who do the actual work. A few congregations have agreed to assist in furnishing some secretarial help. Brother Thomas has relinquished the arduous and heavy task to this congregation.

The elders are asking for the full cooperation of faithful brethren throughout the land. They know that the job cannot be done with just a few working at it. It is our duty to cooperate with the powers that be when we can conscientiously do so. It is an opportunity to assist those who want permission from the government to do foreign mission work on a large scale.

As we call upon you will you assist in every way possible? Further detailed notices will be given as the forms are sent out within the next three months. In the mean time let us hear from you if you know of some way in which you can assist.

Too many churches are interested in raising large "building funds" and are letting sinners go to hell.

\* \* \*

If people don't want me to step on their toes in my preaching, they had better keep them out of my way, for I will "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—Tommy McClure.

## Notes - Reports

Robert L. Allen, Box 456, Eunice, New Mexico, December 28: I came to New Mexico from Oklahoma in the year 1921. There were few churches of Christ in this State at that time, now there are many and in almost all parts of the state; and there are many busy churches and preachers. I have assisted in many meetings in New Mexico, Oklahoma, Texas and Arkansas since moving out here. I have promised to assist the brethren at Balmorea, Texas some time this winter. I have conducted protracted meetings in Arkansas for many years. I have not missed coming to Arkansas for meeting work in about nine years. I assisted the Brethren at the Blue Buyou Church near Nashville last August. Six were added by baptism and some good done otherwise. I am to begin a meeting at Nathan, north of Nashville, Saturday evening before the fourth Lord's Day in August 1947. I will have all of September for meetings. Would prefer to hold them in Arkansas, Eastern Oklahoma or in East Texas to save transportation.

### To Debate Judgment Question

My second debate with Thomas L. Conner, advocate of the theory of no judgment after death, will begin on Tuesday night, January 14, and continue four nights. The first two nights I will affirm that there is a judgment for man after death. The last two nights Conner will affirm that all judgment for man occurs during his lifetime. The propositions will be the same that we discussed in 1945 at Boynton, near Leachville, Arkansas. But the forthcoming debate will be held at Bone Camp, near Senath, Missouri. This second debate is made necessary by the continued agitation of this heresy in the Bone Camp congregation.—W. Curtis Porter, Monette, Arkansas.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: The brethren here have

given me enough time off from the local work for four or five meetings during 1947. I cannot do any meeting work until after the school term as I am teaching a Bible class in the high school. But if I can assist any congregation between the 16th of June and the first of September in a gospel meeting I will be glad to do so. I can be contacted at the above address. The work here has a bright outlook for 1947.

Tice Elkins, Box 31, Alamogordo, New Mexico, December 19: I trip to El Paso yesterday to Specialists Homan Bros., revealed the discouraging facts that my left lung is in worst condition of many years, and that I must cease from all work except the very lightest sort. I write this to inform all churches and brethren who have invited me and who have my promise for meetings in 1947 that you must not expect me until you see me. There is no certainty that I can ever hold a meeting for you. I shall remain here at home, and trust God and faithful brethren and friends for what comfort and encouragement they may afford as they pray for my recovery. My wife is as well as usual again, for which we thank God. I cannot answer all holiday greetings, but thank every one for your loving remembrances. Write me—every one.

H. F. Sharp, Steele, Missouri, December 22: The church here has just closed one of the best meetings ever. Brother W. Curtis Porter did the preaching for the meeting and I may add that he was at his best. Even though he suffers from a stubborn blood malady, one would never detest it in his delivery of the best of sermons. Five were added to the church. There were four restorations and one baptism. Brother Hayden Mahan of Damascus, Arkansas directed the song service in a capable manner. Brother Porter will be with the church again in 1948. Brother Mahan was also asked to return this summer to again direct the song service and teach a singing school.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, December 23: Two people were restored here at Southside yesterday, and two the week before. Attendance, interest and contribution are fine.

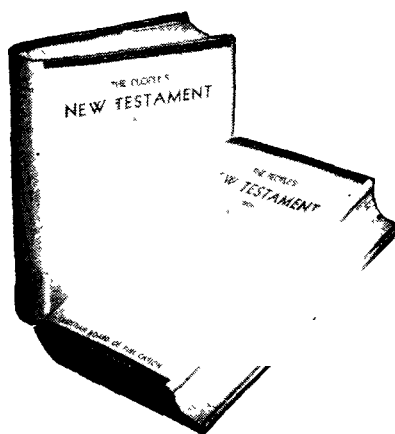
H. V. Crumley, 108 N. Pine, Pauls Valley, Oklahoma, December 20: Our new building is under way. Baptized a former Baptist last Lord's Day.

Jesse M. Kelley, Mineral Wells, Texas: Have now been with the Oak Avenue congregation here four months. The work is pleasant. Have had twenty one additions from all sources, with five placing membership and one baptism since last report. We look forward to 1947 with renewal zeal, and I trust, devotion. If in Mineral Wells visit our services. The meeting-house is located four blocks north of the Crazy Hotel.

Cleon Lyles, Little Rock, Arkansas, December 23: One was baptized at Fourth and State yesterday. Two others have been baptized the past few days.

Will W. Slater, Station A, Box 1025, Fort Smith Arkansas, December 20: I closed my year's work last night with a singing school in Roland, Oklahoma. It has been a busy year with me. I have assisted in sixteen meetings and five singing schools. With but two or three exceptions, the support has been good.

Several were baptized, and, we believe, much good done otherwise. My work carried me into nine states; west to California; southeast to Alabama; northeast to Michigan. I will begin the New Year, Monday, December 30th with a singing school at Agnos, Arkansas, where I taught when a boy. May God bless the faithful, and may the Editors and Publishers of our gospel papers have a happy Christmas and a bright and prosperous New Year, is my prayer.



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1 At<sup>b</sup> 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,

SHOULD HAVE A CHURCH. TAKE, take, and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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VOLUME 17

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NUMBER 6

## Predestination and Foreordination

STERL A. WATSON

The above caption will be considered in the light of God's word. That God has predestinated and foreordained certain things no Bible believer can doubt. It is a certain fact that God foreknew and so ordained that Christ should die for sinful men. Peter said, Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Ephesians the third chapter shows clearly that the gospel of Christ was contained in God's eternal purpose even though kept secret for ages and generations. Even the church was in the eternal purpose. That God foreknew and foreordained certain things cannot be doubted by the honest Bible student. But, that God elected, selected, predestinated, ordained, or called certain individuals to eternal life; and others to eternal damnation BEFORE the foundation of the world is a far cry from what the Bible does teach.

R. W. Rhodes of Lillie, La., recently affirmed such to be taught in the Bible. We shall give our readers the benefit of some of Mr. Rhodes strongest arguments, and then show you how they miss the mark. Undoubtedly Mr. Rhodes is sincere in what he believes the Bible to teach. A man would not likely teach such gruesome doctrine just to be contrary. This Calvinistic theory has not only worked its way into the Primitive Baptist ranks, but it is not uncommon to hear others avow it in a lesser degree.

Not a few folk have the idea that what is to be just will be (whether it is or not). Some express it like this: "Every one has a certain time and manner in which to die." If a man is killed in a car wreck, it is assumed that it was just intended that he die that way. If that is the case, one would be foolish to waste any money on doctors and nurses, in case of sickness. If each one has a certain time to die, he will survive every other attack of disease except the one that was foreordained to kill him, whether he call a doctor or not. To say the least of it, the doctrine makes God a respecter of persons. It

is an unmerciful doctrine, looked at from any angle. The idea that God planned and unchangeably purposed that some men languish eternally in hell, while others enjoy eternal bliss certainly presents him as a partial God. If a man sins, it's because God ordained that he do it, and that thousands of years before the man ever lived. That makes God responsible for every mean thing that was ever done.

If God ordained sin, he ordained the devil. Then the devil is actually a servant of God. But the strange part of it is that an elect man lives just as sinful as the non-elect before the Holy Spirit operates directly upon his heart to make him know that he is one of the eternally elect to life. The elect, according to Mr. Rhodes, is born totally depraved just like the non-elect is. That places them on an equality. Then, why not save them all? But Mr. Rhodes says that the elect are "God's people" from before the foundation of the world. Well, if they have always been God's people, then there has never been a time when they were NOT his people. Mr. Rhodes says that those who are NOT God's people are the non-elect. Turn, if you will to Hos. 1:10: "It shall come to pass, that is the place where it was said unto them, YE ARE NOT MY PEOPLE, there it shall be said unto them, Ye ARE the sons of the living God." Now, turn to Rom. 9:25: "As he saith also in Osee, I will call them MY PEOPLE, which WERE NOT my people; and her beloved, which was not beloved." Here, Paul quotes the prophet and declares the statement to be fulfilled in Christ.

Certainly that changes the election, if it took place before the foundation of the world. If God should call folk his people when they are really not his people, that would be deception. Mr. Rhodes evidently thinks that Rom. 8:29, 30 sustain his theory. Here are the two verses: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and

whom he called, them he also justified: and whom he justified, them he also glorified." That the above class was predestinated none can doubt. But, that the calling or predestination applied to all the saved is not taught here. The above predestinated class was also justified, and not only that they were GLORIFIED. Were they glorified before the foundation of the world? If so, they were glorified before Christ was. He declares plainly, Luke 24:25, that he must suffer and then enter his glory. The verbs of Rom. 8:29, 30 are all in the past tense, and denote action that had already taken place at the time Paul wrote to the Roman church. They were actually glorified at the time Paul wrote, as well as predestinated.

Primitive Baptists teach that Predestination took place before the world began, justification will take place when the Holy Spirit operates directly upon the heart of the elect, and that God will glorify them in heaven, but these of whom Paul wrote were already glorified. See?

But why were these, of whom Paul wrote, predestinated? Paul says: Predestinated to be conformed to the image of his Son, that he might be the "first-born" among many brethren. To be conformed means to be made like, or shaped accordingly. Turn to I Cor. 15:47-49, "The first man is of the earth earthly: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the IMAGE of the earthly, we shall also bear the IMAGE of the heavenly." Paul is here speaking of the resurrection of the body. He shows that even Christians bear the IMAGE of Adam through life, but will wear the image of Christ when raised from the dead and furnished with heavenly bodies like his. 1 John 3:2: Beloved, it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him AS HE IS.

The Holy Spirit was not yet given because Christ was not yet glorified. The Spirit was not given until after the resurrection and ascension of Christ. Therefore Christ was not glorified before his resurrection and ascension. If we are to be conformed to his image, then we must wait until we reach

heaven to be glorified. Those of whom Paul wrote had been glorified at the time Paul wrote, but glorification takes place after the resurrection.

Therefore those of whom Paul wrote had been raised from the dead. The language could not refer to the apostles, since they were not all dead at the time Paul wrote. It could not refer to those whom Christ raised during his personal ministry, such as Lazarus and other seeing that they had to die again. Paul speaks of the resurrection of Christ as making him the "firstborn" among many brethren. A "firstborn" implies a "secondborn". The first birth took place in Christ's resurrection. Now read Matt. 27:52, 53: "And the graves were opened, and many bodies of the saints which slept arose and came out of the graves AFTER HIS RESURRECTION, and went into the holy city, and appeared to many." These persons were raised, not to die again, but to be glorified with Christ. Many departed saints were not in that number. Peter said of David, Acts 2:29, His sepulchre is with us unto this day, and verse 34, David is not yet ascended into the heavens. Others had.

In Isa. 45:4 God says: "Israel mine elect, have I called." This looks as if they were not elected and called at the same time, but it plainly declares that Israel is elect. Rhodes says that the number of the elect cannot be increased or diminished. But hear Paul on this point, Rom. 11:12: But if the fall of them (Israel) be the riches of the world, and the DIMINISHING of them (Israel) be the riches of the Gentiles; (non-elect) how much more than fullness? The above plainly teaches that "elect Israel" can be diminished; and that "non-elect" Gentiles can be enriched. Verse 26 says: And SO all Israel shall be saved, AS IT IS WRITTEN, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. They are to be saved in Christ by being separated from ungodliness. That is the manner in which they are to be saved, or remain in their lost condition. This certainly does not teach that all Jews will land in heaven. Verse 23 says, And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in AGAIN.

(More later)

## Juvenile Delinquency

WAYMON D. MILLER

No nation is ever stronger than the morals of its people. Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, recently said: "A creeping rot of moral disintegration is eating into the very heart of our nation." There has been no period in the history of our nation when so many crimes are committed as the present. It is lamentable to contrast the two extremes of moral status of America. This country was founded for, and built upon, religious ideals. Twelve of the thirteen original colonies were founded for religious purposes, and 106 of the 108 first colleges in America were religious institutions. Yet today our America is the most lawless nation on earth! There are more criminals in America per capita than in any other nation in the world. Crime and lawlessness is always a grave tragedy, but even more so when the great bulk of vice and crime is committed by our youth. Some one has said that the destiny of any nation is in the attitudes of its young people between the ages of 18 and 25 years. We need to understand seriously the moral and spiritual status of our youth, and see what is their only hope of redemption.

### Facts on Crime and Juvenile Delinquency

America suffers nearly a million and

one half major crimes each year, plus countless millions of lesser offenses. Our crime bill ranges from fifteen to eighteen billions of dollars per year, which is more than five times the amount spent on education! Every 22 seconds throughout the past year a major crime has been committed. During the average day there is committed 27 criminal homicides, 136 felonious assaults, 124 robberies, 514 auto thefts, and 2,209 larcenies. Think of it! Every time you watch the sun sinking beneath the hills of the golden west, just remember that this sun is sinking shamefully over the lifeless bodies of twenty-seven persons who have been murdered in America that day! Mr. Hoover estimates that if present trends continue, it will mean that during the average lifetime of every person there will be committed 436,475 murders, and 88,000,000 larcenies, burglaries, auto thefts and aggravated assaults!

But I say again, the pitiful tragedy of all these startling facts is that our youth are our most prominent criminals. Of the 1,300,000 major crimes committed last year, 18 year old boys and girls were guilty of committing more than any other age group! Arrests of girls under 18 years have increased 198 per cent since the last peacetime year of 1941, while arrests of boys under 18 have increased 48% for

homocide, 70% for rape, 39% for robbery, 72% for assault, 55% for auto thefts, and 101% for drunkenness and driving while intoxicated. There are also 35,000 more young men of college age in the prisons of our country than are enrolled in our colleges. These figures on crime have reached staggering proportions, and are steadily increasing!

### What is Responsible For Juvenile Delinquency?

It is not enough for us to lament the tragedy of juvenile delinquency. We need also to survey some conditions that are responsible for such misconduct among our youth, and take positive, militant steps to correct these cesspools of crime. Just as we would destroy the breeding places of insects that incubate and spread pestilence, disease, epidemic and death, we need also to irradicate those conditions of society that germinate crime and vice. Let us then seriously and solemnly consider the causes of crime. This will enable us to get at the root of such evils, and initiate corrective and preventative measures against them.

I do not hesitate to list as the primary cause of all crime as the disintegration of the home. The home is a divine agency on earth for the proper instruction, guidance and development of all the members of a family. The earthly home is patterned after the heavenly arrangement; God, the Father, and we his children constitute the great spiritual family. But when parents disregard the sanctity and divinity of the home, then their children cannot be expected to have proper regard for either divine or civil principles of right and righteousness.

Even the most casual observer is impressed with the fact that in America the holiness of the home has been profaned, and its sanctity violated. Many enter marriage relationship with unholy attitudes, and in many cases

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having no intention to conform with the sacred vows they have taken before God and man. By far too many do not regard marriage as a divine but simply as a human institution. When such attitudes prevail, we can expect no more than that the sacredness of marriage is dragged through the filth and corruption of human idealism and selfish aims. Our young people especially need to be taught that the home is a holy arrangement, and the marriage vows they take binds them together before God until death does separate them. So long as young persons enter marriage relationship with the attitude that if they "can't get along" they can get a divorce and remarry, then just that long will the home be defiled, corrupted, and disarranged. It cannot under these circumstances be sacred and holy as God intended it.

The Bible permits divorce upon only one ground, and that is infidelity, or fornication. (Matt. 19:3-9) But many today flaunt God's arrangement, and are divorced for just any frivolous reason that suits their fancy. The divorce rate in America is climbing at an alarming rate. In 1910 only one out of every ten marriages ended in divorce. That was a ratio then even too enormous to preserve and adorn the home in sacred attire. But today one out of every three marriages end in the divorce courts! We are told that person of different "temperaments" are granted divorce! The best definition I know of a "temperamental" person is that he is a person who is of 98% temper, and two per cent mental! That, I fear, is largely responsible for so many divorces. There is too much temperament, and not enough righteousness, in the modern home.

There is a direct relation between divorced homes and juvenile delinquency. Statistics from the Indiana Reformatory show that of the 20,000 young men between 18 and 25 admitted in the past 20 years, that over 85% were from broken homes! Judge Sam Davis Tatus of Nashville states that out of the 4,000 youths tried by him during recent years, over 65% came from broken homes! We can, in the light of these shameful facts, appreciate the ringing truths of Mr. Hoover, when he stated recently: "The greatest single factor in crime causation among juveniles today is the disintegration of the American home." Let us therefore strive to make our homes places of love and reverence for God, and our young people will be inspired to love and reverence God.

A lack of discipline in the home is our second cause of juvenile delin-

quency. God has always required children to honor their parents, and parents disregard God's will when they fail to demand and obtain the respect and obedience of their children. "Honor thy father and thy mother" was one of the Ten Commandments. (Ex. 20:12) This same principle still prevails. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise." (Eph. 6:1-2) Parents are instructed to rear their children "in the nurture and admonition of the Lord." (Eph. 6:4) They that are "disobedient to parents" are classified with the extremely sinful, and are said to be "worthy of death." (Romans 1:29-32) God's Word demands that parents must discipline their children, and that children must be respectful of the authority of their parents. A disregard for either of these principles is to ignore divine injunctions. But in far too many homes today parents do not demand respect of their children, and children do not render this respect. But when children are allowed to disregard the authority of their parents, they will also be inclined to disregard civil authority. Respect for parental authority, then, is the basis of respect for civil authority. In this connection, Mr. Hoover again states: "We need homes where children learn respect for their parents, respect for law, respect for God and the religious principles which must be perpetrated if America is to survive as a great nation."

The last cause of juvenile delinquency which we shall here consider is a lack of spiritual training. We quote again from Mr. Hoover: "The churches are in the front trenches of America's crime crusade." To this he added: "Church attendance is a vital factor in the nation's crime prevention program. \* \* \* Church attendance and crime appear to be like the ingredients of oil and water—they do not mix."

None who has ever investigated the subject can deny the direct relation between a lack of Bible study and juvenile delinquency. It was found recently in New York City that out of 55,000 youth who had fallen into the hands of the police, only **one-sixth** had ever heard of the Ten Commandments! Superior Judge Aggeler, a Los Angeles jurist, found that only **two per cent** of the thousands brought before him, for every conceivable crime, were active church members at the time of their arrests. Out of 4,000 boys under 21 sentenced by Supreme Court Justice Lewis L. Fawcett of New York, only **three** were members of a Sunday School at the

time their crimes were committed. During the past 20 years, 20,000 young men between 18 and 25 have been admitted to the Indiana Reformatory, and only four per cent belong to any church. Judge Phillip Gilian of Denver states: "We have never had an active church boy in real trouble in the juvenile court." Judge Sam Tatum Davis of Nashville stated that out of the 4,000 youth he has tried for crime, only 17 were regular Sunday School attendants, and of these 17 only nine were found guilty of the crimes with which they were charged. Only six families of these thousands of youngsters were regular attendants of Sunday School or church. For over four years not one prisoner of the Ohio penitentiary has been able to quote the Lord's Prayer or the Ten Commandments. In another prison only one out of 974 had ever studied the Bible! Judge Fawcett states further: "I regard our Sabbath schools (Sunday schools) as the only effective means to stem the rising tide of vice and crime among our youth."

The most of the above statistics are taken from the files of the Federal Bureau of Investigation, and their authority cannot be questioned.

We have seen that the three principle causes of juvenile delinquency are: (1) the disintegration of the home; (2) a lack of proper discipline in the home; and (3) a lack of spiritual training. We therefore logically conclude that to extricate our youth from this bottomless pit of godlessness, crime and shame, we must restore the sanctity and righteousness of the home, demand and receive respect for parental authority, and give our youth adequate and proper spiritual training.

## Truths in Short

TOMMY McCLURE

When a preacher tries to "run" a congregation, he will run it in the ground "ten times out of nine."

\* \* \*

When people get things in a mess, they have the tendency to lay the blame on someone else. Some preachers are actually rotten with this disease.

\* \* \*

A lazy person trying to preach is like a rat-terrier in a fox race. He has missed his calling!!!

\* \* \*

Many are putting politics into religion when they should be putting religion into politics!

\* \* \*

Someone has said that one who is in love with himself will have no competition.

# The Thief on the Cross

CHESTER ESTES

There are very many fine people in the world today who have all their lives been trying to teach lost sinners what to do to be saved. They believe in Jesus Christ, and want others to believe in him, too. They know no one can believe in Christ and not believe what he says. But in these efforts of ours to teach honest men and women the truth as it is in Christ Jesus we are met with objections. When we teach that the sinner must, in harmony with the will of Christ, believe and be baptized, we are met with this objection—"But, what about the thief on the cross?" There can be only one reason for going to the example of the thief on the cross, and that reason is to try to get around baptism. The objection is offered to keep from obeying God, and it offers the least line of endeavour. I don't think it is because one wants to be saved like a thief; but to him the case of the thief on the cross suggests doing nothing, or, as near nothing as possible. The objection is not offered as an expression of a desire to be saved under the law, before Jesus took it out of the way nailing it to the cross in his death. If so, and one is very much in earnest about wanting to obey God, he would suggest as a command of Jesus what Jesus told the rich young ruler to do in the 19th chapter of Matthew, to sell what he had and give to the poor and follow the Lord. Strange, is it not? that people will pick out the thief on the cross as an example of conversion and ignore what Jesus told the rich young ruler to do in order to have eternal life!

We have perfectly good reasons—Scriptural reasons—for not taking the thief on the cross as an example of conversion, which will be dealt with; but let us just grant that he was saved, that Jesus did pardon him while dying on the cross, does that prove that one need not be baptized now in order to be saved? Not at all, for when Jesus gave the great commission—his last will and testament—he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) Furthermore, it is only an assumption the thief was not baptized. I am not saying that I can prove the thief was baptized, nor it is necessary that I prove he was; but it is a far easier task to prove that he was baptized than it is to prove he was not. It is altogether possible, and highly probable, the thief was baptized, and that he was a backslider, and the Jesus was speaking to a backslider, instead of an alien sinner. Luke also records in the Gospel according to Luke these words: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3:3) Was it not altogether possible, and highly probable, that the thief was in the region or country of Jordan, and that he was baptized? If so, he was baptized for the remission of sins, for that was the purpose of John's baptism. But, let us read again from the same chapter: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying the heavens opened." (Luke 3:21) Now, is it not altogether possible, and highly probable, that he was a part of this "all the peo-

ple" who "were baptized?" "All" means a great portion of people in the New Testament. Of course not every individual was baptized, for it is recorded that certain ones did reject the counsel of God by refusing to be baptized (Luke 7:20); but there is no record of the thief so doing. It is altogether possible, and highly probable, that the thief was a disciple of the Lord. The text shows he knew a great deal about the kingdom of God. He knew that Jesus had not come into his kingdom. Many professed disciples of the Lord know less about the kingdom of Christ today. It is altogether possible, and highly probable that he received the remission of his sins by being baptized and became a thief thereafter. "And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins." (Mark 1:5) John's baptism was for the "remission of sins." (Luke 3:21) Simon the sorcerer was baptized for the remission of his sins and sinned afterward, and was, therefore, told as an erring child of God to repent and pray that he might be forgiven. (See Acts 8:13-24; Mk. 16:16).

It is not necessary to prove that the thief on the cross was baptized in order to prove an alien sinner this side of the cross must be baptized in order to be saved, for the thief lived and died under the law of Moses. We are not under the law of Moses, but under the law of Christ. However, we can come nearer proving that the thief was baptized than any one can proving he was not. So, if the fact the thief was not baptized has been a very great comfort to those who refuse to obey the gospel of Christ, may they come to realize the fallacy of the ground of their hope and comfort.

*The Case Of The Thief Is Not A Case Of Conversion*

*Under The New Testament*

As has been stated, the thief lived and died under the law of Moses, before the New Testament came into force. The Covenant, New Covenant, New Testament, or Will of Christ, did not come into force till the death of Christ. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:15-17) If the thief were saved, he was not saved under the New Testament. If we are saved, we must be saved under the New Testament. Therefore, we are not saved as the thief was saved—if he were saved—and it is only a vain attempt to dodge one's duty to appeal to the case of the thief on the cross. Jesus had to die in order to take the Old Testament out of the way. The New Testament could not be established till the Old was removed. Since what Jesus told the thief was before he died, it was under the Old; and since he took the Old out of the way by his death and we live this side the cross, we are not under the Testament the thief was under. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. 10:9) The New Covenant could not exist till the Old had been taken out of the way. And

one who denies the abolishing of the Old Testament by the death of Jesus denies also the establishment of the New. Only one could exist at a time. Most of the trouble in the religious world today is due to the fact men will not distinguish between the Old Testament and the New Testament. Now, since men are still determined to go back under the Old Covenant for examples of conversion, why must they of necessity always appeal to the case of the thief on the cross? and, why not, as has already been asked, go to the case of the rich young ruler who was told to sell all he had? Is it because they think it is "cheaper" to be saved like the thief?

Then, why not take the cases of where blessings were received from the Lord because of the faith of

others? (See Mark 2; Matt. 8) Every one should be acquainted with the fact that while a testator lives, he may change his will, ignore his will, he may dispose of his property on various conditions or without conditions at all; but when that will has been sealed with his death no man, after he has died, can alter that will—it is of force after his death. After his death all who are mentioned in his will must, in order to inherit, comply with the will. An heir cannot ignore the will and inherit on certain conditions prior to the death of the one who made the will. No one today can ignore the will of Christ (baptism is in that will, Matt. 28:18, 19; Mark 16:16) and inherit (be saved) on conditions laid down by Jesus before his life expired on the cross.

## Thoughts at Random

(For Random Thinkers)

FLANOY ALEXANDER

*"Counsels, when they fly at random, sometimes hit most happily."*—Herrick.

The denominational world has known for a long time that some good medium for publicizing their work is an absolute necessity. They know that for their people to know what others are doing in various places creates an interest and is a stimulus to their growth. Many denominations have actually proven, beyond the doubt of any, that the right kind of publicity pays dividends.

We hope not to be accused of "aping" the denominations when we suggest that it might be wise for some congregations of the church of Christ to "take notice." If the denominations can take their unscriptural creeds; their conferences and organizations of various kinds and grow so rapidly as they are doing, what could the church of Christ do if the same effort were put forth, and the Bible alone used as a rule of faith and practice? If each individual member of the church of Christ would display the interest in, and be as actively engaged in the propagation of New Testament Christianity as some of our religious friends are in their work, there would not be religious body in the land that would outnumber us in five years.

"Oh, well," we say, "what's the use? We can't do it. We 'hold'!! the Truth, we're right, they're wrong. And, too, there's so much consolation in knowing we're doing what the Lord expects. Why, we partake of the Lord's Supper almost every Sunday; and, it hasn't been many weeks since we even attended the Sunday night Bible class and the Wednesday evening prayer service."

"Talk about me not doing all the

Lord expects! Why, that's ridiculous. I even "used" to take a Gospel paper, but once a writer wrote something that mashed off a couple of my toes, so I 'mooched' the paper a year, then had it stopped. I 'got even' with that editor. Sure, I'm a Christian!!"

More later, excuse us for the present, we're n-a-u-s-e-a-t-e-d.

### SALEM, OREGON LECTURESHIP JANUARY 12 TO 17

JAMES A. SCOTT

The church of Christ at Cottage and Shipping, Salem, Oregon, cordially invite all brethren, especially those living in the northwest, to attend a week of lectureship beginning January 12, closing the 17. Program follows:

#### Sunday, January 12th

10:45 A. M.—What Think Ye Of Christ; Whose Son Is He? By C. R. Nichol.

7:30 P. M.—The Bible—Did It Come From God or From Man? By C. R. Nichol.

#### Monday, January 13th

2:30 P. M.—Words of Welcome and the Purpose of the Lectureship Stated. By Jas. A. Scott.

3:20 P. M.—Maintaining Fellowship Among Christians. By Fred Talley.

7:30 P. M.—The Two Covenants and Their Relation to Each Other. By C. R. Nichol.

#### Tuesday, January 14th

10:30 A. M.—Devotional—The Christian's Mercy Seat. By E. W. Warren.

2:30 P. M.—Evangelism—How, When and Where. By L. L. Freeman.

3:20 P. M.—The Value of the Printed Page in Preaching the Gospel. By C. E. Fritts.

7:30 P. M.—The Church of the New Testament—What Is It? By J. C. Bunn.

8:20 P. M.—The Origin and Nature of the Kingdom of Christ. By C. R. Nichol.

#### Wednesday, January 15th

10:30 A. M.—Devotional—What Spirit is Essential in Acceptable Worship? By Woodrow Hughes.

2:30 P. M.—The Song Worship of the Church. By Virgil Jackson.

3:20 P. M.—Personal Evangelism. By J. C. Bunn.

7:30 P. M.—The Business Management of the Church. By O. J. Warren.

8:20 P. M.—The Government of the Local Church. By G. H. Towell.

#### Thursday, January 16th

10:30 A. M.—Devotional—Paul's Lesson in Christian Love. (I Cor. 13th Chapter). By Rue Porter.

2:30 P. M.—Educational—Lord's Day Bible School Work. By W. Novak.

3:20 P. M.—Educational—Special Classes for Training and Developing Workers. By T. R. Atkinson.

7:30 P. M.—The Function of Elders and Deacons and Their Relation to Each Other. By C. E. Fritts.

8:20 P. M.—Preachers—Their Qualifications and Work. By R. H. Thornhill.

#### Friday, January 17th

10:30 A. M.—Devotional—Adorning the Doctrine of Christ in Church Programs, Mannerism and Physical Effects. By Virgil Jackson.

2:30 P. M.—The Social Life of the Church, Individually and Collectively. By E. W. Warren.

3:20 P. M.—Church Discipline—Its Purpose and Fruit. By G. H. Towell.

7:30 P. M.—Watchman, What of the Night—Are there Dangers Ahead? By C. R. Nichol.

8:20 P. M.—The Supreme Authority of Christ. By Geo Weston.

Besides the speakers listed on the program a large number of other preachers and church leaders have signified their intention to be present and enjoy this feast of good things. The church has made arrangements to take care of all visitors. If possible drop us a card stating your intention to come but by all means be sure and come.

We believe in this lectureship we offer one of, if not the greatest, array of talent ever assembled in a meeting of this character in the northwest.

We expect to greet brethren from many places at this lectureship. Bro. C. R. Nichol of Clifton, Texas will be

the principle speaker and will continue another weeks meeting after the lectureship has closed; you, of course, will wish to hear this great man of God in this meeting. The last half of November I was in meetings with the church in Wenatchee, Wash., in company with Brother Jackson who is the local minister. The entire church gave sister Scott and I every kindness and made our stay with them very pleasant. Brother Jackson and family are very dear personal friends.

## Notes - Reports

### Gospel Light Pages Numbered Consecutively.

At the suggestion of Brother Geo. B. Curtis we are numbering the pages of the Gospel Light consecutively throughout the year, beginning with 1947. You will find the whole number of pages in parenthesis just opposite the usual page number on each issue.

This system of numbering will be especially helpful in preparing an index for our yearly volume. We appreciate this suggestion from Brother Curtis and believe it a wise one. We always welcome suggestions from our readers, and constructive criticisms as well. Thanks, Brother Curtis.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., January 6: Two baptized and one placed membership at the Portland Avenue Church yesterday. I began my first meeting of the year at Junction City, La., last night. Roy H. Lanier of Abilene, Tex., preached and Jim Davis of Childress, Texas directed the singing in our last meeting December 1 to 8, 1946. Two were restored and five placed membership.

### Pleasant Hill, Arkansas Plans To Rebuild.

According to a report from the congregation meeting at Pleasant Hill, near Prescott, Arkansas the group there is making plans to build a nice brick building to replace their present dilapidated frame structure. This is among the oldest congregations in the state and although their number at present is small they are a faithful and deserving group.

The brethren feel that there are a goodly number of former members of the congregation and possibly others who would be glad to assist them in their effort to rebuild. They welcome the fellowship of the brethren. Any contributions should be sent to I. P. Harris, Route 5, Prescott, Arkansas.

### An Interesting Bulletin

One of the most interesting and informative church bulletins to come to our attention is "The Reminder" published each week by the Fourth and

State street congregation in Little Rock, under the direction of Cleon Lyles, minister. The bulletin gives the attendance at the various services of the church, together with the contribution, schedule of services, the sick, the new members and other items of interest. A timely article by Brother Lyles is given on the front page.

A number of other church bulletins come to our office and we hope to make mention of a number of them as conditions permit. We are very anxious to receive copies of your bulletin if you publish one.

Frank J. Dunn, 9028 Santa Clara, Dallas 18, Texas, December 18, 1946: My second Sunday with the Shamrock Shores congregation on December 15th was very encouraging. All services were well attended and a middle aged man was baptized. We believe this congregation, which serves the White Rock Lake area, has great possibilities. With only 90 members, our 1947 budget calls for more than \$9,000. Brother James Fowler did a good work here before going to College Station.

### A Wide-Awake Group

From reports reaching the Gospel Light office, the small band of brethren at DeQueen, Arkansas is wide awake and at work. There was no congregation in DeQueen until a short time ago. Now they are planning to dedicate a nice up-to-date building within the next few weeks. "The Leader", a mimeographed sheet, prepared by Brother L'Roy, minister, just received in our office, gives a complete financial report for the year 1946.

A. E. Findley, Waskom, Texas, Dec. 12, 1946: We are leaving Waskom Jan., 1st to take up work with the church at Van, Texas, where we have recently closed a very fine meeting. Our work with the Waskom church has been very pleasant. The brethren have been good to us and dislike to see us go, but we believe there are greater opportunities to do good in Van and the living conditions are much better.

### R. A. Hartsell Undergoes Operation

Brother R. A. Hartsell of Guthrie, Oklahoma, a staff writer of the Gospel Light, entered a hospital in Oklahoma City on Tuesday, December 17, for a major operation. Up to now we have had no further word but hope to be able to announce to our readers next week that he is doing nicely.

### From Sioux City, Iowa

Lee R. Nicklas writes that a two weeks' meeting was conducted in Sioux City during the first part of December, with Richard Donley of Ralls, Texas doing the preaching. This was the second effort in that city. An effort is now being made to establish the Cause, and beginning March 1 Brother Donley

will go to that city for full time work. He will be supported by the church in Crosbyton, Texas and others who may desire to have fellowship in the work. Brother Nicklas may be addressed 3101 E. 13th St., Sioux City, Iowa.

### C. E. McCord To Lilbourn, Missouri

C. E. McCord, formerly of Little Rock, reports that he has now moved to Lilbourn, Missouri to work with the church there. He makes a good report for the year 1946. Says he will have some time off for meetings or singing schools next summer and anyone desiring his services may contact him at Lilbourn.

David M. Owens, 5139 Ranstead St., Philadelphia, Pa., reports one baptism at 119 Woodlawn, Aldan, Pa., December 10. Says there is a great need for workers in that section.

E. A. Craddock, Pickens, Oklahoma writes that the church at that place is planning to build a house of worship and would appreciate any help from those desiring to have fellowship.

Walter W. Leamons, Junction, Texas, January 1: Brother F. F. Conley of Galena Park, Texas, will begin an eight day meeting here on the first Sunday in February. He is a very able and interesting speaker, true to the Book, and we look forward to a profitable meeting. The year 1946 was the best of the many that I have spent with this good church—better interest in caring for orphans, giving to foreign missions, and plans for at least three meetings here at home this year. Nearly all of our male members now take some active part in the services. When the Texas A. & M. sub-school is established here, within a few months, it will be a great asset to Junction and the church.

Elmer A. L'Roy, De Queen, Arkansas, January 4: During the month of December there were four additions to the church as a result of the program of evangelism of this area. One was baptized at Smyrna, (Rt. 3, DeQueen); One was restored at the Cerro Gordo, Oklahoma mission; Two were added in De Queen—one baptized and one restored. There are now 55 members listed in the congregation meeting in De Queen. The formal opening of the new church building is to be January 12th. Brother Gilbert Copeland of Nashville, Arkansas is to preach for the meeting beginning that date. We, in De Queen, have anxiously awaited for this time to come. The church building is of brick veneer construction, prominently and well located, and, frankly, it is the best one in town. It was built at an approximate cost of \$12,000.00. We shall be able to do a better work now that we have gotten out of the "garage" in which we have been meeting for the past several months.

Tice Elkins, Alamogordo, New Mex., December 13, 1946: Please allow us to speak through your paper and express our deepest thanks to every one for every greeting card we receive this Christmas tide. It is far beyond our power to answer all who send these tokens of love. But we give right back to all the same undying affection.

Tillman B. Pope, Alma, Arkansas, December 16, 1946: The meeting near Neosho, Missouri (Hottle Springs congregation) was well attended. The following preachers visited the meeting at least one service: Rue Porter, Foster, Smithers, Hunt (all of Neosho); Hall, Ensley (of Joplin); and C. F. Fehl of Columbus, Kansas. It was a pleasure to have all these fine brethren visit the meeting. Three were baptized. This was my fourth meeting there and I promised to return after two years. From here I went to Branch, Arkansas. This meeting was almost completely rained out. I have never seen so much rain during one meeting. I have some very dear friends of long standing in this congregation. I went next to the Cross Roads church near Viola, Arkansas. We had large crowds and fine interest here. Ten people were baptized. I promised to go back next year. From here I went to Alton, Mo. This was my third meeting at Alton. The attendance was pretty good. Some of the salt of the earth is to be found there in Hickory Grove congregation. I still consider them as one of the most faithful groups in that part of Missouri. This closed my work for 1946. I conducted 18 meetings and did my best to preach the word as it is written. The financial support has been the best of any year of my life; and to my brethren and our Father above I am duly grateful. I preached here at home yesterday at both the morning and evening service. It seemed good to be with them again. After the first of the New Year, I shall be ready to answer your calls for meetings. A good deal of my time for 1947 is taken.

Gus Winter, 2205 Wantland Avenue, Klamath Falls, Oregon: Since beginning my ministry here early in June 1946, we have seen a steadily growing interest and attendance at all our services. Twelve have placed membership and one was restored to fellowship. We concluded studying the Acts of the Apostles and the first ten chapters of Romans at our week night Bible study. Have preached 61 sermons, including one funeral sermon, conducted 31 week night Bible studies, including two in homes, and taught 20 Lord's Day Bible classes. On November 10th a new oil heater was installed free of debt. On December 9th the last payment on the building debt was made, and on December 11th the abstract was brought up to date and the deeds to the property recorded. A new chimney was built and roofing was put

on the building by volunteer labor. Your evangelist has contacted 933 homes in the neighborhood, including two housing projects, besides making 290 back calls and 57 calls in the homes of our members, 1270 calls in all. He also distributed over 1,500 tracts and gospel papers. A spirit of harmony and good fellowship has been in evidence. Like the apostle in days of old your evangelist "thanks God and takes courage" to press on. This small but growing congregation has started a building fund and hopes to erect a new

meeting house on the present site, better adapted to the needs of a progressive community of over 30,000 souls. We now meet in an old store building. While our location is in a good residence section, our facilities for carrying on effectively are not so good and inadequate to the needs of the work. We invite inquiries and the Christian co-operation of missionary-minded congregations and brethren who would be interested in helping to spread the pure gospel in the vast Klamath Basin of southern Oregon.



## THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

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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 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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 12 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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## Purposes

THOS. E. CUDD

The Apostle Paul writing to the Philippian brethren had this to say about purposing, "Brethren, I count



not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling

of God in Christ Jesus. Let us therefore as many as be perfect be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. 3:13-16).

Again the peerless Apostle speaks, "Let each man do according as he hath purposed in his heart" (II Cor. 9:7. Standard Edition).

This being the first Sunday of the new year 1947, is a good time for all to examine their purposes and to make new year resolutions. If you are one that does not believe in making resolutions, I suggest that you study the Bible, and note that God's people have always made resolutions and formed purposes. Listen to that Old Testament hero Daniel. "But Daniel purposed in his heart that he would not defile himself." One today that does not make resolutions and purposes never makes much progress. If one does not purpose to do better and live better he will never be any better. The beginning of the new year is a good time to form and plan resolutions and purposes.

The beginning of the year isn't the only time one should form purposes

and make resolutions. The beginning of every day is a good time. Every Christian should start the day with the determination to live it right and do all the good he can. The first day of the week is a good time, for one to purpose to live better and do more the coming week than he has in the past.

When plans and purposes are made in the light of God's word they should be carried out. Many times when we fail to keep our resolutions it is because of weakness on our part.

Paul was in prison when he wrote the letter to the Philippian church. He had suffered many trials and persecutions. Yet he looked back over his life and wrote this letter that was so full of comfort. The principles of Christianity were the only means that gave him the strength of heart to write such a joyful letter.

In this letter we note, that Paul made resolutions, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before." The two resolutions made here are "forgetting the past" and "reaching forth unto those things which are before."

There are many things behind that one ought to forget. Remember how Paul was persecuted, but he did not allow those trials to hinder him. It was his resolution to forget them. We as mortals upon the earth sometimes live in the past. When we reflect over 1946 we will possibly remember the year better by some sad occasion, and forget the good things that we have enjoyed. One would be happier if he would forget many of the things of the past year. Have you been mistreated? Forget it. Have you had to suffer because you are a Christian? Forget it. We should all make the resolution to forget the mistakes of

others and our own. If one has corrected his mistakes as best he can, then forget it. Paul says, "One thing I do." He wasn't merely trying but says emphatically: "One thing I do." Paul did not waste his time brooding over the injuries that he had received from others. Neither did he let those injuries keep him from serving the Lord.

The other resolution that Paul made was to "reach forth unto those things which are before." In this resolution he said, "I press toward the mark, for the prize of the high calling of God in Christ Jesus." He was not discouraged, but kept the goal before him, and pressed onward. We as Christians must go forward. When a Christian ceases to go forward he goes backward. One cannot stand still in living the Christian life. A church likewise if it doesn't go forward it will go backward. We must all learn the lesson that there is no place to quit in living the Christian life. If in the past year we have made accomplishments we must even strive to do more this year, and not be satisfied and become at ease. Remember the words of Amos: "Woe to them that are at ease in Zion." There are too many in the church today that are "at ease in Zion," and if they continue it will prove to their sorrow in the day of separation.

Paul understood the importance of resolutions and commends them to others. He says, "Let us therefore as many as be perfect be thus minded."—Meaning let us all make the same resolutions that he made. The Christian life is one of activity.

Paul further says, "Nevertheless whereto we have already attained, let us walk by the same rule." All the progress we have made as a Christian has been made in accordance with God's will. We must continue that progress as a Christian or a body of Christians by following the same rule.

I note with you another passage that is so fitting at this time. Paul said, "If ye then be risen with Christ, seek those things which are above,

where Christ sitteth on the right hand of God; Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. (Col. 3: 1-3). When one becomes a Christian he is dead to sin and has been buried with Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12). Since we have been buried with Christ, and raised with him, we should "seek the things that are above." The things that are above pertain to life and Godliness and the eternal home of the soul. We are to lay up treasures in heaven. (Matt. 6:20). We are to seek the kingdom of God. (Matt. 6:33) The first consideration in life should be to lay up treasures in heaven, and seek the kingdom of God and his righteousness. Everyone should make the resolution to seek the things that are above.

Paul says, "Set your minds on things that are above" that is take our minds off the perishable things of this life and put them on things that are eternal.

In Col. 3:5, 6 Paul stresses that one must put away evil, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." With the fixing of our minds and the determinations of our hearts to do good, there must also be the putting away evil. All the members of the body should be used for a righteous purpose.

No one can afford to refuse or neglect to purpose to serve God and do good to his fellow man. Many waste time brooding over things that they can do nothing about. We must forget those things and press on to higher and better things in life.

Many churches drift along year in and year out with little or no progress at all because they have not planned and purposed to do anything. It is dangerous for a Christian, or church, to drift along. Death comes to a Christian when he fails to purpose and plan to make progress in living the Christian life. The death knell of a church is sounded when it fails to plan wisely a program of service to man and the preaching of the gospel to those who know it not.

When one makes resolutions and willfully fails to keep them it is a dangerous thing.—Box 355, Bayard, New Mexico.

# "I Don't Care"

L. R. WILSON

*Hardly a day goes by that we do not hear the expression, "I don't care."* In fact, we generally hear it several times each day. Those making the statement usually do so in a careless, unguarded moment. The fact, however, that they use this expression indicates that they do not really care very much, otherwise they would not use it so carelessly and repeatedly. Yes, the very fact that such a statement is made indicates that those doing so are either very loose in their speech, or else they are very indifferent toward their work—and usually both. People who do not care never succeed. Success in life is not the result of accident or carelessness. Let us note some of the more common ways in which the term is used.

1. *Some say, "I don't care what people think about me."* Actually, this is seldom—if ever—true with anyone. All people care what others think of them; yet a great many do not care *enough*. If they did they would strive harder to please. Of course, no one can please everyone; yet most of us could do better if we cared enough to try. But because of the effort it takes to make ourselves pleasing to others, many give up and say, "I just don't care." It is impossible for any of us to succeed in any line as long as we do not care what others think of us. We cannot hope for the support and backing of other people as long as we do not strive to be pleasing and helpful in all that we do and say. Even Jesus was concerned with what people thought about him. On one occasion he asked his disciples, "Who do men say that the son of man is?" Paul was very much concerned about what people thought of him. He declared, "I am become all things to all men, that I may by all means save some" (I Cor. 9:22). Again he said, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

2. *Some say, "I don't care whether people believe me or not."* This is certainly an erroneous statement. As a rule, those who make such a statement are the ones who try to get somebody else to confirm every assertion they make by turning to them and asking, "Ain't it so?" If people do not believe what we say, then we need not expect them to pay any attention to what we say. It is of the

utmost importance that people have confidence in us if we expect to succeed. But if people have confidence in us, then we must prove ourselves worthy. All our efforts to get others to confirm what we say are of no value unless we always speak the truth. Those who are always careful to speak the truth do not have to worry about whether others believe them or not. People soon find us out and know whether to rely on what we say or not.

3. *Some say, "I don't care whether anyone ever comes to see me or not."* This is literally true with a great many people. They are so selfish and indifferent that they had just as soon others would never come to see them at all as to be bothered with having them around. It may be some trouble to have company, but it always pays, and pays well—not only socially but financially and materially. Why should any man want to live always to himself? Those who never care to have others visit them usually spend their life "griping" and complaining—and the longer they live the worse they get. I often wonder how they can even stand themselves.

4. *Some say, "I don't care how I look."* As a rule, those who make this remark need not make it—people readily understand without being told. It is true that looks do not mean everything, but good looks do go a long way toward success. A little money invested in good looks always pays good dividends. Even the Lord did not want his people to be indifferent toward their physical appearance. James, the brother of the Lord, urged his readers to "lay apart all

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filthiness" which mars and defiles the outer man. If we expect to make ourselves pleasing to others, then we must "look" pleasant—we must be pleasant. As a rule, the care we give to our looks is indicative of the care we give to our business, to our religion and to all things with which we are concerned.

5. Some say, "I don't care how my place looks." Those who make this statement usually show by their actions that they mean what they say. You see one home kept painted and repaired and cared for both inside and out; whereas you see another home, only a short distance away, which is allowed to go to wrack. It is never painted, repaired or cleaned up—either inside or out. There are many businessmen who never seem to care how their business looks—not realizing how much it costs them in dividends. If we want people to spend their money with us, then we must show that we are concerned about how our business looks, and take care of what we have. Sometimes we see church members who do not care how their place of worship looks. They allow cobwebs to be collected all over the building, the floors to go dirty and unkept, and, in fact, allow the whole place to go to wrack. As a rule, people who take no pride or interest in how the meeting house looks do not take any pride or interest in how their own home or business looks. Of course, this is not always the case. A few people who are meticulous about their own place have little concern about their place of worship. Frequently they remark that we can worship anywhere. This may be true, but we certainly ought not to take less interest in the Lord's house than in our own. He is not pleased with our carelessness and indifference in any sphere of life, and certainly not in our carelessness about his house. Just as it costs a man in the business world to let his place go dirty and unkept, so it costs a congregation to neglect the place of meeting. The added strength of the membership, and the added contributions will more than pay for the upkeep of the place of meeting.

6. Sometimes students remark, "I don't care whether I make a good grade or not." Nearly all of them do care, but many of them do not care enough to really try during the entire session of school. If they did they would not have to worry about their grades when they take their examinations. If we have not been previously concerned, it is too late to worry about our grades when the test comes. Those who do not care about their

grades during the entire time will not care about their work when they start working for someone else; and if they do not care about their work then, they will always have to work for someone else. Those who do not care about the other person's business will never have a business of their own to care for. Jesus expressed the same idea when he said, "And if ye have been faithful in that which is another man's, who shall give you that which is your own?" Again he said, "Because thou hast been faithful in a very little, have thou authority over ten cities."

7. Sometimes we hear people say, "I don't care what the 'boss' says." The man who does not care what his boss says will never be without a boss. No man can give orders—and expect them to be carried out—who is unable to carry out the orders of another. On the other hand, the man who listens to the boss, and faithfully executes the orders given him, will be granted more authority and liberty as he is able to use the same. The man who carries out the orders of his boss usually gets the boss's job sooner or later. It is to be regretted that so many people in the world today have no respect for authority, either in the home, in the state, or in the church. This attitude is rapidly leading us into a state of rebellion and chaos. It does not matter how strong we have become, how much progress we have made, or how much power we have, we cannot hope to continue our progress when we throw away all restraints and let our passions and desires run wild.

8. Some say, "I don't care what happens to anybody else." Apparently, they tell the truth when they thus speak. They never make any effort to help anyone else. Whether other people have an opportunity to earn a living, get an education, or hear the Gospel, does not matter to them. If they do not try to hinder other people, neither do they try to help others. Their lives are purely negative. Their motto is, "Live and let live." Such an attitude on the part of every person would be ruinous to us all. Our standards of living would never be improved, our social relationship would never be bettered, the Gospel would never be carried to a world lost in sin, our civilization would never be improved; indeed, we would make no progress whatever in any field of endeavor. The only way we can really improve our own station in life is to do all that we can to improve the lot of others.

9. Some are even heard to say, "I don't care what the Bible says." It

would appear that this is literally true—even with many who never confess it. They never take time to read it; or if they do, they do so with their minds already made up as to what it is and what they want. They give little or no heed whatever to what it says. They go on from day to day, and year to year, without any concern regarding the Word of God or the hereafter. This is one of the most appalling facts conceivable. If we had any other source of comfort to which we could turn in time of distress it would not be so bad when people turn away from God's revealed Truth; but when people turn from it there is no other source of comfort to which they can go. Truly, Christianity is man's last hope. If we reject it, there is no other source of light or comfort to which we may go.

The next time you are tempted to say, "I don't care," stop and think before you do so. Is life so trivial that you do not care? Is your home, your business, or your personal conduct of such insignificance that you do not care about any of them? Are the opinions and attitudes of other people of so little value to you that you do not care about them? Is the Bible, religion or the hereafter of such inconsequential value that you do not care? Surely you would care, if you would only stop for a minute and think. The person who does not care confesses that he is unwilling to put forth the necessary effort to succeed at whatever he does. If we accomplish anything of real value, either in this life or in the life to come we must care enough to pay the price of success.

#### Anything Happening In Your Congregation?

It is the desire of The Gospel Light to report matters of interest concerning the work of the churches throughout the bounds of our circulation. We have learned that reports of activity on the part of one congregation will quicken the interest of other congregations. It would be fine if each congregation would designate some person in the congregation to serve as reporter to the Gospel papers. Usually, congregations having a full-time minister depend upon him to do this work. If he has the time, this is fine. If he does not, it would be well for him to ask the assistance of someone else. We appreciate the brief items of news interest.

According to Robert Taylor, a general secretary of the American Bible Society, more than 2,000,000 Bibles and New Testaments have been sent to Germany and more than 1,000,000 to Japan by the Society. Let's hope these scriptures are put to a good use.

# Christ Our Wonderful Redeemer

GEO. B. CURTIS

(Number Four)

Radio sermon over KSIL Silver City, New Mexico, January 3, 1947.

"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." (Isa. 9:6).

I have spoken to you in three former sermons on the Wonderful Redeemer. I have discussed with you his wonderful pre-existence, the wonderful prophecies of the Old Testament relating to Him, His wonderful birth, His wonderful life and His wonderful death. This morning I address you on the theme: Christ's Wonderful Resurrection. No greater theme has ever engaged man than that of the Lord's victory over death. No more beautiful thought has ever cheered a dying world than the story of life after death.

First, this morning, by the eye of faith, we shall go to the hill of calvary. We call to memory the cruel scourgings, the crown of thorns, the buffetings and smitings inflicted upon the suffering Nazarene, the rending rocks, the quaking earth, the darkening sun. We recall the heart-rending cry: "My God, my God, Why hast thou forsaken me?" We watch as the sinless head droops to his breast, and hear his last faintly whispered words: "It is finished."

The sable curtains of night are fast being drawn around Judea. Darkness falls upon Golgotha. No cry nor moan comes from the cross upon which hangs the body of Jesus. He is dead. That noble brow is bathed with the dew of death, and the eloquent tongue is still. The Son of God sleeps the sleep of death, and all hell rejoices. For he is dead; and the archenemy of man exults in another victory. It is no common clay that Death has now claimed. It is the Son of heaven. Yes, the Son of God is dead.

A little company of rich men comes from the castle of the Roman governor with permission to take the body of the Lord from the cross and bury it. Again by the eye of faith we watch as the nails are tenderly drawn from His hands and feet, and the body carefully lowered from the cross. We still watch as the body is wrapped in new linen and made ready for the grave. We follow the weeping procession to a garden near by. Our tears mingle with theirs. We stop at the side of a new grave in the garden, rock hewn and ready for the most priceless treasure ever entombed in the bosom of mother earth.

Yes, there was a grave in the garden. What a contrast! A garden with all the splendor imaginable—the tinkle of

falling water, the sweet odor of blooming flowers, the rustle of the olive branches, the beauty of the rose, and, a grave. Yes, there was a grave in the garden—suggestive of the end of all flesh, the cry of the widowed and the orphaned, the pall, the shroud, the tomb, defeat and death. And, there they laid my Lord, in a grave in a garden.

We watch while his cold body is lowered into its rock-hewn resting place. We hear the muffled sobs of the little group of friends gathered there. We see the ponderous stone as it is rolled in place over the door of the sepulcher. We watch the Roman official as the tomb is sealed with the signet of Rome. We leave the garden with its flowers, its beauty and its grave. Our Lord is planted there.

Yes, they planted my Lord in a grave in a garden. They rolled a huge stone over the door, the seal of Rome is placed upon the stone, and a double guard of Roman soldiers are placed there on guard. Plainly they say, "He shall not come forth." Little knew they of the power of the forces they thus sought to still—forces that brought worlds into being, set the sun and stars in motion, rebuked the winds and the waves, and awoke the sleeping dead with the ease that mother awakes her sleeping babe.

Cold and silent and still lies the body of the Lord in a grave in a garden. Dismal thought! The hope of Israel is imprisoned in the age old prison house of death. Who can escape over the walls of death? Who can crash his doors? Who can escape the watchful eye of the strong man that has from the death of righteous Abel guarded the silent halls of the departed?

It is said that in the dim past, in the early history of Rome, that a group of explorers left the city of Rome and wended their way along the northern shores of the Mediterranean Sea. Farther and farther west they journeyed until their course westward was halted by the broad waters of the Atlantic Ocean. They looked out over the rolling waves and imagined they had reached the ends of the earth. Tradition says that at the strait of Gibraltar—the Gates of Hercules—they erected a bronze tablet, bearing the Latin inscription: "Ne plus ultra," which means, "There is nothing beyond." Centuries passed and no one challenged the truth of the legend inscribed by these men from the city on the Tiber. Men were convinced that there was nothing beyond the stormy waters of this vast ocean.

One day three little ships sailed out of the harbor of Palos in Spain and sailed westward. At the helm was the

dauntless Columbus. On and ever on they plied their westward way. Days lengthened into weeks, weeks into months with no word from the brave men who defied the inscription, "Ne plus ultra" written by the men of Rome in the dim past. Hope for them was gone. They were mourned as lost. Finally one battered little ship came triumphantly out of the west bearing the news of balmy isles, flowing streams, strange peoples and a huge continent, America, to the westward. The legend had to be changed from "Ne plus ultra" to "Plus ultra"; from "there is nothing beyond" to "there is something beyond."

In the dim ages past man had written "Ne plus ultra" at the grave. They conceived that death ended it all. From time immemorial men had buried their dead, returned to their homes to sit disconsolately by their firesides and mourn their dead. There was no ray of hope to bridge the mystic stream. It is true that there existed some who raised the question: "If a man die shall he live again?"

It remained for the Son of God to bring back the answer from the land beyond the grave. Job, the patient man of the Old Testament had once asked that question, and by prophecy he also found the answer. He said: "For I know that my redeemer liveth, and shall stand at the latter day upon the earth: and though after my skin worms destroy the body; yet in my flesh shall I see God." Christ went down into death. He conquered this enemy within his own domain. And, he brought life and immortality to light by his resurrection.

To that grave in the garden we again turn our eyes. The first day of the week has dawned. The sun guilds the eastern skies. A company of women have come out from the city of Jerusalem bearing spices and ointment to enbalm the body of their beloved friend. They ponder on the obstacle of the heavy stone and ask: "Who will roll away the stone?" But the stone has already been rolled away. The seal of Rome has been broken. The faithful guards of the Roman Legions have become as dead men. An angel from the shining courts of heaven has come down, rolled away the stone, and the voice of the heavenly Father has spoken to His sleeping Son awaking Him to a life that is everlasting.

As the women draw near to the grave in the garden, they are awed by the empty tomb, by the brightness of the heavenly visitor, and by his words: "Why seek ye the living among the dead? He is not here; he is risen. Come and see the place where he lay."

Yes, they planted the body of our Lord in the garden. The powers of evil wrote on that tomb: "There is nothing beyond." But from the far off land of the departed he returned, bringing the news of fairer lands beyond the chilly waters of death. From

that grave in the garden there came forth the beautiful Rose of Sharon. Its beauty and fragrance growing as the pears roll us on toward the tide that separates time from eternity. "Death could not hold its prey. He broke the bars away, Jesus, My Lord. Up from the grave he arose, with a mighty triumph o'er his foes. He arose a victor from the dark domain, now he lives forever with the saints to reign." We hear his shout of victory in these words: "I am he that liveth and was dead, and behold I am alive forevermore and have the keys of death and hell." We may well join in that acclaim in the words of the poet: "All hail the power of Jesus name. Let angels prostrate fall. Bring forth the royal diadem and crown him Lord of all." On the first Pentecost following his resurrection heaven crowned him king on David's throne at the right hand of the Father. Earth's millions must crown him king in their hearts or be forever lost.

The sting of death has been removed by the resurrection from the dead. No longer need men approach the end of earthly life in cringing fear. He traveled the road before us. He opened the way. He is our forerunner who has anchored our hope within the veil itself.

God's word states: "Blessed are the dead who die in the Lord." But men cannot die in the Lord who have not lived in Him. The sting of death is removed for those only who live in Him and die in Him. To that one the beauties of heaven are promised.

This Wonderful Redeemer, so wonderful in pre-existence, in prophecy, in birth, in life, in death, and in His resurrection is also wonderful in reward to those who love and serve him. We are told of a city four square whose builder and maker is God. We are told that there are many mansions in that fair city. Its walls of jasper and diamonds sparkle in the eternal light from the throne of God and the Lamb. For our delight there flows a beautiful stream, the river of life, from the great white throne in heaven. We are permitted to look upon the beauty of the tree of life as it blooms by the side of this river of eternal youth and beauty. We take of its fruit and hunger assails us no more. We drink from the waters of this delightful river and we thirst no more. The loving hand of the heavenly Father reaches out to us and all tears are wiped from our eyes. We take of the beauty and likeness of Christ. We join the happy choir of heaven and mingle our voices with the saints of all ages and the angels around his throne. While eternal ages roll on, and on, in the presence of God, with Christ our elder brother, with kindred redeemed souls, with the glorified angelic hosts of that eternal land those who have loved Him here will still love and worship Him there, where "at the right hand of God, there are pleasures forevermore."

## Our Peculiar Ideas

FLANOY ALEXANDER

In using the above title as the basis for a few thoughts we would like for the reader to bear in mind that we have no intention of criticizing or belittling those whom we sometimes refer to as having *peculiar ideas* regarding certain matters pertaining to religion, or otherwise. Indeed, each and every normal individual has certain ideas that are peculiar to himself. Webster gives one definition of "peculiar" as, that which is *exclusively individual*. Our same authority defines "idea" as, "a belief, opinion, or doctrine; also a supposition or impression."

Therefore, the using of these definitions as a foundation for what we shall have to say will, of necessity, involve some of our *exclusively individual beliefs, opinions, doctrines, suppositions or impressions*. We would not for the moment undertake to deny any person the right to hold to some peculiar idea. We have our peculiar ideas and you have yours. This is a natural thing. So, if in the course of this article we should express some peculiar idea of ours, naturally, we will not expect all to agree with what we say. Our *ideas*, as used in this connection, do not involve matters of *faith*. In matters of faith there is to be no disagreement; there is no liberty here, neither can there be. Opinions differ and they should be respected, one by the other. We should never press our personal opinions and ideas to the point of causing offence.

We have seen people, sometimes brethren, almost "come to blows" over a discussion of some insignificant matter, when neither claimed divine authority, but only an "I think this," or "I believe that." To us such an attitude is the zenith of folly. I should respect your right to possess your ideas regarding a matter, and you should not become offended if I fail to accept such ideas as a part of my rule of life.

We know some brethren—good, honest and well-meaning—who are so overpowered with a desire to promote some peculiar idea of theirs that it is impossible, seemingly, for them to think upon, or to put forth any kind of effort to promote the more noble things of life, or to instil in others a desire to emulate more closely the life of the One who *was, and is, without sin*. We know of brethren who spend hours upon hours in writing, and preaching from the pulpit, and

elsewhere, their theories and ideas, when neither the accepting nor the rejecting of such ideas or theories will alter the destiny of a single soul. How much greater would be our influence, both within and without, if we would forget our petty differences (and indifferences) *which involve only peculiar ideas* and combine our forces in one great effort to cause those around about us to see the beauty of Christianity in action.

Oh, if it were only possible for us to recognize our own shortcomings and become dispossessed of the mistaken idea that "everyone in the world is wrong *but me*." Just remember that if we keep self in the right long enough someone else may become persuaded to use our ideals as a pattern for his.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1)!

## Lessons From The Old Testament

JESSE M. KELLEY

Israel's liberality: (Exodus 35:20-35; 36:5, 7).

One of the most needed lessons among the people of God today is one found in the account of Israel's response to an appeal from the great Moses for material that was to go into the building of the tabernacle. It is said that "Moses gathered all the congregation of the children of Israel together, and said unto them, these are the words which the Lord hath commanded, that ye should do them." (35:4). He then tells them of the tabernacle and the necessity of their offerings in order to its reality, pointing out that it was God's will that this be accomplished. Then beginning at verse 20 we have the greatest example of liberality that we can hope to find in the history of God's people. They came, both men and women, bringing gold, silver and jewels; fine linen, goats' hair, red skins of rams, and badgers' skins; shittim wood, onyx stones, spice, oil, sweet incense and many other things too numerous to mention. Also, it is said that the women did spin with their hands, and brought that which they spun, blue, purple and scarlet of fine linen. All this, and more too was brought and laid at the feet of the workmen for the building of the tabernacle; for the

accomplishment of that which God willed.

Their liberality was so great that it is said, "The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman make anymore work for the offering of the sanctuary. So the people were restrained from giving." (Ex. 36:5,6). Think of it! They had to be restrained from giving!

What was the secret of their great liberality? It is declared no less than five times from verse 20 through 29 of chapter 35 that those "who had a willing heart did bring unto the Lord." Here lies the secret of every worthy accomplishment, religious or otherwise.

If we today would take this great example; apply it to ourselves in the work of the Lord, the problem for funds with which to carry out that work would be at an end. Our lack of funds today is the direct result of unwilling hearts on the part of us who profess Christianity. We are not willing to turn loose of the things we possess. We have even failed to observe the words of Christ when he said, "It is more blessed to give than receive." The result is that the work of the Lord is held back while we let out another notch in our belt.

Many of us have the frequent urge to "skimp" on giving to the Lord. Giving is one of the five parts of worship and one that is deplorably neglected. It is a direct command and just as binding as the other four parts, viz., teaching, praying, singing and partaking of the Lord's supper, yet too many of us are prone to think it applies to the other fellow, thereby willfully ignoring this essential command.

A perfect demonstration of our lack of faith toward this specific command is our failure to apply the wonderful lesson the Lord taught wherein He said: "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete, it shall be measured to you again" (Luke 6:38).

We are too busy laying up for ourselves treasures (and pleasures) on earth, but when we fail to give liberally and generously as we have been prospered, from a willing heart, we are not deceiving anyone but ourselves. God has said that he who sows sparingly shall also reap sparingly

## Notes - Reports

A. E. Findley, Van, Texas, January 8, 1947: On January first we began work as full time minister with the church in Van, Texas. It was hard to leave the good people in Waskom who so nobly stood by us in the work of the Lord, especially so when the whole church desired that we remain with them. We left with an invitation to return at anytime we so desire. We think our new field of labor offers greater possibilities for a greater work. We desire the prayers of the faithful.

John Teel, Box 349, Russellville, Arkansas, January 6, 1947: Since last report one has been baptized. The work here is still holding its own even during this bad weather. I take courage through this interest to press on in the army of the Lord. We are beginning to lay foundations for our mission work in and around here. The church at Dardenell, Arkansas is in need of a preacher, anyone interested write to the Elders of that church.

### To The Readers of The Gospel Light:

Brethren: I have worked continuously in local work since 1934. I have decided that I'd like to do six or eight months work in the evangelistic field beginning the first of March. Then I shall return to the middle west for local work.

I am terminating my work with this congregation the last of February. There are no differences between the

ly and he who sows bountifully shall reap bountifully.

We usually like to have our ears tickled with sermons on first principles, and are pleased to listen to sermons on the other four parts of worship, but we become very uncomfortable and impatient when the subject of giving is used, and many accuse the preacher of wanting a raise.

When we get to the point where we can "give till it hurts then keep giving till it quits hurting" we will be far better and happier Christians. Our vision indeed is poor if we fail to see the need in destitute fields. The gospel papers are replete with requests and pleas from worthy people who are struggling for the New Testament church, and generally speaking, wide-awake congregations want to do something more than maintain the local work. But their doing that depends on our willingness of heart to further the cause of Christ. Are you retarding these desires by failing to observe this imperative command?

Observe Israel's example.

congregation and me. I love them and they love me. But I feel assured that I can accomplish more for the Lord in other fields. This is a fine congregation, and I account them among my best friends on earth. My prayers and efforts shall continue with them.

I would like to book meetings through the spring, summer and fall. If interested write.—Geo. B. Curtis, Box 573, Silver City, New Mexico.

### Front Page Article

The attention of our readers is called to the article, "Purposes" on page one. Brother Cudd, the author, is a fine young Gospel minister of Bayard, California and we appreciate his effort in supplying this timely article.

### Hartsell Improved

A card just received from Brother R. A. Hartsell of Guthrie, Oklahoma, informs us he is recovering nicely from a serious operation of a short time ago.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, January 9: One hundred and twenty-seven people responded to the invitation at Southside during 1946. Of this number, forty-six were baptized thirty-five were restored and forty-six came by transfer. The total contributions for the year amounted to \$24,538.01.

### J. A. McNutt To Paragould

J. A. McNutt, North Little Rock, Arkansas, January 11: This coming Lord's Day will bring to a close three year's work with the Sixth and Olive congregation here in North Little Rock, Arkansas. During this time the church has made considerable progress, a building fund has been promoted, the architectural plans for an auditorium have been purchased, and contributions have more than doubled. In addition to the usual meetings this congregation has had a radio program, conducted a preaching service in the local USO building for soldiers, and conducted a Vacation Bible School and printed a church paper to teach the truth. These are some of the things in which we have been engaged and we trust that the Lord will be pleased with our efforts. I will be leaving many good friends here and I wish for them every success in the Lord's work.

I am to begin work with the church in Paragould, Arkansas the latter part of this month and I am looking forward to a pleasant and profitable work with the fine congregation there. My mailing address will be P. O. Box 365, Paragould, Ark. Brethren who plan to order my book of class studies, "Outstanding Characters Of The New Testament," will please note this change in my address.

Brother C. G. Caldwell of Wichita, Kansas has been selected to labor with the congregation at Sixth and Olive. He plans to move here February 1st.

Best wishes for the continued success of "The Gospel Light."

### 1946 Bound Volumes Ready

We have received from the bindery our 1946 volumes of *The Gospel Light* and all orders received up to now have been filled. If you have not ordered your copy we advise you to do so at once as only a limited number are available. Price \$2.50, postpaid.

### Two Good Books

"Cold Waters For Thirsty Souls" and "Titus Goes Modern," are titles of two books by Chester Estes which have just reached our desk. "Titus Goes Modern," a 1941 publication is a review of "A Ten Cent History of Music in Worship" by Charles Butts Titus. In this Brother Estes has answered and thoroughly exposed the unscriptural position held by Titus. The book contains 57 pages and is well worth the price of 50c. "Cold Waters For Thirsty Souls" 123 pages, contains ten choice Gospel sermons by the author. The sermons are just what the title implies. You will make no mistake in getting this book at \$1.00 per copy. Both the above books should be ordered direct from Chester Estes, Box 725, Sheffield, Alabama.

### The Caldwell Lectures

The Caldwell Lectures were successful this year beyond the wildest dreams of any. The attendance was greater than previously and all worked harder than ever before to be good hosts. Every one that was heard to comment did so favorably. The preachers sold the Gospel and acted with humility. Three services were held daily and two meals were served in the basement of the church daily.

We feel that much good was accomplished and look forward to another such service next year. While total attendance was large the outside attendance was down somewhat. This due to a number of reasons. The church has been strengthened by the good lessons taught. We are now busy planning the greatest program ever undertaken by the Caldwell Church.

Partly as a result of the Lectureship weekly sermons are now appearing each week in *The Idaho Daily Statesman* a newspaper with over one-half million circulation. A tent is ordered for use by Caldwell church in evangelizing for the Boise Valley. We expect to hold ten mission meetings next year. Some additional support is badly needed for the newspaper work. It can't remain as a permanent thing unless a small amount in addition to what is already promised can be raised.—Hugh Boydston, 1507 Cleveland, Caldwell, Idaho.

J. D. Phillips, Munday, Texas: Please announce that Judge Gilbert O. Nations' latest book, "Save the World NOW," will be ready for delivery about February 1 and that the price will be 50 per copy and that orders should be sent to *The Truth*, Box 117, Munday, Texas.

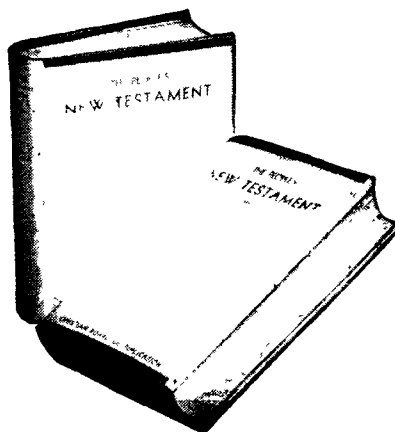
### THE BIBLE

Last eve I paused beside a blacksmith's door  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor  
Old hammers worn with beating years and time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers so?"  
"Just one," said he: then said with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word  
For ages skeptics' blows have beat upon,  
Yet, though the noise of falling blows were heard,  
The anvil is unharmed—the hammers gone.  
—Selected

There is no personal character, and there is no personal virtue, without temptation and struggle. Character is the sum total of our resisted temptations. There are no temptless saints.



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that take and give unto them for me and thee

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1 At<sup>b</sup> 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.

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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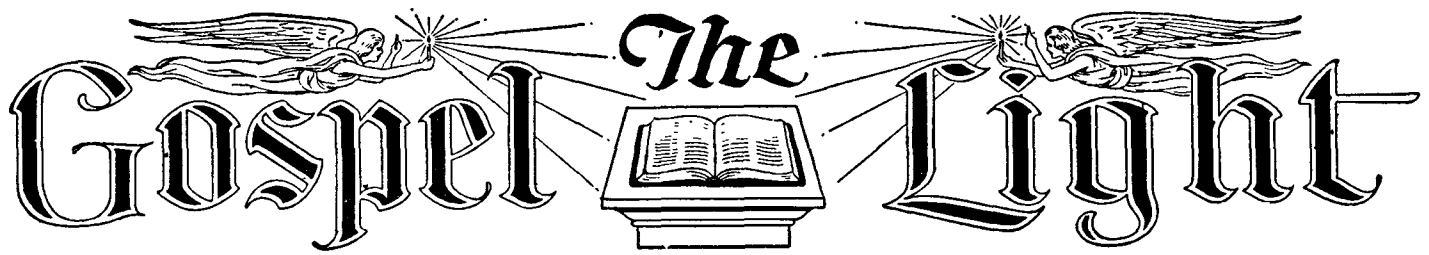
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, JANUARY 23, 1947

NUMBER 8

## Instructions For The Religious Census

M. NORVEL YOUNG

(Note: Because of the urgency of the matter involved, we are glad to give this space to the following item. We urge church leaders to give the matter their immediate attention.—Ed)

Final instructions from J. C. Capt, the Director of the Census in Washington, D. C. have come to us this week by telephone. Due to the fact that Congress did not make the necessary appropriation for the Religious Census of 1946 until the last of the session the actual sending out of the forms has been delayed until the present time. This is what the Director instructs us to do to cooperate with the government in this Census:

First, all of the questionnaires will be sent out by the Bureau of the Census in Washington, D. C. These questionnaires are printed on one letter-size sheet of yellow paper with instructions for filling in the answers on the back of the sheet. Also included with the questionnaires is a letter from Mr. Capt instructing each congregation to answer the questions and send the form back in the postage free envelope which is enclosed. Let us appeal to some member of each congregation to promptly fill in this questionnaire and return it to the Director of the Census, Washington 25, D. C. in the envelope provided!

Secondly, the Bureau of the Census asks the Broadway Church of Christ in Lubbock to cooperate by furnishing the correct lists of congregations throughout the nation together with the name of some responsible person in each congregation who will return the questionnaire with the proper information. Then the Bureau requests us to cooperate by checking with them from time to time and trying to contact those churches who do not respond and urge them to do so. This method of collecting the data will enable us to give more attention to preparing a complete list of churches and to check with these churches to remind them to turn in the questionnaire.

Thirdly, the Bureau of the Census informs us that they are already send-

ing out questionnaires to all the congregations which they had on their 1936 list, a total of 3,815 congregations. Of course they realize that many addresses will be changed and there will be many corrections needed, but they prefer to send it out to that list, and then to send additional forms to all of these on the 1946 list which we are to send to them. So if some congregations receive two questionnaires they will understand the reason and use only one of them.

We already know of more than a thousand congregations not included in the 1936 list so you can see the vital importance of continuing to collect information of congregations which may not have been included in 1936 or which may have a different address or which may not have existed ten years ago. The response to our appeal for information and assistance in this work has been overwhelming. We confidently believe that this can be made the most complete census of churches of Christ in the United States ever taken.

Here is the way in which you can help greatly:

1. Send a list of the congregations in your city, town, or county together with the complete address and the name of some person in the congregation, who will return the questionnaire sent by the government, to the Broadway Church of Christ, Lubbock, Texas. This list should be sent by January 26, but, if that is not possible, send it anyway for we may be able to make later additions and corrections. This list will serve to check the lists which we now have. Of course there will be some overlapping, but this is unavoidable in view of the short time the Government has allowed. The final lists will be submitted to well-informed men in various sections of the country for a check before being sent to Washington.

2. Check with the person whose name you include with the address of each congregation and inform him about the census and urge him to respond promptly when the letter comes from the Bureau of the Census.

3. Please do not send any questionnaires to the Church in Lubbock. Return them in the envelope provided to the Director of the Census, Washington 25, D. C.

In case you know of congregations which do not receive the questionnaires from the Government after a reasonable length of time, you may write to us to receive copies of the questionnaire. If you know of some congregation and do not know of any individual in that congregation who would take the responsibility of reporting the desired information, you may send for a questionnaire and report the information yourself if you are able to obtain reasonable accurate data. Later a copy of the questions which are answered and suggestions in regard to answering them will appear in this paper.

On behalf of the Elders of the Broadway Church of Christ in Lubbock, Texas, let me express their sincere appreciation for the wonderful interest that has been manifested from all sections of the country. We know that some kind of picture of the churches of Christ will be given in this Census and we believe that a reasonably correct and complete picture will be a great encouragement to those who are pleading for a restoration of New Testament Christianity, and that it will make it possible for gospel preachers to gain more time on the radio and more consideration from the government in regard to mission work in foreign lands and in many other ways in the next ten years.

### Meeting Schedules

If we can cause to be manifested sufficient interest, we would like to find a place in The Gospel Light to list the revival meeting dates, and the preachers who are to hold same, of the various congregations. We believe this feature would be a great help in reminding our readers of the date of the meetings at the various places. If you would like to see the date and name of the preacher who is to hold your meeting listed, see to it that we get the information. Just drop the information to us on a signed postcard: Name of town or congregation, date, preacher's name.

My absence from church is a vote to close its doors.

# Predestination and Foreknowledge

STERL A. WATSON

In a former article on the above subject attention was paid to some arguments made by R. W. Rhodes (Primitive Baptist) of Lillie, La. Our readers will be given the main arguments that he made which were not included in the former article. Mr. Rhodes contends that God foreknew everything. He says there is no restriction or limit to God's knowledge. Could not the very same argument apply to the power of God. Is his power restricted or limited? Has not God himself thrown certain limitations and restrictions about his power? God could certainly destroy the earth any day, but he withholds his power to do that. God had enough power to make all humans identical, but he certainly didn't exercise it. He has power enough to cause the sun to shine at mid-night every night, but he does not exercise it. Then, God's will governs his power. Could not God place certain restrictions and limitations upon his knowledge? Certainly God can know what he wills to know, but has he willed to foreknow everything? The account of the flood in the days of Noah shows that the imagination of man's heart was evil continually. What effect did this condition have upon God? (Gen. 6:6) "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." If God foreknew everything, he foreknew that this very condition would exist. In fact, according to Rhodes, God foreordained by an eternal decree, before the foundation of the world, that they should be that way. Then, why all this repenting and grieving in the days of Noah? If God decreed it, he knew all the time it would happen that way. Then why grieve because it turned out exactly like he had eternally planned it? If God's plan had gone wrong then we could understand his repenting and grieving. But if Rhodes is right in his contention about the foreknowledge of God, then God grieved because his plan went exactly like he wanted it to go.

Our next argument is based upon the destruction of the cities of Sodom and Gomorrah. (Gen. 18:20, 21) And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I WILL know.

If God foreknew everything, why did he have to make investigation concerning these wicked cities? God did not say, I knew from all eternity that these cities would be wicked, but I WILL KNOW. When? After I go down and see. O yes, God could have known,

but the fact remains that he did not know until he investigated. He sent two angels to make investigation. Surely, Mr. Rhodes can even see that. If so, his theory is broken down. If it is broken at one point, it goes down at every point. In Gen. 22 is an account of the offering of Isaac. Look carefully at verse 12. Lay not thine hand upon the lad, neither do thou anything unto him: for NOW I KNOW that thou fearest God, seeing that thou hast withheld not thy son, thine only son from me. Well, well, why did God not say, Abraham: I have known from all eternity that you would kill your son, if I commanded it? If Abraham tried to kill Isaac, when it was foreordained that he not kill him, then poor old Abraham tried to change the foreordination.

Mr. Rhodes contends that an elect person gains knowledge of his election when the Holy Spirit operates directly upon his heart. The Bible declares that God is no respecter of persons. Since he is not, should there not be a direct operation upon the non-elect to let them know that their case is hopeless? Are they kept in the dark about the matter so that they will slip a ten dollar bill to Primitive Baptist preachers occasionally? Why not let them know that they are non-elect. If a non-elect man marries an elect woman, would not satan be entitled to half their children? Are two non-elect parents ever the parents of an elect child? Are elect parents ever the parents of non-elect children. If so, are they not working for satan?

Mr. Rhodes seems to think that his case is proved by Rev. 17:8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." This passage says FROM (not before) the foundation of the world. If God wrote their names BEFORE the foundation of the world, then parents would have to be inspired lest they name their children wrong. Otherwise, they might name an elect son, Johnnie, when his correct name on God's book is Jimmie. But, regardless of when God records a name on his book, the Bible clearly shows that one can so act as to have his name erased from God's book. (Ex. 32:32) "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Such was the prayer of Moses for Israel when they had sinned. Now, hear God's answer to Moses in verse 33. "And the Lord said unto Moses, Whosoever hath

sinned against me, him will I blot out of my book." God never changes in principle. Though he has applied different laws, under different ages, he is always the same in principle. Then, if God proposed to blot the names of disobedient children out of his book then, he will do the same thing for his disobedient children under any age.

In I Peter 1:2 the apostle terms Christians as—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Certainly, God foreknew what kind of people would be elected. The Bible does not teach that the election took place at the time of the foreknowledge. The verse does not say the election and foreknowledge took place at the same time, but rather, elect ACCORDING to the foreknowledge of God. The fact is that God foreknew that all that would obey him would be sanctified by the Spirit; and saved by the blood of Christ. Mr. Rhodes places great stress upon Paul's statement to the Thessalonians. (II Thess. 2:13) God hath FROM THE BEGINNING chosen you to salvation through sanctification of the Spirit and belief of the truth. He places much emphasis upon the word "beginning." But here, his whole theory falls flat. His doctrine is that the choosing, or election, took place before the foundation of the world. So, the word BEGINNING ruins him. The next verse says, He called you by our gospel. Election and calling are the same thing in Mr. Rhodes' book. What sense would there be in calling one who does not exist? What does the word beginning refer to? Certainly not to eternity, since eternity has no beginning. It could not refer to the creation because these folk were not living at that time. It does not refer to the beginning of the gospel on Pentecost because likely none of the Thessalonians were in Jerusalem on that day. Without doubt it refers to the time when they accepted Christ. When they elected Him, He elected them. Their election took place "through sanctification of the Spirit and belief of the

## THE GOSPEL LIGHT

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truth." This could not have happened before men inspired by the Spirit preached the truth to them. The next verse relied upon to prove the theory is Acts 13:48. As many as were ORDAINED to eternal life believed.

It would help the Calvinistic theory a little, if the passage contained the word FOREordained. We believe in ordination. The thing they will have to find to establish their theory is not in the Bible. Adam Clarke says that the original Greek word from which the word "ordained" is translated is not used by a single Bible writer to indicate "foreordination or predestination. He goes on to contrast two classes of people in Acts 13. The Jews blasphemed and were indisposed to accept the gospel, while Gentiles were disposed or received it with readiness of mind. Mr. Clarke says the words ordained to eternal life carry the meaning of "disposed to eternal life."

A very interesting case is recorded in II Kings 20:1, God said to Hezekiah, Set thine house in order; for thou shalt die and not live. Did God mean this? Just keep reading, Mr. Rhodes. Hezekiah turned his face to the wall and prayed in tears, reminding God of the upright and perfect life that he had lived. As a result of this, God changed the death decree and added 15 years to Hezekiah's life. If God eternally decreed that the man die at the time he said he would die, and not live, then his eternal decree is not unalterable. If not, one would have to accuse God of misrepresenting the matter to make the theory stand. Where is the man who would presume to do a thing like that. There are many fine people entangled in this cobweb or denominational danger. In fact, many of the people who believe the theory are a head and shoulders above the doctrine. The Primitive Baptist church contains some of the most kind hearted folk. They usually make excellent neighbors. But, with all their "election and priority" they will admit themselves that some of their non-elect neighbors are just as charitable and kind as they. What they should do is to turn away from the theory and start teaching sinners that Christ gave his life for every soul of Adam's race. Paul says in Heb. 2:9, that He by the grace of God should taste death for EVERY MAN. Paul teaches it, Mr. Rhodes. Why don't you teach it too. Why do you continue to fight against Paul. Has God revealed something to you that Paul never did learn. Then in John 3:16, God "so" loved the word (not just the elect) that he gave his only begotten son that "whosoever" believeth in him might not perish but have everlasting life. May God grant that this article will help someone to know his will.

The new Revised Standard New Testament continues to be a good seller. We have a good supply in stock. Price \$2.00.

## Born Again

VAUGHN D. SHOFNER

By the steps of progress established by God man becomes an intelligent being at a certain stage in life. At that time he becomes individual in his reasoning and follows the master of his own desires. Of course the temporal sphere appeals to the flesh, the emotional senses. To follow that master is much easier because of environmental influences, and the sensual desires of the mortal man. But within this tangible transient is the man-immortal. It is evident at first thought that the immortal part of man would not be attracted by things physical, being the creature for the sphere of existence beyond time and away from temporal things.

As we reason in this trend we can see the logic of our having to be born again. The term "born" conveys the idea of being brought into existence. We know that it is impossible for us to "enter the second time into our mother's womb" and be brought into existence. We already exist. Therefore, when Jesus said, "Except a man be born again he cannot see the kingdom of God," (John 3:3) he referred to a birth that differed with the birth of God's procreative plan. He had in mind the bringing a man from one sphere of existence into another sphere of existence within the realm of our own life time. In view of environmental influences and the desires of the tangible man for tangible things, we can see that there would be no need for a change if he referred to temporal things. But since the eternal world will not be a physical realm, but will be a spiritual realm, there is need of adapting ourselves to the fact of an existence that excludes all things physical.

Paul spoke of the same change as he wrote to the Colossians: "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. 1:12-14). It is plainly made known what the bringing into existence involves by these clear statements. The Colossians, like all mortals, were once in a state that denied them "inheritance of the saints in light." They were under "the power of darkness." That darkness is the condition caused by absence of the light. Man in the world is in that darkness that precludes inheritance in the light. In the physical state he can never inherit, therefore, he has need to be born again—to mentally accept and walk by that which appeals only to the spiritual in order that he will be pre-

pared for that existence when the physical terminates.

The delivery removes man from the power of darkness (caused by absence of the light) and translates him into the kingdom of God's dear Son, and in the kingdom man is in Christ, for the next breath of inspiration declares: "In whom (God's dear Son) we have redemption through his blood, even the forgiveness of sins."

Now the picture is complete; the new birth is easily understood. John says, "In the beginning was the Word, and the Word was with God and the Word was God . . . . In him was life; and the life was the light of men . . . . And the Word was made flesh and dwelt among us." (John 1:1-14) Christ gave the plan of removal from darkness by the things that he taught; his gospel which was committed to earthen vessels. Having given the teaching he then died as the atonement for man's transgressions and unrighteousness. In death he was buried, but he arose and completed the plan as he changed his relationship with God and became the Savior of the world and the hope of immortality. Then the Spirit guided those men he had chosen as they revealed the gospel that Christ had taught them. (John 14:25, 26).

Being born "of water and of the Spirit" is following the commands of the gospel even into the waters of baptism, after having crucified our old man with Christ "that the body of sin might be destroyed," (Rom. 6:6) and we arise from the baptismal burial (Col. 2:12; Rom. 6:4) to walk in newness of life; in a new relationship. In this new existence we are in Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). And Paul said, "In whom (in Christ) we have redemption through his blood, even the forgiveness of sins," therefore, baptism must be in the translation.

Thus we are "born again, not of corruptible seed, but of incorruptible, by the word of God" (I Peter 1:23). Thus we are "born of the water and of the Spirit," and if we "walk in the light as he is in the light" until the time of probation ends, we shall inherit the celestial city.

### Curtis To Clarksville

A letter just received from Brother Geo. B. Curtis, Silver City, New Mex., states that he will begin regular work with the church at Clarksville, Arkansas, beginning February 1. Brother Curtis states that he has had a desire to labor in this section for some time, and that the opportunity now presents itself, and he hopes for some very fine work. After February 1 all mail should be addressed to him at Clarksville, Arkansas.

# The New Creature

W. A. BLACK

"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). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6:15). A man in sin is the old creature. When he obeys the gospel he becomes a new creature. He is a new man. (Eph. 4:24; Col. 3:10). He has passed from death unto life. (John 5:24) He has a new relationship; he is in Christ, in the kingdom or church. (Col. 1:13, 14).

## How To Become A New Creature

In order for one to become a new creature, he must first die as the old creature. "How shall we that are dead to sin live any longer therein... Knowing this that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from sin... Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof" (Romans 6:2-12). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). To die to sin, is to repent. To repent is to turn from sin and do that which is right. In order for one to repent, he must first believe that he is a sinner, and that Christ is the Son of God. He must first believe that he has done wrong and that he is lost; he must then believe that Christ can and will save him, if he turns from all his sins and finishes his obedience to the gospel in confession and baptism. One must be in Christ to become a new creature. He is baptized into Christ (Gal. 3:27; Rom. 6:3). Therefore it logically follows that baptism is a part of the new birth (John 3:5). Hence, no one is a new creature in Christ until he gets into Christ; but to get into Christ, he must believe, repent, confess his faith in Christ, and be baptized into Christ. Therefore, no one is a new creature without faith, repentance, confession and baptism.

## What Does It Mean To Be A New Creature?

To be a new creature is to be in Christ; but to be in Christ is to be in his church or kingdom. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:13, 14). "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). The New Testament is the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought

for the second. For finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord" (Heb. 8:6-9). To be a new creature, one must wear the new name. God's people were to be called by a new name which the mouth of the Lord was to name (Isa. 62:2). The disciples were called Christians first at Antioch (Acts 11:26).

## What are the Results of Being A New Creature?

He walks in the new and living way. (Heb. 10:20) He does not walk in the old law of Moses; neither does he walk in the ways of men. He eats the new supper in the new kingdom on the first day of the week which is the new day for the Lord's people to meet upon and worship him according to the new covenant (Heb. 10:20, 25; 8:6-9; Acts 20:7). He wears the new name. He does not wear any name which is not found in the Bible. He belongs to the New Testament church. He does not belong to a church which cannot be found in the Bible. He brings forth new fruit by walking in newness of life. Old habits and sins are forsaken; new habits and righteousness are practiced. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25). "And have put on the new man, which is renewed in knowledge after the image of him that created him. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankful" (Col. 3:10-15). "God forbid, how shall we that are dead to sin, live any longer therein. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 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. Let not sin therefore reign in your mortal body that ye should obey it in the lust thereof. Being then made free from sin ye became the servants of righteousness" (Romans 6:2-18).

IN THE EVANGELIST, SHEFFIELD, ALA.

## STATE SANATORIUM NOTES

### HOWARD CASADA

Three more have been baptized into Christ since our last report. Two of these were patients and one a nurse.

Two of our faithful brethren in Christ who were patients recently passed away. They were Brother John Chessire of Nashville, Ark., and Bro. John Duvall. Both of these brethren are greatly missed. Brother Chessire was until a few days before his death able to attend the public services of

the church. He was always faithful in attendance and could officiate in any capacity called upon in the Lord's work. His public prayers and timely remarks at the Lord's table were always an inspiration to us. His aid in helping us to carry on will be greatly missed. All his relatives have our sympathy.

Good literature continues to come in in abundance for which we are thankful. And we do appreciate the number of large print New Testaments sent us. Continue to send them please for they

are so valuable.

As the new year is near at hand the patients will be in need of calendars. Calendars mean so much to them as they watch them closely and keep a check on the time their X-rays are due. Please send in all the new calendars you can get hold of and we will be glad to distribute them. Especially would we like to place a nice calendar in the hand of every church member. Religious calendars or otherwise send them in.

Brethren, as you begin making plans

for the work of the church in 1947 please do not forget this work here. We need your cooperation and financial assistance. The church at Booneville will sponsor the work at the sanatorium beginning the first of the year. This congregation has recently selected elders and deacons and will have the oversight of the sanatorium work. The congregation is small in number and will need the financial assistance of other congregations in order to carry on the work efficiently. Contributions received for this work will be kept in a separate fund and proper acknowledgment will be made of all funds received. And always feel free to make any inquiry or suggestions concerning this work. Send all gospel literature and financial contributions to Howard Casada, Box 235, Booneville, Ark.

When writing the congregation here concerning the sanatorium work be sure to address your letters to Third St. Church of Christ as there is an anti-congregation here.

#### To Our Subscribers

Around the first of each year a large number of subscriptions to The Gospel Light expire. It is our usual custom to send expiration notices about this time each year to these subscribers. However, for at least two good reasons, we have not yet mailed notices: First, an exceptionally large number are sending in their renewals without being notified of the expiration. Renewals and new subscriptions are arriving in every mail. Second, mailing notices is an extra expense, and this expense added to the ever-increasing cost of publishing a paper makes it almost prohibitive. Up to this time we have been able to hold the subscription price to \$1.00 per year. Many times during the past few months it has appeared that we would be forced to advance the price.

Fortunately, we are able to obtain sufficient amounts of print paper, although the cost is doubled. In fact, our connections in the printing and paper industry are such that we believe we would be perfectly safe in adding five thousand new readers to our list. Won't you help us by renewing and sending new subscriptions now. The cost? Two cents per copy. \$1.00 per year.

#### Bible Lectures At Winslow, Arizona

A series of Bible lectures will be had at the church, 614 Warren Avenue, Winslow, Arizona, January 28 to 31. L. W. Mayo is minister for that congregation. The general theme of the meetings will be, "The Church Edified," and several well known preachers in that section will take part in the discussions.

A. E. Findley, Box 356, Van, Texas, January 14: Our work starts off in a fine way. One added by transfer yesterday and one by baptism.

### THE CENSUS REPORT

Leslie G. Thomas

The time has arrived for gathering data for another religious census report. The work this time is to be under the direction of the Broadway Church in Lubbock, Texas. The work required for this undertaking is more than an individual can do justice to, especially if he has other work that is claiming his time and efforts. It is fortunate for all concerned that the Broadway brethren in Lubbock are willing, not only to direct the work, but to back it financially as well.

It should be kept in mind, however, that a great congregation cannot succeed alone, any more than an individual; for if anything like an accurate report is to be had, the efforts of brethren throughout the country will be needed to cooperate with those directing the work.

It shall be my part to furnish the Broadway church with a list of the churches in this city and county, together with the name of a leader to whom a schedule may be sent; and if some one in every county in every state will do the same, an accurate report can be made, if the brethren in each congregation will fill out and promptly return the schedules as directed.

#### Statement From Waldron

We, the Elders of the church of Christ at Waldron, Arkansas, do regret very much that it has become necessary for us to write this article to clear up our stand as to practices and beliefs, but we are getting publicity (some unfavorable) and inquiries are coming in from various places which we do not wish to ignore.

On Sunday morning, November 10, 1946, Brother James L. Neal of Springdale, Arkansas helped us to choose elders and deacons. The following were chosen:

Elders—Granville Richmond, J. W. Vernon and B. Parsley. Deacons—Gus McDaniels, Edgar Smallwood and Ben Harris.

None of these men are "hobby riders"—none are in sympathy with premillennial views, but all are vitally interested in the Church here and elsewhere. As far as we know, there is only one man who is a premillennialist and he holds no office in the congregation, neither does he teach in any of the classes.

When you read any letters or articles from Waldron advancing the idea that the Kingdom is yet to be established or that Christ is to come back to this earth for a literal thousand year reign, please do not lay the charge at our feet, but write us a letter and we will answer you frankly through the press or by letter, as the occasion demands.

In closing, we wish to make a plea to any man or set of men who have the talent to write high-sounding letters

either for or against the premillennial, please stop this wrangling and put your efforts to spreading the Gospel and teaching Christian living. Matthew said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." All this controversy is so unnecessary. God has decided when and how Christ is to come the second time. That is God's part of it, and our part is to be ready to meet him when he does come. We humans cannot change his plans in what we say or do. We earnestly beg you to get busy trying to build up the cause of Christ instead of confusing people with things that are not necessary to the salvation of the soul.

Signed: B. Parsley, J. W. Vernon and Granville Richmond.

### OBITUARY

**McPeters.**—Nancy Melvine Hall was born October 12, 1886 in Texas; died at Junction, Texas on December 15, 1946. Some of her girlhood years were spent in California. She married W. S. McPeters in 1883 and spent a few years of her married life in Wyoming. He died here in 1930. They had no children. Sister McPeters (Aunt Mellie) was a quiet but faithful Christian, always following the example of her Master "who went about doing good." The writer spoke words of comfort to friends and relatives who gathered in the Junction church building.—Walter W. Leamons.

**Shaw.**—Mrs. Martha Shaw, widow of James Shaw, was born in Washington county, Texas, October 28, 1853 and died at London, Texas, on December 5, 1946. She was the mother of a large family and a faithful Christian. She and six other women began meeting for worship at Sheffield, Texas, some 20 years ago. In the absence of any male members they observed the Lord's Supper, built a meeting house and called an evangelist for a meeting. There is now a strong congregation at Sheffield. The writer, assisted by Louis Pearl, conducted funeral services at London. Burial was near Ozona, with Bro. Frank Black, minister at Sheffield, conducting a graveside service.—Walter W. Leamons.

**Mansfield.**—Ruby Lamb Mansfield was born November 21, 1908 and departed this life January 13. She was married to J. D. Mansfield January 29, 1928. To this union three children were born, all boys. She became a Christian early in life and remained faithful. She was a devoted mother and a faithful companion, always ready and willing to help those in need. Funeral services were conducted by J. A. Copeland at the Saline church, near Delight, where the family resided. Burial was in the Saline cemetery.—Flanoy Alexander.

### The Gospel Age

Reaching our desk a few days ago is a copy of each issue of "The Gospel Age" published during the year 1946. This is a very unique monthly publication edited by James L. Neal, Springdale, Arkansas, who also is an associate editor of The Gospel Light. In January 1946 Brother Neal began a series of articles, by various writers, which is to be a seven-year cycle, on the following subjects: Faith, Unity, Peace, Music-Singing, Love, Heaven, The Church as a World Power and Forerunner For All Good, and The Body Is The Church. Men well prepared for their task prepare articles on these subjects each month.

Besides editing "The Gospel Age" and writing for The Gospel Light and other Gospel papers, Brother Neal also serves one of the longest rural mail routes in the state. He also finds time to preach from the pulpit, publish a "bulletin" for the Springdale church and attend to other matters connected with the Cause.

If you would like to see a copy of The Gospel Age, write for a sample copy. Better still, send him 50c for a year's subscription.

### Harper Has Good Meeting In Tampa, Florida

A report recently received from E. R. Harper of Abilene, Texas indicates that he recently engaged in a very fine series of Gospel meetings in Tampa, Florida, with ten congregations in that area cooperating. Services were held in the Tampa Municipal auditorium. Ross Spears of Dyersburg, Tennessee, directed the singing.

Tampa is the home of the Florida Christian College, of which L. R. Wilson is head. Brother Harper highly commends Brother Wilson and the work he is doing through the college.

### From Woodlake, California

One of the latest "Church Bulletins" to reach our desk is "The Woodlake Visitor," a mimeographed sheet, published by the church in Woodlake, California. Joe E. Coppinger is the efficient minister of that congregation, and seems to be doing a wonderful work in that section.

### THANKS!

In our files is a large number of very fine Gospel articles which will be used in forthcoming issues of The Gospel Light. We appreciate more than we are able to express the efforts of those who have contributed these articles for publication. If your article does not appear in print as soon as you expect, just remember that it is impossible for us to get them arranged in type and made ready for printing as quickly as we would like. Please continue to send us material for publication as you can, and this will assure us of plenty of good Gospel reading matter to give you a well-balanced paper. And, thanks again for the material!

### Song Services

Reports reaching us indicate, seemingly, a revival of interest in song services. A number of congregations are holding song services one night during the week. Some are engaging in an hour or two of Gospel singing on Lord's day afternoons.

No congregation can complain that good singing is a detriment to their work, but rather that it helps quicken the interest of the members, and outsiders as well. Many congregations are letting a fine opportunity for growth pass by not giving more attention to the singing.

Cleon Lyles, Little Rock, Arkansas, January 20: Four have been baptized at Fourth and State the past two Sundays. One was a Catholic. We continue to have our building filled for both morning services and at night.

Felix W. Tarbet, 129 Gantt Street, Terrell, Texas, January 14: I am moving to Colorado Springs, Colorado on June 1st to begin work with the Pikes Peak Avenue congregation in that city. I formerly worked with the same congregation from 1935 to 1940. So I will be no stranger there. I will have been with the Terrell church three years and nine months when I leave here. The Terrell work is in good condition and I am leaving here over the protest of the entire congregation, but I believe that I am needed worse in Colorado. My successor here has not yet been selected.

Vaughn D. Shofner, Box 622, Wellington, Texas, January 13: In reviewing the year recently closed we can see some progress. Encouraged by this we hope for greater things in the future. Twenty-seven baptisms, six by membership and four restored are some of the visible results of efforts put forth here in 1946. Brother Roy H. Lanier begins a meeting here February 14.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, January 14: The singing school at Agnos, Arkansas was successful but was hindered by cold weather and snow. I taught singing there many years ago. I promised to help them in a meeting in July, 1948. This leaves me in a school in Dickinson, Texas, which starts off in a fine way. I was with the Rose Hill Church in Texarkana Sunday. Have promised to work with them as minister until first of June, will spend three days each week, except about three Sundays that I will have to be away because of previous engagements. Time is full until October.

W. O. Stroud, Wheeling, Arkansas, January 16: It has been some time since I made a report to your paper. I have not preached as much this year as I usually do. I made a trip to Calif., in

the summer and came back the first of the year. I did not hold any meetings but preached at a few places while there. I was surprised at so many congregations in that part and they told me they had been established in the last ten years. I met some very fine people in that part of the country. I baptized four while I was there. I met a lot of Arkansas folk out there. In fact the most of the congregations are made up of Arkansas and Oklahoma people. It made me feel like I was at home to be with them. I met Brother Tom Tucker and family. I was mighty glad to see them again. I use to be in their home here in Fulton County when I was only a boy preacher. He is an elder of the congregation at Highway City. I hope to see those good people again some time. Pray for us.

W. M. Grooms, Camden, Arkansas, January 18: Some progress has been made at the Washington Street church here, yet some things did not develop as we would have them. Perhaps it is good that we are never satisfied so that we do not sit down. Several members have moved away but our average class attendance was 94 with our auditorium usually filled for the worship service. Contributions ran over the \$7,000.00 mark for an average of \$135.00 per week. Because of shortage of materials we do not have the new church building but by building four more class rooms in addition to what we had, we are comfortably fixed. For the past six months the church has carried on a weekly radio program over the local station, which is doing much good from all reports. We know many people are hearing it as we hear reports from all over the territory round about; even from preachers of the denominations. The right kind of program will be an asset to any congregation. In the early summer, I will have completed three years work with this congregation. Peace and harmony prevails. We pray the Father that it may continue and that many souls may be saved as the results of our combined efforts.

George W. Dickson, San Francisco 10 California, January 15: The New Year gives promise of a greater work for the Lord in this city. The first Lord's day of the New Year five were added to our number of workers. We are now redecorating the interior of our building. Located as we are in the heart of the city and easily accessible from all points, we are in a unique position to serve all strangers and Brethren who may come this way. We would be most happy to hear from anyone having friends and relatives in San Francisco. Brother Rue Porter is to conduct our protracted meeting the last of February. Also in the near future we are expecting Brother Jesse P. Sewell of San Antonio for a series of Teachers Training Lessons.

Joe F. Coppinger, Box 231, Woodlake, California, January 6: The last half of 1946 for the church here in Woodlake was a very profitable six months. Beginning the work here June 16, with sixteen members, we had at the close of the year a total of 45. Of this number seventeen were added by baptism. The last Sunday in 46 was a great day, four responded to heaven's invitation; two confessed faults, one identified and one man baptized, he had been a Baptist but on learning the truth he was honest enough to accept and obey the same. But now that 1946 is gone, we are still pressing on with hopes of even greater results in the work of the Lord and the first Lord's Day gave evidence that we will not be disappointed. We set a new high for Bible study attendance, 96 in classes, raising our previous record by 12. Then when the invitation was extended four came forward, three for membership and one lady for baptism. She had been a Methodist since she was just a child. Truly denominationalism is "crumbling" under the power of the gospel in Woodlake. We are practically crowded out of our present meeting place, the Mortuary Chapel. We hope to get started soon on a new building. We have been waiting to see whether or not we were going to get an Army Chapel, but we are not, so we must now go back to our plans and build a new building. Brethren, we really need financial help to get started on this building. If we can raise enough to where we can arrange for a loan, we will be able to carry on from there so far as payments are concerned. Who will help. Send all contributions to Church of Christ, P. O. Box 231, Woodlake, California, you will be receipted for same. Brethren, remember us in your prayers, that we may continue to enlarge the borders of the kingdom in this vicinity.

I. D. Ames, Cassville, Mo., January 14: As it has just been read to me about Brother Hartsell we would like to know more about it as we are sincerely interested in him and all who preach the Gospel. I have just recovered from an operation for cancer, and we believe it to be a success. I will have to report to the hospital next month for a check up. The work here at Cassville moves along in fine shape, we are glad to report that our attendance has been better in forty six than any year in the congregation's history, the contributions were larger, more people were baptized between protracted meetings than ever before and the members realize a fuller sense of their duty. Bro. Morton Wood is doing local work here. He is a wonderful personal worker. We have done more mission work in these parts than has ever been done in any other year. I hope and trust that there is greater work done in forty-seven than there was in forty-six. To God we give all the Glory. Two were baptized

the first Lord's Day this year. Brethren pray for a greater spreading of the Gospel in the future than there has ever been in the past.

A. H. Bryant, Pryor, Oklahoma, Jan. 16: We are rejoiced together when, at our mid-week service last night, an elderly gentlemen, a paralytic victim of four years, confessed his Lord and was baptized. The work of the church moves along nicely here. We are thankful.

Will M. Thompson, Apache, Oklahoma, January 15: I am to spend the months of February and March in California and Oregon, and then return to work here. I begin meeting Sunday, February 2nd with Orange and F. Sts., Church in Porterville, California. I am to spend the month of March in Oregon.

"A faithful witness will not lie; but a false witness will utter lies" Prov. 14:5.



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1 At<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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## "If I Be Lifted Up"

R. A. HARTSELL

The drawing power of God reaches man by Christ. "If I be lifted up, I will draw all men unto me." Those words are enough to establish firmly in our minds the "how" of salvation, as well as our own responsibility in bringing men to God. Just the fact that Christ lived and died is not enough to save; but that which enables men to be drawn to him is the lifting up. Holding him up before the lost.

Let us emphasize that the lifting up is man's job; while the drawing is Christ's. He did not leave the responsibility of drawing men to man. Too often professed supporters of Christ want to take over the job of drawing. One case I call to mind happened while I was preaching in a meeting in California. The pastor of a denominational church lived just between the chapel of the church of Christ and that of his own group. In passing his residence one day, he called me by for a chat. Said he: "I observe that you have about 100 members, and that 95 per cent are attending every service of the meeting." He continued: "You know we have over 800 members, and an attendance of only 75. We have tried every scheme under heaven, and none of them work." I sat there a moment, debating what I had in mind to say; but finally I could resist the urge no longer; so, I replied: "Did you ever try preaching the gospel?"

The reply was enough to send the point home. So much so, in fact, that our text came into the conversation. He was trying to draw men by human schemes. And, I sometimes wonder if we, in the church of Christ aren't following the same route, at least to some degree.

There is but one way by which the lost can be reached. We have quoted Romans 1:16, until every member of the church should be able to recite it word for word. Yet, it is the very base of genuine Christian activity. The gospel is the "Power of God unto salvation." Through the gospel, and by means of it, we lift up Christ. For that reason it is called the power.

Things of a human nature, which ap-

peal to mankind, are employed by would-be-Christians. These things have a certain appeal for a while, but soon they become old and shop worn, causing people to tire of them. After all, those who responded to the invitation presented through methods of human appeal, really never accepted Christ to begin with.

Christ was hidden, or relegated to the back ground, and for that reason could not be seen. When, therefore, he begins to be put on display, people are so unacquainted with him that they are unprepared to follow him.

You remember the story of those who "walked with him no more." They had seen only the physical display, having been fed with the loaves and fish. When faced with the fact that they must become partakers of the Lord, they were discouraged. When people look only at the physical display, they are not qualified to accept the full responsibilities of the spiritual.

This causes us to recall the statement in John 3:13, 14. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." As the narrative continues, we are able to learn that the serpent was lifted up for two reasons. (1) That afflicted persons might look. (2) Having done so they might live. In other words; "Look and live." If they failed to look and see, they failed to live. "Christ," says the writer, "was lifted AS MOSES LIFTED THE SERPENT." The likeness being, if we fail to lift up Christ, men cannot see him, and if they fail to see him, they cannot live.

The exaltation of anything else, would be the lowering of Christ. That is like lighting the candle and then placing it under the bushel. The light is dimmed or completely hidden by the employment of something else as the drawing power.

For the use of plays, shows, stunts, etc., in religious services the argument is made that it draws people to the service, and then gives opportunity to teach them. This reasoning destroys the force of the language of our Lord, when he said: "That they seeing your

good works, may be constrained to glory God." Men see God, and Christ only when they are lifted up by our good works. This excludes good shows, plays and the like.

It is well just here to take into consideration the fact that Christ is to lost men certain essential things. In fact, the very vital elements of salvation. For that reason he must be lifted above everything else.

### Our Hope

"If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15). David impressed this thought in these words: "And now Lord, what wait I for? My hope is in thee." Paul informs us that our hope is "Anchored to that within the veil."

Being our hope, both its source and its climax, we should be more fully able to appreciate the fact that he must be lifted up. When men actually see him enacted; or should we say re-enacted, in the lives of people, it will inspire the hope which he intended that men should have.

### Reconciler

The broken contact between God and man, brought about by man's fall, called for someone to restore relationships—to act as go-between. God could not reduce himself to the level of man and remain God. Man could not be lifted to the plain occupied by Jehovah, and remain man. It was essential that divinity be embodied in humanity, that perfect understanding be had. Christ, therefore, "Took not on himself the nature of angels, but the seed of Abraham, that he might be made a faithful and just high priest, to make reconciliation for the sins of the people." Man and God meeting in this personality.

It was fitting for Paul to say; "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). Man must be pointed to the one who came as representative of both God and man. He must see, and be led to accept this, the only means of meeting the Father.

### The Advocate

Those who accept him must see him as the one, bringing their cause into the very presence of God. "If we sin, we have an advocate with the Father, even Jesus Christ the righteous." The words of Paul are made more understandable, when he said; "Giving

thanks to God the Father by him." There is no other way to reach God, either for the saved, in their prayers, or the unsaved in becoming children of God. The reconciler for the latter, and the advocate for the former.

### The Shepherd

"The Lord is my shepherd," is just as true today as it was when this language was pinned upon the inspired page. The Lord's people, being sheep, and constituting a flock, must be tended. The "chief shepherd" is able to do this. Having been clothed with humanity, he can understand the human side; and being of divine origin in his birth, he is able to provide the infallible way for his sheep to travel, and pasture for their food.

### The High Priest

To divinely officiate in presenting man's offering unto the Father, one had to be qualified. Having offered his own body, and presented his own blood, Christ is qualified to serve in this office. He entered into heaven with his own atoning blood, appearing in the presence of God for us. Because of this, and the fact that he "took not on himself the nature of angels, but the seed of Abraham," he is fully equipped to understand human weakness, and, therefore, able to offer with understanding. Furthermore, he was tempted in all points like we are. He can, therefore, be "touched with the feeling of our infirmities."

### Way, Truth, Life

We must also know that Christ is the only way. The only source of divine truth, and the only means of life. The world of lost souls must also know this fact. They can only do so by means of our lifting Christ up. In his prayer, John 17, Christ gave the key to the door of knowledge of himself. He prayed that all might be one, "who believe on me through their words."

It is clear that Christ must be lifted up to give men faith. Christ also made it plain that one's believing came as a result of the words which his apostles taught. Christ is, therefore, lifted up through his word, and the preaching of it.

We may also understand this fact from John 3. "As Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." (1) Lifted up. (2) That whosoever believeth. (3) Should have everlasting life. It is easy to see that faith comes between the lifting up and the life. Now recall Romans 10:17 and you will have the very means by which the lifting up is to be done. "Faith come by hearing, and hearing by the word of God."

By presenting Christ to the world as hope, reconciler, advocate, shepherd, high priest, way, truth, and life, we lift him up. To persuade men to accept him as such is to enable them to

be drawn to him. The very fact that Christ said; "I will draw," shows that nothing else can.

Some organizations try to draw men by fine church buildings. I have no objections to beautiful buildings; in fact, I like them. But when we build them with the idea of letting them become the drawing card, we miss the mark. They are only for our comfort, bodily protection, and personal safety. Christ can be lifted up under the shade of a tree, on the street, highway, in the home, or our places of business; for he is lifted by presenting his word, in teaching and example.

Others use shows, plays, cracked-voiced sopranos, clowning quartets,

high-powered societies, etc. In other words, the schemes of their own minds. Such schemes only tend to cause the lost to lose sight of Christ, rather than see him. Their vision is focused on the material things. They cannot "set their affections on heavenly things" as they are directed to do; for heavenly things have been supplanted by earthly.

We need to learn the language of Paul anew, which is presented in these words: "Be ye followers of me, as I am of Christ." If we would take time out to actually study the life of Paul from his conversion to his execution, we would be qualified to lift up the Lord.

(From a sermon I recently delivered here.)

## Why Denominationalism Is Wrong

THOS. E. CUDD

The general conception of the world is that all religious bodies are denominations. They include the church of Christ in that number; however, my intention in this lesson is not to show that the church of Christ is not a denomination, but to show why religious division is wrong.

It might be well that I give a definition: it is "A Sect, A party or faction, A religious body larger than a local assembly and smaller than all Christians." The definitions given here suggest division which is wrong. Denominationalism cannot exist without division; hence it is for the interest of all that I point out the errors and the sin of division.

All who are familiar with the Bible know that it does not authorize denominationalism, because nowhere do we find it mentioned in all Holy Writ. The Bible is silent in respect to all the denominational bodies that exist today. The Apostle Paul said: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). Keep in mind that inspired writer said; "All scripture is profitable for doctrine." The Bible is complete in telling one how to become a Christian, but not one word is said about becoming a member of some denomination with human creeds and man-given names. The church of Christ after the New Testament order had its beginning in the early part of the first century, but it was sometime after the sixteenth century before any of the modern day denominations existed on the face of the earth.

The Apostle Paul foresaw a departure from the New Testament order, hence the warning to Timothy: "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 and know the truth" (I Tim. 4:1-3). As far as history is concerned (Divine and profane) Catholicism was the first departure from the Divine order. This departure lead the world into that period known as the "Dark Ages", which lasted about a thousand years. Finally when men with conviction could no longer endure this yoke, they made loud protest and threw it off. This movement was lead by such men as Luther, Calvin, Knox, Zwingli, Wesley and others. Their purpose was to reform the Catholic church. No doubt their intention was good, but it fell short of the freedom of man made creeds, and human names. As a result of this movement we have

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denominational bodies today numbering about 300.

As proof that these religious bodies are unscriptural and anti-scriptural, I offer the following: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith: I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name" (I Cor. 1:10-15). Thus we see there was division in Corinth respecting the wearing of names. Religious people today are guilty of the same sin. They would rather wear their favorite denominational name, than to just wear the name Christian. Paul says these are carnal. Hear him: "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. 3:3, 4). From this passage we see that it is carnal and sinful to wear human names religiously. Since all scripture is given by God and thoroughly furnishes man unto all good works, what need is there of anything else to guide us religiously. Nowhere does the Bible mention any of the modern day denominations. The idea "go to the church of your choice" is contrary to the teaching of the New Testament.

**DENOMINATIONALISM MAKES INFIDELS:** The Lord Jesus knew that division would bring about unbelief, so in his prayer to his disciples he said; "That the world may believe that thou hast sent me." In talking to people that disbelieve, and trying to persuade them to become Christians, they sometimes say "I can't believe in Christianity" because the world is divided religiously; and if you that profess Christianity are divided how do you account for it when the Bible teaches the opposite? Dear friend, I do not try to harmonize denominationalism and Christianity. God is not the author of confusion and the Bible plainly says so, "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33) Friends, I know that one does not have confidence in another that contradicts himself, neither could one have confidence in God and His Word if He likewise contradicted himself. The Bible is as clear as can be regarding facts to be believed, commandments to be obeyed, and promises to be enjoyed. What God has told one to do in becoming a Chris-

tian He has told all, in the same manner what He commands one to do as worship to Him is commanded of all. The greatest tool with which the infidel has to work today is, the divided state of affairs in religion. When the world manifests the disposition, "Lord, speak and I'll hear, command and I'll obey," then the infidels will receive a blow that they will never overcome.

**DENOMINATIONALISM IS OPPOSED TO THE PRAYER OF JESUS:** The Lord was in the very shadow of the cross when he prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me and I in thee that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John 17:20-23). Thus we notice that the prayer contained three petitions—one for himself, one for the apostles, one for all that would believe on him through the Word. Too, I note with you that the Lord, in this passage of scripture, used the word "one" five times. Evidently the word "one" has some significance or the Lord would not have used it so freely. The very sentiment of the entire prayer is that "all might be one." Sometimes sectarian preachers pray and thank God for the divided state of affairs in religion. One man that I know of was called upon to pray and he, "thanked God for all denominations and ask God to bless every phase of the work at that place." I know he did not believe the doctrine or practice of that denomination, because he was a preacher for another denomination and their doctrine and practice were altogether different. Thus, you see we have denominational preachers praying for division on one hand and the Lord Jesus praying for unity of all that will believe on him.

**DENOMINATIONALISM DIVIDES THE HOME:** Among all the sad things that denominationalism has brought about the division of the home should not be left out. Remember, friends, the home is the oldest institution that God has upon the earth. There were two brothers, in the flesh, that had lived together most of their life. They had shared their joys and sorrows. On every Lord's Day morning they arose and made preparation to attend services that day. They left the house together with Bibles under their arm. They walked together for three blocks and then they had to part; for one worshiped according to New Testament order and the other was a member of a modern day denomination. One day when they came to the parting place the brother that was using the Bible only as his guide said, "We have travel-

ed this life together, we have shared our joys and sorrows. The saddest thing in my life is that you and I are divided on religious matters when we read the same Bible." This is only one of the many accounts of how the homes are divided over religion. Families can get together and discuss any matter that concerns them, except religion. Sometimes preachers are invited into homes with the warning do not discuss religion, because my husband is a member of this group, I am of another and the children are still of a different group. Hence religion is a very touchy subject. When the Lord's Day comes they go in all directions from the home to their respective religious groups. When the parents are divided it is no wonder that the children when grown never become anything religiously. The mother will not be willing to let the children go with the father all the time, neither will the father be willing for them to go with the mother. Hence many times they never go anywhere, and never become anything religiously. There are some that become what they are religiously because their parents were. Thus many denominations are built upon an inherited religion. That friends, is not a sufficient reason. We as individuals are on our own and must be ready to give a reason for the hope that is in us with meekness and fear. If it is a matter of making a choice between our loved ones and Christ. Remember Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). Thus we see, that the only kind of division in the family that the Lord would approve, is that one take his stand for Christ even though it might be contrary to other members of the family. Jesus said; "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Since the early departure from the New Testament truth the progress of Christianity has been hindered by division.

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W. J. McElroy, Spring City, Tenn.: Spring City is a small town of about 2,500 or 3,000 with many denominations—Baptist, Methodist, Presbyterians, Holiness, Seventh Day Advents and the Four Square. The true church here is small with 20 to 30 faithful members. They have never been able to have a regular preacher live and work with them until now, though we have some real faithful brethren. I moved here from McMinnville, Tenn., on the 6th of this month to begin full time work to help build up the cause for which Jesus died and to put down the false doctrine as much as it is possible for me to do so. Brethren we need your prayers.

# New Testament Baptism

GEO. B. CURTIS

(Sermon over KSIL, Silver City, New Mexico, December 8, 1946).

No question has been more discussed than the question of baptism. Yet the teaching of God's word on this subject is one of extreme clearness. New Testament baptism demands a scriptural purpose, a scriptural action, a scriptural subject and a scriptural element. Deprive baptism of any one of these and it is no longer a baptism sanctioned by the word of God. You can't obey a commandment of God by doing something similar to the action required. The pages of the Bible are replete with instances of men trying to obey God's commandments by doing something similar—witness Nadab and Abihu (Lev. 10:1,2), King Saul (I Sam. 15:1-35), Annanias and Sapphira (Acts 5:1-11) with many others and their dire consequences.

The Bible sets forth the purpose of baptism in terms that cannot be misunderstood. Men may deny the Bible purpose of baptism, but upon honest investigation he cannot misunderstand it.

Take for example the words of Christ in Mark 16:15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This language is understandable. Somebody is promised salvation. Who is it that the Lord promises to save? It is the man who believes and is baptized.

We shall notice another clearcut scripture that teaches on this subject. We read from Acts 2:37, 39: "Now when they heard this, they were pricked in their hearts 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." Those who asked for the remedy for their sins had heard from the lips of the apostle Peter the story of the life, of the death, of the burial, of the resurrection of Christ, and of his ascension to the right hand of the Father. They were convinced of the truth of the message. Thus, they stood convicted of having shed the blood of the Son of God. They were condemned. Their question was: "Men and brethren what shall we do?" The question was asked earnestly and honestly. It was answered just as earnestly and as honestly. Let us look at the answer given by the apostle on the day of Pentecost: Repent, and be baptized for the remission of sins. What did these inquirers ask for? They asked for the remedy for sins. Did Peter know the right answer? Can we un-

derstand what they were to do? If that remedy was God's remedy for sins on the Day of Pentecost, is it not God's remedy now? Can we understand Peter's answer? He said, Repent and be baptized in the name of Jesus Christ for the remission of sins. Yes, just that simple: "Repent and be baptized for the remission of sins."

We shall examine another scripture. We go now to the twenty second chapter of the book of Acts and the sixteenth verse: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." This language was spoken by Annanias to Saul of Tarsus. God had chosen Annanias to bring these very words to the praying Saul. Was Annanias qualified to give the right remedy for sins to Saul? If God is able to qualify a man, he was. God sent him. What was God's formula for the remission of sins here? Arise, be baptized, and wash away thy sins. A child can understand this scripture, can't he?

We call attention to the following Biblical facts: (1) Redemption through the blood of Christ is in Christ (Col. 1:13, 14; Eph. 1:7); (2) All Spiritual blessings are in Christ (Eph. 1:3). All of God's promises are in Christ (II Cor. 1:20). We are children of God in Christ (Gal. 3:26). Life is in Christ (John 1:4; I John 5:11). Forgiveness of sins is in Christ (Col. 1:13, 14; Eph. 1:7). With these facts before us: that redemption through his blood, all spiritual blessings, all of God's promises, God's children, life and forgiveness of sins are in Christ, it must be clear to all that to be in Christ is of the utmost importance. To put it another way, out of Christ there is no redemption, no life, no forgiveness, no children of God, none of God's promises. Out of him all is lost. To be in Christ is to be in his body, his kingdom, his church. But how do we get into Christ?

I am not content with any man's answer to that question. God's word, and His word only, will satisfy. Then to his word we go. Open your Bibles at Romans 6:3, and we shall read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." We center your attention upon the phrase, "baptized into Jesus Christ." The preposition **into** demands transition from the outside to the inside, baptized into Christ. But we read again, "For by one Spirit are we all baptized into one body." Here again God's word gives baptism as the act that puts one into the body of Christ. And, remember, to be in Christ is to be in his body, his kingdom, his church. But we read again from the

word of the Lord. This time from Galatians 3:26, 27: "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." I'd like for you to notice these facts in connection with this scripture: (1) That all are children of God by faith; (2) That this family relation with God is in Christ Jesus; (3) This family relationship was brought about by our being baptized into Christ; (4) That by being baptized into Christ we put on Christ; (5) The apostle here compares baptism to the putting on of a garment and by this consummating act we are inducted into the Lord.

At this point I'd like to raise this suggestion: Men are sometimes baptized in order to get into some church that is not found in the New Testament. They live in that institution awhile, perhaps a number of years, then are convinced that this church that they entered by their baptism is not the church of Christ. They then wish to unite with the New Testament church, but say they are satisfied with their former baptism. Can they be received into the church of the Lord—the body of Christ—upon this sectarian baptism? If their baptism was right in the first place, they were already in the New Testament church, for the Lord and the Lord only can add one to the church for which he shed his blood. But if they were in the wrong church, evidently, the baptism was wrong. It is not a matter of whether man is satisfied with baptism, the important thing is: Is God satisfied?

You cannot be baptized right if the purpose was wrong. You can't be baptized right if the action was wrong. You can't be baptized right if the element was wrong. You can't be baptized right if the subject was not properly taught. To make the matter entirely clear: One cannot enter the Lord's church by obeying a system of error.

The apostle Paul found a group of disciples in the city of Ephesus who had been baptized wrong. He taught them the baptism that is in the name of the Lord. What did they do? They didn't argue over the matter at all. Not one of them said: "We are satisfied with our baptism." They promptly were baptized in the name of the Lord. Their wrong baptism did not count for a single thing.

We now direct your attention to a passage of scripture found in the Colossian letter. Beginning with verse ten, chapter two, we read: "And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in the putting off of the body of the sins of the flesh by the circumcision of Christ: Burial with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead" (Col. 2:10-12). We shall notice this (1) that the Christian's completeness is in Christ,

(2) that Christ is the head of all principality and power; (3) that the Christian is circumcised in Christ; (4) that this circumcision is made without hands; (5) that the body of the sins of the flesh is put off—discarded—in this circumcision; (6) this circumcision is "of Christ;" (7) that baptism is this circumcision which is of Christ; (8) that it is a burial, not a sprinkling; (9) that we are buried with Christ in this circumcision, or baptism; (10) that not only are we buried with Christ in this baptism, but we are also raised up with Christ in this baptism; (11) that the power that gives us this life in baptism is the same power of God that raised Christ from the dead.

To make this matter entirely clear, Paul is saying to us that as Christ was dead when he was laid in Joseph's new tomb, just so we are dead when we have heard the gospel, believed it, repented of sins, and are taken into the grave of baptism. Christ was completely passive when Joseph and his company pulled the nails from his hands and feet, wrapped him in new linen, and laid him in the sepulchre. Men, too, are completely passive when they are led into the waters of baptism. The power of God reached into the tomb of Joseph and quickened the body of His Son. Life came to that Son while in the tomb. There was no efficacy in the stones of the tomb to give life. That came from God. But it came while the body of the Lord was in the tomb. He came from the tomb alive. Just so, the man, or woman, who has heard the gospel and believed it, turned from his, or her, sins by repentance, has confessed Christ and is laid in the grave of baptism. That one is buried with Christ. Now he is raised with Christ in baptism. Just as life came to Christ in the tomb, so life comes to the penitent believer in baptism. Just as there was no efficacy in the stones of the Lord's grave to give life, so there is no efficacy in the waters of the grave of baptism to give life. God is the source of life. He brought life to His Son in the tomb. He brings life to those that obey him in baptism. His word plainly says so.

The walls of Jericho fell by faith. We are saved by faith. When did the walls of Jericho fall by faith? When are we saved by faith? The walls of Jericho fell by faith when the children of Israel marched around the walls once each day for six days. Then on the seventh day they marched around seven times. When the priests had sounded a blast from the rams' horns and the people had given a great shout, the walls fell. They fell by faith. The point is: the walls did not fall until the Children of Israel had obeyed God in every detail. It was not the tramping of the feet of the Israelites that caused the walls to crumble. It was not the reverberations from the shouting of the people and the blasts of the rams' horns that brought Jericho's walls down. It was God's power. But the

children of Israel had to obey God before he exercised his power. Just so, there is no cleansing agency in the water to remove sin. No healing agency in the action of baptism to blot sins out. Sins are forgiven in heaven, not on earth. God does the forgiving. The point is: He forgives sins when we meet the conditions He sets. Just as the walls of Jericho fell by faith, so are we saved by faith. But faith saves only when it acts as God directs; and He directs through the gospel of His Son. This directing demands faith in Christ, repentance toward God, confession that Jesus is the Christ, and burial with him by baptism into his death. Then God raises us together with His Son. We become His children. He adds us to His church (Acts 2:47).

Baptism pictures the death, the burial and the resurrection of Christ. When the penitent believer is led into the waters of Baptism we stand by the cross by the eye of faith and see the sinless Son of God as he hangs an inanimate corpse upon the tree. When one is buried beneath the yielding wave, again by faith, we see the nails drawn from the hands and the feet of the Savior, his body wrapped in new linen and tenderly deposited in the new grave of Joseph of Arimathea. We watch, by faith, the stone as it is rolled over the door and sealed with the seal of Rome. There, again by faith we see the body of our Lord asleep in a grave in a garden. But by faith we look again to the same garden. When this penitent believer is raised with His Lord in baptism, we stand anew with the group of women in the garden. The sun gilds the Judean hills with the glory of earth's greatest day. We with them gaze in wonder at an empty tomb. The stone is rolled away. An angel perches as a proud conqueror upon the stone. We listen to the voice of the angel as he says: "Why seek ye the living among the dead. He is not here. He is risen. Come and see the place where he lay."

Death with Christ to the love and practice of sin; buried with him in baptism into his death; raised with Christ in baptism to walk in newness of life. This is the significance of New Testament baptism. This is the simple New Testament teaching on the purpose of baptism. Friends, are you ready to leave the teachings of men, and accept the simple truths of God's word on this and every other matter pertaining to your soul's salvation. Life is too short, death is too certain, heaven is too precious, and hell too terrible for you to follow anything but the counsel of God's word.

We invite you to attend the church of Christ today.

#### STATE SANATORIUM NOTES

##### HOWARD CASADA

Another patient was baptized into Christ yesterday, and another a few days before that. They were Lois

Masterson of Newark, Arkansas and Mrs. Clara McCabe of Searcy, Ark.

Among the patients entering the sanatorium recently were several who were members of the church. They are Mrs. Minnie Floyd, Brockwell, Ark., Mrs. Magetta Galloway of Searcy, Ark., and Miss Aldridge of Osceola, Ark.

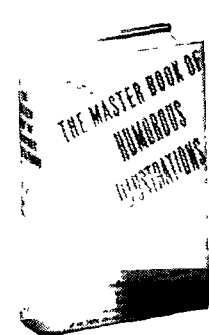
The Third Street Church of Christ in Booneville recently selected elders and deacons. Beginning January 1st this congregation assumed the responsibility of sponsoring the sanatorium work. Money sent in for the sanatorium work will be kept in a separate fund of which W. L. Fulmer, one of the elders, is treasurer. All checks and money orders for this work should be made payable to Third Street Church of Christ, Booneville, Arkansas. Prompt acknowledgement will be made of all money received.

We are now conducting four public services per week at the sanatorium. An abundance of gospel literature continues to pour in for distribution. And others are sending us more of the large print New Testaments. For all this we are thankful. Brethren, the sanatorium is one of the greatest mission fields in the world. If you are interested in mission work here is one of the greatest opportunities in the world. The congregation at Booneville is small in number and needs the help of others to carry on the work in an efficient manner. We want brethren all over Arkansas and everywhere to feel free to make inquiries and to offer any suggestions you may see fit concerning this work. We are glad that an increasing number of congregations in Arkansas are becoming aware of the possibilities of the sanatorium work. Is the congregation where you are worshipping acquainted with this work?

Remember to address all financial contributions for this work to Third Street Church of Christ, Booneville, Arkansas. Send all gospel literature to C. Howard Casada, Box 235, Booneville, Arkansas.

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## OBITUARY

### A LOVING SAINT PASSES

By Gilbert Copeland

Mrs. Rhoda Cooper Stricklen was born January 15 1865. She passed from this life December 26, 1946. She was born in the state of Tennessee, but while yet a child, with her family moved to Calhoun county Arkansas. In 1883 she was married to Henry Stricklen of the same county. Brother Stricklen preceded her in death by some six or seven years.

Early in their married life they both were converted to Christ at Fordyce, Arkansas. About the time of their marriage Brother J. D. Tant came to Fordyce and held a meeting, and helped the brethren to build and pay for the meeting house at Fordyce. The church at that time was usually referred to as the Christian church, but it had its beginning as a loyal congregation. The house was built on the lot belonging to one of the leaders, but the property was never deeded to the church until after this brother died and his children had joined the society crowd, and then it was deeded to the First Christian Church. But it was in the early days that Brother and Sister Stricklen were affiliated with the Fordyce church. Later in life they moved to another community. But when I knew them they were living at Camden, Arkansas where they worshiped with the church of Christ, and were unusually faithful considering their ill health. After Brother Stricklen passed to his reward, Sister Stricklen made her home with her daughter in Calion, Arkansas, until her death. While living at Calion she worshiped with the church of Christ in Eldorado, Arkansas.

Sister Stricklen was an inspiration to me. She was always cheerful and happy and took the optimistic view of life. She never quit trying to accomplish her purposed plans. She was always anxious for people to hear and obey the gospel and she talked to me much about it. She loved her people and the world in general and wished for the best for everybody.

She had a great personality and was indeed a great person. I am told by those who knew her best that her great delight was to visit the sick and prepare good things for them to eat. Indeed it can be said of her, "She hath done what she could."

She is survived by three children: Mrs. Wiley Hearnberger, Camden, Ark., Mrs. Frank Anthony, Calion, Arkansas and W. L. Stricklen, Crossett, Arkansas. There are also nineteen grandchildren and seventeen great grandchildren.

I was called to conduct her funeral services, and greatly regret that I was unable to go. We cherish her memory and trust that we may meet her in that land that is fairer than day. "We sor-

row not as those who have no hope."—Gilbert Copeland.

### ELIZABETH REBECCA GARNER

By Waymon D. Miller

Sad is the hour when the tragic and sorrowful message is borne us that a loved one's life is no longer with us. Sister Elizabeth Rebecca Garner, "Daisey," as we affectionately knew her, was one of the sweetest Christian characters I have ever known. She was a faithful member of the church at Camden, Arkansas, and passed from this life on January 4, 1947. Words of comfort were spoken by Gilbert Copeland and W. M. Grooms.

When I moved to Camden to begin work with the church, it was my pleasure to stay in the home of Brother and Sister Garner two weeks, until I could find an apartment for my wife and myself, and move. We made frequent visits with the Garners, loved their friendship, and admired their faith in God. Her good life, cheerful way and pleasant smile will be long remembered.

It is always grievous to lose such friends, and it is sad to part with such great Christian characters. The church needs them, and we need their saintly influence in our personal lives. Yet we live to die that we might live forever. Heaven was prepared for the saints of God, and they cannot remain in this mortal, miserable life. Ere long we, too, must launch our frail barque in the boundless sea of eternity. But won't it be marvelous to do so with faith in God, and in anticipation of a glorious reunion with faithful saints of all ages?

In our feeble way we have written the poem below, and dedicate it to the sacred memory of Sister Garner. Our prayers and sympathies are extended Brother Garner and the children.

#### THE REAPER HAS COME OUR WAY

As we in life are faced with death,  
With griefs so hard to bear;  
We lift our eyes and hearts to God,  
And know that He does care.  
Her face was kind with smiles so sweet,  
Her life in Him was pure;  
She did His will, she did not shrink,  
For Him earth's pains to endure.  
As a flower in life that blooms so sweet,  
Yet fades ere comes the fall;  
She too has filled our hearts with joy,  
She too has heard death's call.  
The deeds of her life were good and kind,  
To serve was her delight;  
The works she did while here below,  
Are gems in her crown so bright.  
The book of her life forever is closed,  
With pages dark and bright;  
With pen of faith she wrote them all,  
In hope of heaven's pure light.  
The Reaper of life has come our way,  
And taken this jewel so rare;  
But in eye of faith we can see her now,  
In that glory land so fair.  
We'll miss her now that she is gone,  
To join the saints on high;  
But in His word we have fond hope,  
We'll meet her bye and bye.  
Lord give us strength to face this hour,  
Cast doubt and fear away;  
Help us with her to gain the prize,  
Of the city of celestial day.

—Waymon D. Miller.

### An Appeal For All To Respond To The Census

Don M. Morris

Pres. Abilene Christian College

In these days when recognition that is given in so many important ways depends upon the number of that particular group in the United States, it is very important that congregations of the Lord's church respond to the efforts being made by our government to take an accurate census of various religious bodies.

Leaders of congregations should respond with the proper information. First, because our government is asking for that information. The number of chaplains allotted the church during the last war depended upon the number of members of the church and, if we should have another war, would probably depend upon the same thing. We can even encourage ourselves by having for ourselves accurate information as to the growth of the church within the United States.

There are many reasons for our co-operating 100 per cent in this census. The following suggestions as to the giving of the information will help:

1. Be sure that the name of your congregation, together with the name of some responsible person who will fill in the forms, has been sent to the Broadway Church of Christ, Lubbock, Texas.
2. When the forms are received be sure that they are filled in promptly and returned to Washington.
3. Send in the name of any small, out-of-the way congregation that you think may be overlooked.

Frank J. Dunn, 9028 Santa Clara, Dallas 18, Texas, January 21: Three placed membership and one was baptized at Shamrock Shores, Sunday. This congregation of 90 members all of "modest" incomes, has undertaken a program of work calling for \$174 per Sunday. So far this year our contributions have exceeded that amount, an increase of 40 per cent over last year's average. Let God be praised.

#### MEETING DATES

MAY 4-11—Little Rock, Ark., Fourth and State, Jack Meyer, Houston, Texas.  
JUNE 13-22—Walnut Springs, Rt. 2, DeQueen, Ark., A. D. Neal, Wichita Falls, Texas.  
JUNE 16-22—Cerro Cordo, Okla., Elmer L'Roy, DeQueen, Ark.  
APRIL 6—Smyrna, Rt. 3, DeQueen, Arkansas.  
H. H. Dunn, Huntington, Ark.  
JUNE 23-29—Ben Lomond, Arkansas, Elmer L'Roy, DeQueen, Arkansas.  
JULY 4-13—Ben Franklin, Texas (Mission), Willis G. Jernigan, Commerce, Texas and Elmer L'Roy, DeQueen, Ark.  
JULY 11-20—DeQueen, Ark., C. R. Nichol, Clifton, Texas.  
JULY 18-27—King Rider (Little River Co., Ark.) Elmer L'Roy, DeQueen, Ark.  
AUG. 1-10—Oak Grove, Mt. Pleasant, Texas, Elmer L'Roy, DeQueen, Ark.  
AUG. 10-2—Bethel, Mt. Pleasant, Texas, Elmer L'Roy, DeQueen, Ark.  
SEPT. 5-14—DeQueen, Ark., Willis G. Jernigan, Commerce, Texas.  
OCT. 5-12—Little Rock, Ark., Fourth and State, C. A. Lyles, Tulsa, Okla.  
OCT. 6-15—Bonham, Texas, Elmer L'Roy, DeQueen, Ark.

## REPORT ON FOOD AND CLOTHING TO EUROPE

M. NORVEL YOUNG

Several months ago the elders of the Broadway Church of Christ in Lubbock agreed to receive money to feed and clothe those who are in need in Europe. They proposed to do this through the persons who were contacted by Brother Otis Gatewood and Brother Paul Sherrod.

This is a report on that matter. Fifty-five 11 pound boxes of clothing have been sent to individuals whose names were furnished by Brother Gatewood and Brother Sherrod. These boxes continue to be sent each week. Not only from this congregation, but from a number of other congregations who are sending them to the same people.

It has been difficult to send food at an economical cost. However, we have now been informed that we can send food to individuals designated by us through Cooperative for American Remittances to Europe. This includes individuals in France, Holland, and the American, British and French Zones in Germany and all sectors of Berlin. For \$10.00 enough food can be sent to supply a family of four, one 2800 calorie meal each day for two weeks. The \$10.00 package which is delivered weighs 49 pounds and contains 30 pounds net weight of solid meat, cereal, sugar, pudding, vegetables, evaporated milk, cocoa, preserved butter, cheese and soap. Three packages per month may be delivered to an individual.

The Broadway Church is using some \$1,200.00 which has been sent for this purpose in purchasing packages to be sent to individuals known to Brother Gatewood and Brother Sherrod. When the missionaries are able to enter Germany, these same people will be among those first contacted by them. Most of the persons to whom these packages will be sent have agreed to assist in distributing the contents only to those who are definitely in need, and a report will be made to the Broadway Church. Tracts in French and German are being sent to the individuals who receive the packages.

Churches that would like to receive names are invited to write to the elders at the Broadway Church in Lubbock. Others who would like to contribute money to this work may send it to the European food fund, in care of the elders here.

Will W. Slater, Sta. A, Fort Smith, Arkansas, January 27: The singing school in Dickinson, Texas, was a success. Much interest manifested and good done. I wish churches everywhere would take more interest in singing. I am laboring with the Rose Hill congregation in Texarkana, Texas, spend three days a week with them, and will be with them until first of June, at which time my meeting work begins. I labored here in Texarkana two years, 1929 and 1930 with Walnut Street church.

Rose Hill has been established since then. They have gone through many trials, have had their "ups and downs," but so far as I can tell the past has been forgotten, the "slate" wiped clean and prospects are good for a good work here. I shall do what I can for them. I have had a meeting cancelled, August 26 to September 7. Anyone needing my services please write me.

Tillman B. Pope, Alma, Arkansas, January 18: Wife and I spent Christmas with our daughter, who lives in Austin, Texas. On our way to Austin we went by Duncan, Oklahoma, visited another daughter who lives there. We were in Duncan over one Sunday and attended worship there. I taught a Bible class on Sunday morning and had the pleasure of hearing Brother Harber the local preacher, deliver a very fine sermon. Duncan ranks among the best congregations in Oklahoma. On that same Sunday I preached at the evening service in Comanche, Oklahoma. Brother Joe Laird, a faithful friend of mine, labors with this church. He is doing a good work. It was a pleasure to be with these good people. It was my pleasure to have in my audience that Sunday night, sister U. G. Wilkinson. I had not seen her for more than 20 years. She has grown old beautifully. Brother U. G. Wilkinson was among our strongest preachers in his day. He passed on to his reward nearly 20 years ago. He was a great help to me when I was a boy preacher. Sacred memories of him continue to cluster around my heart. While in Austin I had another very fine visit with Brother and Sister G. H. P. Showalter, with the Firm Foundation. They were both well, cheerful and busy. This was the first time I had seen the new building—plant. It is a beautiful building and the picture of it does not give it justice. Brother Showalter is one among the most humble and most pleasant men I have ever known. I deeply appreciate all our gospel papers and I am a regular subscriber to five of them and I mention them all to my brethren where I chance to labor in the evangelistic field. I have been staying in home for the past few weeks. I teach a Bible class in my home congregation here in Alma on each Tuesday night and on Sunday morning when no one else is here. For five years I have been doing nothing but evangelistic work and my plans are to continue in this work. If you wish a spring meeting I can arrange to assist you in February or March. I also heard Brother Jesse Hall on Sunday morning at the North Side congregation. He is a great preacher and has a fine church with which to work. I spoke to a fine audience in his stead that Sunday night in Austin.

H. C. Finley, Route 2, Pine Bluff, Arkansas: We are proud to announce that we have our new building completed at Griffith Springs, Arkansas.

We have a splendid house to worship in now. We received donations from several places over the country; some from states other than Arkansas and we certainly do thank each and every one that contributed in any way, either in giving money or working on the building. We have preaching two and three Lord's Days each month. We meet to sing each third Lord's Day evening. We invite you to come and worship with us any time possible. We appreciate visitors.

Geo. B. Curtis, Silver City, New Mexico, January 23: To The Readers Of The Gospel Light: This is to state that all my time for meetings in 1947 is filled. I thank every one of you who have written me in regard to evangelistic work, and express regret that I cannot fill all the requests made. I pray that I may come to you sometime.

### Judgment Debate Recorded

My debate last week at Bone Camp, near Senath, Missouri, with Thomas L. Conner, advocates of "no judgment after death," was recorded by dictaphone. Large crowds were present for all sessions, preachers being present from nine or ten states. Whether the debate is put in book form will depend upon the demand for it. The book, if published, will sell for about \$2.00 or \$2.50 per copy. No advance orders are being taken, but we would like to have some idea of the demand there may be for the publication of this book. So I am asking that you send me a card or a letter telling me how many copies of the debate you will want if the book is published. One preacher who attended the entire debate has placed his name for 300 copies. If you want one copy or 500 copies, let me know. You will have first hand information as to what this new heresy is. Remember, do not send any money at this time—just send your name and address and state the number of copies you will want. Address W. Curtis Porter, P. O. Box 195, Monette, Arkansas.

H. V. Crumley, 108 N. Pine, Pauls Valley, Oklahoma, January 21: Two were added to the congregation last Lord's Day. One from First Christian Church and one by identification.

R. L. Copenig, P. O. Box 93, Duke, Oklahoma, January 22: We have been enjoying continued interest and good attendance although the weather has been bad. I don't think there is any greater zeal anywhere than has been shown by some of the brethren here. A few Lord's Days back a man and his good wife walked to worship some three or four miles in the snow. But we have our sorrows, on January 12, one of our most faithful members was called home to rest. We are happy to say we do not sorrow as those that have no hope. If you are ever in Duke visit with us. We need your prayers.

# Bibles, Testaments and Good Books

Following is a listing of some of the popular items which The Gospel Light has in stock at this time. Every home should be provided with good books and children should be encouraged to read them. If you do not see the item listed that you want, write us, we probably have it in stock or can obtain it for you promptly.

## BIBLES

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## NEW TESTAMENTS

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## Good Books—General

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# Gospel The Light

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

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NUMBER 10

## ADOPTION

JESSE M. KELLEY

(Number 1)

"And if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." (Romans 8:17).

If we are children of God we enjoy the same relationship to Him that exists between a child and its father. We are heirs of the great estate of heaven, and we have the right to claim that heirship. We are children of God, and if children, then heirs of all that God the Father has in store for His children. Those outside the family of God have no promise. The promise is only to those who become children of God. If that be so, and it is, the all important question to us is how do we become an heir of the estate, or a child of God? Paul simply says that we "receive the adoption of sons through Christ" or paraphrasing, "we become children of God through a process of adoption."

There was a time when by natural birth people became children of God, but that is no longer so. If people are children of God today, it is not because they inherited that privilege, and by a natural birth came into possession of it, but because God, through His Son made it possible for us to be adopted into His family. The only way that a child, who is not born into my family can become a member of my family is through a process of adoption. The same is true with God's family. If it is no longer possible to become children of God by natural birth, the only way left open is by submitting to the laws of adoption that God has put in force. With these things in mind, may our attention be directed to some of the things that are understood in every case of adoption, whether it pertains to God's family or to the human family.

First, it is common knowledge that

a law of adoption must be complied with. If I wish to adopt a child into my family, there is a state law that I must abide by, and comply with if I expect to consummate that act. The law pertaining to adoption, just as all laws, is already written, and whether I like the way it is worded, or the requirements it compels me to meet, the fact remains that I must comply with it if I expect to adopt a child. It will not be changed to suit my particular whims or fancies. It is a set law and no one can change it except the law making body of the State who made it.

The same is true of the law of adoption pertaining to God's family. God has a law of adoption that must be complied with if we expect the act of adoption into God's family to be consummated. Just like the law of the State, God's law is already written and it will not be changed to suit our ideas of how it should be done. God made the law, and since He did, He is the only one who has the authority to change it, and until He does, we are compelled to comply with it if we expect to become His children. God does not have a different law of adoption for one particular race or class, and a different law for another race, but the same law applies to all nations, peoples, colors and classes. Jesus instructed the apostles to teach His gospel to ALL nations, (Matt. 28:19; Mark 16:15) and what it required of one nation or individual, it required of all. Whatever that law had incorporated into it then, still stands today. We have no record of any change whatever.

It is, therefore, important that we study God's law of adoption. Of what does it consist? What is its nature? What is its procedure? Did people comply with or submit to that law then? If so, what did they do? Is it possible for you and me to com-

ply with that law today just as they did then? Is it necessary for us to do that? These are all questions which, *when answered, should clear a lot of fog away from a lot of people's eyes.*

Of what does it consist? In other words, what are the requirements of adoption carried to the people by the apostles in apostolic times? If we can learn what these requirements were and meet them ourselves, couldn't we become children of God? Certainly we could! The law of adoption that applied to them applies to us today, and if God required those people to meet the conditions of that law, He requires us today to meet them. What then is that law?

In order to answer this question, let us begin at the very first gospel sermon that was preached, recorded in Acts, second chapter. Here we hear Peter as he is preaching this gospel that was to be carried to all nations; wherein is contained the law of adoption to the children of men, to a multitude of Jews in Jerusalem. When that sermon came to a close, the Jews, realizing that they were guilty before God, and indeed without God, asked the apostles what they should do. Peter answers: "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Three thousand of them did this. What was their status when this was consummated? Verse 47 says they were added to the church. What is the church? It is the house of God. (I Tim. 3:15). What is the house of God? "House" designates family, Acts 10:2. Thus they were added to the family of God, and in being added to the family they became members of the family. When did they become members of God's family? "Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls, Verse 41. What did they do in being baptized? They submitted to God's law of adoption as given through the apostle Peter.

Someone objects and says that "adoption" pertained only to the Gen-

tiles It is true that under the old economy, the Jews, by birth became a child of God But it is also true that these Jews on the day of Pentecost were not members of the kingdom, church, family, or house of God In order to make all men equal before God it was necessary that the Jews step down on a level with the Gentiles that both stand on equal ground before God Paul, in Rom 11, sets forth the fact that this was accomplished Here the bringing in of the Gentiles is set forth under the figure a tree and its branches The Jew is referred to as the *natural* branch that was *broken off* that they (the Gentiles) might be grafted in "Well, because of unbelief they were broken off, and thou standest by faith" Verse 20 We ask, when did this "breaking off" take place? When they disbelieved! They disbelieved when they rejected Christ as the Messiah Thus on the day of Pentecost (after the rejection), they stood for the first time in centuries, without any sort of relationship with God whatsoever They had been broken off because of their unbelief, and relationship with God had been severed Thus, this law that Peter gave them, (repent and be baptized) was a "law of adoption" to them as well as to the Gentiles and they did not become part of the family of God until they complied with it

Has that law changed, or can we find anyone else giving a different law? Let us follow these men as they carried this law of adoption to the world We learn in Acts 8 that Philip preached this law to the Samaritans, and when they believed what he preached, "they were baptized, both men and women" Do we find anything here that is not in accord with what Peter told the Jews to do at Jerusalem? Nothing! Again, Philip preached this same law to the Eunuch, and when he confessed that he believed, Philip baptized him Did this make the Eunuch a child of God, a member of His family? It is said that he "went on his way rejoicing" In becoming a child of God, was he required to do more or permitted to do less than those in Jerusalem, or the Samaritans? Certainly not! In Acts 10 we learn that Paul heard the gospel and was baptized, and Paul himself declares that the preacher said that in that baptism his sins were to be washed away (Acts 22:16) Was he a child of God before he was baptized, or before he complied with the law of adoption? If he was, it was while he was still in his sins Again, in Acts 10 we learn that Cornelius heard, believed and was baptiz-

ed Lydia heard, believed and was baptized, Acts 16 The jailer heard, believed and was baptized, Acts 16 The Corinthians heard, believed and were baptized, Acts 18 Here are "adoptions" of record which occurred under the preaching of these who were to carry that law to the world, to both Jew and Gentile It was God's law of adoption, legislated and put in force by His authority When

people of the first century complied with its requirements, they became children of God, adopted sons Has God changed that law? We have no record of where He ever did Thus, if it is our desire to be members of God's family, we must comply with that law When we do, we will have the right to claim that heirship that will rightfully be ours

## Methodists Renounce The Gospel

WAYMON D MILLER

The following news brief appeared in the *Arkansas Gazette* of June 9, 1946 Dr E Lamont Geissinger, as sociate secretary of the Methodist General Board of Lay Activities, told the eighth annual session of the Florida Methodist Conference, without elaboration, that 'from now on Methodists intend to take an active interest in national and international affairs The clergy is through preaching simply the gospel'

This is a most significant announcement by Methodists They positively state their intentions of taking 'an active interest in national and international affairs Aside from this statement, without elaboration, one is left to presume just how Methodists are to achieve this But this is not a new step, nor Methodists are not the first religious institution to become a politico religious organization For centuries the Roman Catholic Church has taken 'an active interest in world politics, and would today take the same 'active interest as they did in the Inquisitions if they could They even demand that the United States send them an *Ambassador* (that's what the Vatican calls him), and this nation genially complied by sending Myron C Taylor to the Vatican City This is an intolerable situation and every Christian in America should voice such a resounding protest until Mr Taylor is called home—where he should have always been!

But now we are left to our own imaginations as to the course of Methodism Have they taken their cue from Catholics, and do they plan the erection of the same type of political state? What do they have in mind? What course of action will they take in their active interest in national and international affairs? Will they give sanction to a mob of blood-thirsty gangsters, as the Catholics did Mussolini, Hirohita, Hitler and Franco? Will they thus lend their influence to an other set of such outlaws to drench the world with blood and crime? Will they, like Rome, seek to dominate the world curse public schools, damn

democracies and restrain freedom of speech? Personally we have an uncomfortable premonition of any church taking too much active interest in national and international affairs!

But the boldest and most brazen admission by Methodists is that their clergy is through preaching simply the gospel! I did not know that Methodist preachers possessed the effrontery to make such a bold admission! For some time I have entertained some suspicion that Methodist preachers were not "preaching simply the gospel" My suspicions are now confirmed, and there can be no doubt about it for this is their own admission! The statement is too plain to admit any misunderstanding of their position And I venture that Dr E Lamont Geissinger did not even blush when he made the announcement! He simply admitted that which has been true for some time When Methodism is therefore assailed, they cannot take refuge in the gospel, for they are through preaching it!

Discerning Bible students have known for a long time that Methodists were through preaching simply the gospel, but until now they have been more hesitant to admit it But now they remove every stump of doubt, and lay forth their position as bare as a field The fact is that in the foundation and

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formation of Methodism, the gospel in its original purity and simplicity had to be renounced. Methodism originated with John Wesley in England in 1729. There were no Methodists in the time of Christ, and the Methodist Church is not once mentioned in the New Testament. Acceptance of "simply the gospel" of Christ will not make a Methodist, and acceptance of Methodism will not make one simply a Christian. To be a Methodist one must be more than a Christian, and to be a Christian one must be essentially less than a Methodist. The saints of God in New Testament time were called Christians. (Acts 11:26) One cannot be a Methodist without being more than these early saints were, and one cannot be just what these early saints were and be a Methodist. Yes, it is true that Methodist preachers are "through preaching simply the gospel." They had to be through preaching simply the gospel when they became Methodist preachers. One cannot be a Methodist preacher and preach "simply the gospel," and one cannot be a gospel preacher and preach Methodism. These are sufficient reasons for me to know assuredly that Methodists truly have been "through preaching simply the gospel" a long time.

It is extremely dangerous to renounce the gospel of Christ in its original purity and simplicity. One cannot have proper respect for God and His Word, and ignore His warnings to conform to the gospel as it was originally revealed. Early saints were fearfully admonished to "hold fast the form of sound words." (II Tim. 1:13) They were to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Paul informed the Galatians, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). John admonished, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9). Are Methodists so engrossed in human errors that they cannot see this? If these scholarly Methodist doctors took half the "active interest" in studying God's Word as they do in "national and international affairs," they would not so readily renounce the precious gospel of Christ, and plunge themselves and their followers into eternal perdition. To renounce "simply the gospel" is to commit spiritual suicide. Anyone who does so signs his own death warrant. According to John in the above quotation, Methodists or anyone else who are not willing to abide in the doctrine of Christ, "hath not God." To renounce the doctrine of Christ is to renounce God.

We again affirm that one must renounce "simply the gospel" of Christ to espouse Methodism. There is not a single dogmatic doctrine of Methodism that is taught in harmony with the New Testament. No single doctrine

peculiar to Methodism is taught or authorized in the Bible. On the contrary, every doctrine and practice peculiar to Methodism is condemned by the New Testament.

The Methodist Church exists today without divine authority. As already seen, it was founded by man, and teachings "for doctrine the commandments of men," which Jesus strongly condemned as vain. (Matt. 15:9). The Methodist Church is not the New Testament church, and the New Testament church is not the Methodist Church. There is no similarity between them. The Methodist Church is only two hundred years old, being established in 1729, and is seventeen hundred years too young to be identified with the New Testament church. "The Methodist churches in America, in common with those of England and other lands, trace their origin to a movement started in Oxford University in 1729, when John and Charles Wesley, George Whitefield, and a number of others began to meet for religious exercises... During the succeeding years the little company was derisively called 'The Holy Club,' 'Bible Bigots,' 'Methodists,' etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they lead soon became widely known as the Methodist movement." (Religious Bodies, 1936, Vol. 2, Page 1082) Methodists claim the above facts, contending that their church was founded by John Wesley in London in 1739. (Discipline of the Methodist Episcopal Church, South, 1934, Page 13).

Methodists of necessity have to be "through preaching simply the gospel" when they sprinkle or pour in substitution for New Testament baptism. They cannot produce a New Testament scripture, command, inference or example to justify sprinkling and pouring for water baptism. The inherent meaning of baptizo, the Greek word from which "baptism" is translated, suggests only immersion. All who have only been sprinkled or poured have not been scripturally baptized, if we accept the New Testament as our authority. Baptism in water pictures a death, burial and resurrection. (Romans 6:3-6; Col. 2:12). There is no picture of death, burial and resurrection in pouring and sprinkling, hence these are not scriptural baptism. In New Testament examples of baptism, much water was used (John 3:23), the candidate went to the water (Acts 8:36), went down into the water (Acts 8:38), was baptized, was "raised up" (Romans 6:4), and came up out of the water (Acts 8:39). These plainly illustrate that New Testament baptism was by immersion. None of these actions are necessary in sprinkling or pouring. All therefore who practice sprinkling or pouring have to be "through preaching simply the gospel" in order to justify such practices.

To repudiate the gospel of Christ is to reject salvation. The gospel of

Christ is God's means of saving the world; it is "the power of God unto salvation" (Romans 1:16). The announcement that Methodists preachers are "through preaching simply the gospel" is to Methodism the handwriting on the wall, spelling doom and despair to all who follow their course. We appeal to hundreds of good, sincere people to abandon the sinking ship of Methodism, and make to the port of eternal salvation through the precious gospel of Christ.

## Food For Thought

MELVIN L. VAUGHAN

"Jesus said . . .": Many is the time Bible students have read and churchgoers have heard these words.

There is an importance attached to His words that is not equaled by the words of any man who has ever lived. When Jesus spoke; mortals heard the will of God revealed; the duty of man explained and the doorway to heaven opened.

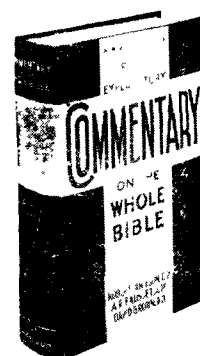
Do we attach the significance to the words of Jesus that are due?

Jesus said: "Why call ye me Lord, Lord and do not the things which I say?" (Luke 6:26). He also said: "He that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16:16).

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# The Kind of Person a Christian Is

(A SERMON OUTLINE)

TOMMY McCLURE

## I. INTRODUCTION:

1. Many do not know the characteristics of a Christian.
2. One must be a Christian in order to be saved.
3. A Christian is a follower of Christ (Acts 11:26).
4. Therefore, the importance of knowing "The Kind of Person A Christian Is."

## II. DISCUSSION:

1. *One who has obeyed the gospel and is made free from sin* (Rom. 6:16-18).
2. *One who has implicit faith in God and Christ.*
  - A. Can't please God without it (Heb. 11:6).
  - B. Will die without it (John 8:24).
  - C. This faith worketh by love (Gal. 5:6).
  - D. It contains trust.
3. *One who diligently studies the Bible.*
  - A. "Study" (II Tim. 2:15).
  - B. Bible is the only book that will thoroughly furnish in Christian living (II Tim. 3:16, 17).
  - C. Therefore, must study it in order to be a Christian.
  - D. (Cf. John 5:39; Rom. 15:4).
4. *One who lives what he teaches.*
  - A. Not all can preach or sing but all can live the Christian life.
  - B. In Christ all is new (II Cor. 5:17).
  - C. "Let your light shine" (Matthew 5:16; Cf. Rom. 2:31).
  - D. "Shew thyself a pattern" (Titus 2:7, 8).
  - E. "Be thou an example" (I Tim. 4:12).
5. *One who is interested in saving souls.*
  - A. Christians are to work for Christ (See Matt. 20:1-16).
  - B. Christ's work is to save souls (Luke 19:10).
  - C. Therefore, we must work to this end.
  - D. "He that winneth souls is wise" (Prov. 11:30; Cf. James 5:19, 20).
  - E. The value of the soul (Matt. 16:26).
6. *One who contends for the faith.*
  - A. "Contend earnestly" (Jude 3).
  - B. Paul not ashamed (Romans 1:16).
  - C. Paul fought for Christ and encouraged others to do so (II Tim. 4:7, 8; Eph. 6:17, 18).
  - D. Many are becoming soft.
  - E. When one ceases to preach against error, he ceases to preach the gospel of Christ!!!
7. *One who continues in prayer.*
  - A. Prayer is the only way to make known to God our desires.
  - B. Christ prayed and taught that we should do so (John 17; Luke 18:1).
  - C. Paul taught the same (Rom. 12:12; I Thess. 5:17).
  - D. Can a child love his father and refuse to speak to him???
  - E. Many church members don't love God!!! They don't pray.

8. *One who is interested in the physical welfare of others.*
  - A. Christ was interested and to be a Christian we must follow him.
  - B. Discuss Matthew (25:31-46).
  - C. The early church practiced this (Acts 6:1-8).
9. *One who gives as prospered.*
  - A. (I Cor. 16:1, 2; II Cor. 9:6, 7).
  - B. Really, we don't own anything, so, lets give more to the Lord's work.

## III. CONCLUSION:

1. The one who has these characteristics is "The Kind Of Person A Christian Is."
2. Am I that kind of person???
3. If I am not, I am not a Christian!!!

Note: Main idea gotten from "Fifty Short Sermons" by Fred E. Dennis.

(Next week: "The Kind of Person A Christian Is Not.")

## 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—Remission.

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 on the way to heaven. No wonder then that our Lord said, "He that believeth and is baptized shall be saved." (Mark 16:16).

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 just so long as they think it is right. Christianity thrives on honest investigation, and the truth has nothing to fear in open discussion.

# The Church

T. H. WARREN

Is the New Testament Church in existence today? We find that the Church was planned long before Christ came to earth.

Christ came to earth not to destroy but to save the lost. While he was here he selected 12 men for his Apostles. He kept these men with him and trained them to take up the word of redeeming men just where he left it.

He was crucified, buried and raised from the dead. Before his crucifixion he told his Apostles that he would send the Holy Spirit to guide them into all truth. He was not willing to leave his Apostles to carry on the work without divine guidance. Just before he ascended back to the Father he gave the commission which directed them to go into the whole world and preach the gospel to every creature. They were to be guided by the Holy Spirit.

Jesus ascended back to the Father in Heaven about 40 days after he was raised from the dead. Ten days after he ascended back to the Father he sent the Holy Spirit. He told them to wait in Jerusalem until the Holy Spirit came to guide them in all truth and bring to their remembrance all things that Jesus had taught them.

The time finally arrived, they were all together in one place. God had prepared the city. The multitudes of visitors and the Apostles were there. This was not only to be the day when the Holy Spirit came, but to be the birthday of the church. And when this Holy Spirit came it came as a mighty wind and filled all the house where they were sitting. The multitudes of visitors were astonished to see what was taking place and thought they were drunk. But Peter stood up with the Apostles and declared to them that they were not drunk, but that this is the fulfillment of the prophecy of Joel. It was not only the fulfillment of the Prophet Joel, but the fulfillment of the promise of Jesus Christ that he would send them the Holy Spirit to guide them into all truth. What was the Holy Spirit? What is the Holy Spirit today? The Holy Spirit then was the power from God in Heaven that guided them in writing the Bible. The Holy Spirit today is the Bible (or the Bible is the Holy Spirit in written words).

Now then Christ said in Matthew 16:18 "upon this rock I will build my church and the gates of hell shall not prevail against it." And the next verse "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." Who established this church (Matt. 16:18)? So then if this church is still in existence, and it is, for Christ

said the gates of Hell shall not prevail against it.

If this is Christ's Church what should it be called or what name should it have? Who established or built the Church? Who died for the Church? What Church is named in the Bible? In Phil. 2:9 Paul wrote "wherefore also God highly exalted him and gave unto him the name which is above every name." Then no other name is as good as the name of Christ. Col. 3:17, "And whatsoever you do in word or in deed, do all in the name of the Lord Jesus."

That means that nothing can be done in any other name. Peter tells us "but if any suffer as a Christian let him not be ashamed, but let him glorify God in this name."

Acts 4:10-12, Peter declared "he is the stone which was set at naught of you builders, which was made the head of the corner, and in no other is there salvation; for neither is there any other name under heaven that is given among men, wherein we must be saved."

Hence there is no other name under heaven in which salvation is possible.

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# NEW TESTAMENT

## THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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The church must be a scriptural name. I Timothy 3:15, it is called the church of God. Romans 16:16, the churches of Christ, referring to more than one congregation of the same faith and order. Acts 11:26, individual members were called Christians. Paul condemned divisions among Christians. Eph. 4:4, there is one body. Eph. 1:22-23, Col. 1:18-24, that body is called the church.

Acts 2:42, all saved are added to the church, they do not join it. God adds them to **His Church**. That body is Christ's Church and was built by him. (Matt. 16:18).

(I Cor. 1:10) Paul wrote "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 you be perfectly joined together in the same Judgment."

(Eph. 4:4-6) "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 and through all and in all."

Many deny that there is but one body, one faith and one baptism. They even thank God that so many exist so that they may adopt one of their choice. But this is thanking God for something he does not approve of and which the New Testament does not teach.

We Christians have no human names to offer. If you do, then you cannot be a Christian. We contend and plead that men should give up human names for the name of Christ. Let us forsake all human creeds and doctrines and stand upon the Gospel of Christ as our rule of faith and practice.

Let us not try to join any church but let God add us to His Church and be just a Christian no more and no less. I believe this is the will of God.

In the New Testament times people heard the Gospel preached, believed it, obeyed it, and were added to the church of the Lord. (Mark 16:16) Jesus said "he that believeth and is baptized shall be saved." And in Gal. 3:26, 27 Paul declared "for ye are all sons of God through faith in Christ Jesus for as many of you as were baptized into Christ did put on Christ."

In Acts 2:41 Luke records "for us then they that gladly receive his word were baptized and the same day there were added unto them about three thousand souls."

Thus we see when people obey God's word they have put on Christ and are added to His church. In Rev. 3:20 Christ said "behold, I stand at the door and knock, if any man hear my voice and open the door I will come unto him

and will sup with him and he with me."

May God bless you and may you take God's word instead of man's.—Clarks-ville, Arkansas.

## Lessons From The Old Testament

JESSE M. KELLEY

Israel's Cowardice: (Numbers 13th and 14th chapters).

In the thirteenth and fourteenth chapters of Numbers we find a very interesting and thought provoking story of Israel's failure to possess the land God had promised them.

After having traveled from Sinai to the lower borders of Canaan, they camped at Kadesh-barnea. Here God instructed Moses to send spies into the land to spy it out and come back and give the report of how they could more easily win the land. Twelve men were chosen for this work. They spied out the land and found it to be rich. They found grass enough for all flocks, trees bearing fruits, and fields in which to raise enough grain to more than feed all Israel. Indeed they found a land that was "flowing with milk and honey." These men returned after forty days and told all that they had found, but ten of them advised against going into the land, for in addition to all the good to be found there, they said that there were walled cities and giants in the land that it would be impossible for Israel to make war on them and hope to win. Because of this report, it is said that the people rebelled at going in to take the land God had promised them.

Even though God had brought them safely thus far and had showed them His might in destroying the Egyptians in the sea, and with many other signs let them know that they could place their full trust in Him to deliver them, they rebelled, and God said: "How long will this people provoke me? How long will it be ere they believe me, for all the signs which I have showed among them?" (Ch. 14:11). Moses declared unto them that because of this, they were "not fit to enter the land." They were turned back into the wilder-

ness and all of those over twenty years old were punished with death.

What do we see in these people that caused them to rebel against God? They were lacking in faith! Even though God had brought them safely from Egypt and had owned them as His children, they did not trust Him at this crucial moment. They were walking by sight! They failed to remember that God was on their side and that full trust could be placed in Him. They saw and feared the walled cities and giants of the land.

Paul says "Now all these things happened unto them for ensamples; and they are written for our admonition" (I Cor. 10:11). This is an example unto us lest we too fail as did Israel.

As with Israel, God has lead us and delivered us from the bondage of sin. He has owned us as His children and made us heirs of the great estate of heaven, but there is a battle to win before we possess it. That battle must be fought and won or we too will not be "fit" to possess it. We have witnessed (by faith) the great miracles wrought by the hands of Jesus; we have seen the great sacrifice made by Him that the children of men might be joined to that blood-washed throng of God's elect; we remember that wonderful day when, in the waters of baptism, God freed us from the bondage of sin; we remember the first time we sat at His table in His kingdom and enjoyed the exalted privilege of communion with Him. As we think of these, we have every reason to place our complete trust in Him and say "If God is with me who can be against me?" Yet, as with Israel, we fail so many times. We seemingly forget that God is with us.

There are times when the progress of the church is retarded because its members say "it can't be done" or "we are not strong enough" and nothing is ever attempted for fear of not being able to do it. Such people are walking by sight and not by faith. There are "walled cities" and "giants" between God's children and every worthy accomplishment, and these must be overcome if we expect to advance the cause of Christ and finally receive the inheritance. If we are fearful, we lack

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the courage to fight the battle with our trust in God, we are not fit to be called His children. God hasten the day when every Christian and every congregation will overcome their "walled city" and their giant!" When this is accomplished, there will be no limit to the possibilities for the progress of the Kingdom of God.

#### Birmingham Debate

W. Curtis Porter, Monette, Arkansas, January 30: I am to meet Glenn V. Tingley in a six night's debate in Birmingham, Alabama, beginning Monday night, February 24. Three propositions will be discussed—the direct operation of the Spirit in conversion; baptism as essential to salvation; salvation by faith alone.

Cleon Lyles, Little Rock, Arkansas, February 3: Three were baptized and three placed membership the past week at Fourth and State.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, January 29: E. R. Harper of Abilene, Texas, will assist us in a meeting here at Southside from February 6 to 16th. We look forward to a fine meeting.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., January 29: Two were baptized at our mid-week service Jan. 22. One of these had been a teacher in the First Baptist Church for a number of years. One was baptized here last Lord's Day. We are planning a new building in a new location.

213 Hope St., Alexandria, La: One baptism reported by Geo. W. Hardin, minister Hope and Orchard Streets Church, Sunday evening, January 26. Congregation in attendance, interest, and contribution is growing. Drop Brother Hardin a card if you have friends and relatives in Alexandria or nearby who are not attending.

C. E. McCord, Lilbourn, Missouri, January 31: The work here starts off in a good way. Good crowds and fine interest in all the services. Two restored and one baptism during the month of January. We are doing some repair work on the building, adding two class rooms, which will be worth much in our class work.

W. L. Gentry, Brady, Texas, January 31: Three adults were baptized here during January. Besides providing more Bible instruction than usual this year, the local congregation is having three classes each week in song instruction. Brother Warner Holloway, of Rich Pond, Ky., is to be with us for five months directing our singing and instructing in music. We anticipate a great year locally in the Lord's work.

Lee Starnes, P. O. Box 753, Springhill, La., February 3: I have been unable to do any work since October 6th.

The brethren from Shreveport, Haynesville, and Cotton Valley have carried on the work here in my absence in a very commendable way for which the brethren and I are very thankful. During this time I have spent sixty-five days in hospital. I had major operation (removal of spleen) December 2. Returned home January 13th. Am slowly regaining my strength and hope to be back in the work in a few weeks. Not being able to write each one personally, I take this means of thanking our many brethren and friends for their many cards and letters expressing concern about my condition and for their prayers as well as their liberality which has helped so much to meet the great expense that has been ours. May God bless each of you.

Preston Thacker, Goodwell, Okla., January 28: I am a student in my third year at Panhandle A and M College, Goodwell, Oklahoma. I have preached at Central Church of Christ at Dalhart, Texas where Bro. J. D. Taylor is regular minister at least once each Lord's day for the last three Lord's days. Central Church of Christ here is a fine group of people and church. Central Church of Christ here has some of the finest and most scriptural elders I have seen in quite a while. Bro. J. D. Taylor is an able preacher and a strong leader in the City of Dalhart in different good works. His family is very talented in music and all of the children are Christians. Two fine people were baptized Sunday, January 26, at the Central Church of Christ. The Central Church

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of Christ has moved into their new building. The building is very beautiful overlooking the city park which is located very nicely in the middle of town on the highway leading out of Dalhart.

John Teel, Box 349, Russellville, Arkansas, February 3: We are still having good crowds at almost all of our services here, even though the weather has been a little bad. The last two weeks we have baptized five. The attendance is being made up of members and also non-members. Since coming here last September we have baptized eighteen in the work here. There has been eight baptized in other work around close. May God continue to bless the work everywhere.

### BACK AT DELIGHT

I am back at my home at Delight. We never know the future but we feel like that it is probable that this will be our earthly dwelling place as long as we need a home here. My wife and I both love to be at home, and I can get plenty of work in reach of here.

I will continue my work at Prescott until June, then I will be in meetings until fall. After that I will take work with congregations in reach of Delight. I hope to be able to write more for The Gospel Light. I am sixty-five years of age and have good health. And whether I am permitted to stay here one year, ten years or twenty years, I hope to be mentally and physically fit to put in my time in the Lord's service.

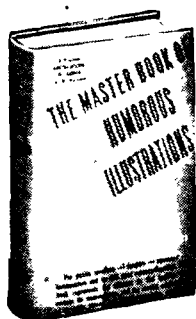
My address is Delight, Arkansas.—J. A. Copeland.

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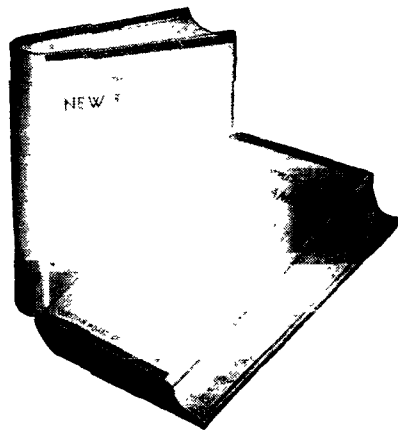
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### CHAPTER XVIII.

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<sup>b</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

(Above is part of a page showing arrangement of material and size of type.)

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# 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 11

## ADOPTION

JESSE M. KELLEY

### Number 2

In our first article on this subject we studied the necessity of complying with a law of adoption before we could become members of God's family; that if we wished to adopt a child ourselves, or become adopted sons of God, there is an existing law that must be complied with if we expect the act of adoption to be consummated. ~~In this article we wish to turn our attention to the name the adopted child is to wear.~~

In the event of adoption into the physical family, the adopted child takes the name of the family head, if that is the desire of the family who is adopting the child. The change of name is not a "must" in the law of adoption unless the family requests it. The point we wish to bring out here is that the one that is being adopted has nothing whatever to say about it. It is left entirely up to the family, and if it is their desire that the name be changed, the court will change it. Thus when the act of adoption is finished, he has a new name. He is no longer known by his former name. In reality, all things have become new to him; his **relationship**, his **heirship**, yes and even his **name** is new! Old things are passed away, all things have become new. It doesn't take a very intelligent person to understand this. Almost anyone can see through it, unless, of course, we apply this same line of reasoning to adoption as it pertains to God and His family.

What is true in the event of adoption into the physical family is also true of the adopted child of God. The children of God make up His family, and certainly that family has a family name. We, the adopted, have nothing to say whatsoever about the name we are to wear; that is entirely left up to the One who does the adopting. If it is His desire that we wear the family name, there isn't anything we can do about it. Paul says: "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). It will be noted here that the apostle did not say that part of the

family was to be given that name, and another part another name, but the **whole** family, all of it, had the same name. Then whatever that family name is, all the adopted must wear it. What is that name?

Let us not forget that every family receives its name from its head. Then if we can learn who the head of God's family is it should not be so difficult to come to a conclusion as to what name we are to wear. Who IS the head of God's family? Let inspiration answer. "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). Here Paul declares that Christ is the head of the church. The church is all those called out of the world into God's service. Those serving God are God's family, thus Christ, being the head of the church, is head of the family. The family receives its name from its head, which is Christ, and we, as adopted children, take the name of that head. As a family then, we are to wear the name of Christ. He is our head, He is the one whom Paul declares is to have the preeminence in all things (Col. 1:18). This brings to light the inconsistency of the denominational world. They claim to be children of God, members of his family, yet refuse to wear the name of the family. The Catholics claim that Peter is the head of the church here on earth, but they refuse to wear the name of Peter. In asking people to accept such reasoning, is it not a reflection upon their intelligence?

But some one asks, what about the name the individual child of God should wear? Does an individual wear the name of Christ? Certainly he does! "And the disciples were called Christians first at Antioch" (Acts 11:26). Here we learn that disciples as individuals were called Christians. The name of our Lord is recorded in the name "Christian." No other name so completely describes the followers of Christ. Thus, not only as a family but as individuals we wear the name of the head of the family we have been adopted into. Peter says "If any man suf-

fer as a Christian, let him not be ashamed, but let him glorify God on this behalf. (I Peter 4:16). God's people are known by the name they wear. Those who do not wear His name are not God's children, or members of His family, by their own admission. If they were, they would wear the family name.

Again, the adopted child is entitled to the privileges and submits to the government of the family. They have the privilege of addressing God as their Father. This is not true of the one who is not a child of God. He is not God's child and God is not his Father. God has never promised to hear any except His children. The privilege of prayer is reserved for His children, and until we comply with His law and become His children, we have no promise that God will hear us. And remember that complying with God's law of adoption is just as compulsory as complying with the State law if the act of adoption is to be consummated. God has not changed that law, neither can we change it, but must submit to it just as it is if we are to be benefited. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father" (Rom. 8:15).

The child after adoption has the privilege of eating at the table of him who adopted him. Likewise the adopted child of God has the privilege of eating at the table of him who adopted him, that is, at the Lord's table. The table is in God's kingdom where His children are, and before we can assemble around that table, partake of its contents and receive the benefit therefrom, we must go to where the table is. In becoming a part of that kingdom, we become children of God, and with it is this privilege. Then comes our duties of submitting to the government of the family, ~~which we will not take upon ourselves, but on a wage, they~~ ~~and~~ loving obedience to God in every-thing.

We now want to discuss briefly the vast estate that we become heirs to. It is an estate that, if inherited, will mean more than all the estates that the world ever had to offer. The apostle Peter describes it as incorruptable and one that fadeth not away. "Blessed be the God and Father of our Lord Jesus Christ which according to His abundant

mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. (I Peter 1:3, 4). James describes it as a crown of life. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (Jas. 1:12)

**Dear reader,** have you submitted to God's law of adoption? Are you wearing the family name? If not, you cannot claim that inheritance.

## Lessons From The Old Testament

JESSE M. KELLEY

### Saul's Failure (I Sam. 15:1-31).

I have just finished reading again the fifteenth chapter of I Samuel. I suggest that all who read this get your Bibles and read and study it carefully. There is a great lesson for those who will.

In the first part of the chapter Saul is commanded to go and utterly destroy the Amalekites. "Now go and smite Amalek, and utterly destroy all that they have, and spare not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (15:3). Let it be noted that everything was to be destroyed, nothing to be spared. Saul went out at this command and made war on the Amalekites. He fought them from "Havilah to Shur that is over against Egypt." The record says that he utterly destroyed all the people except Agag the king, and everything else except the best of the sheep and oxen.

But Saul disobeyed God. God had said **everything** was to be destroyed, but Saul failed to destroy all. Because of his disobedience, the Lord said: "It repenteth me that I have set up Saul to be king, for he has turned back from following me," (15:11).

When Saul returned and came to Samuel to make his report he said: "I have performed the commandment of the Lord." Saul was honest in this assertion. There is nothing in the record to indicate his dishonesty in the matter. He really thought that he had done the will of the Lord. But Samuel answered him, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (15:14). But Saul affirmed again that he had obeyed the voice of the Lord verse 20. But, he said "the people have saved the best of the sheep and oxen that they might sacrifice unto the Lord thy God in Gilgal." Saul thought that since what they had saved was to be sacrificed to the Lord, everything would be all right. But Samuel answered him "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to

hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (15:22, 23).

Saul saw his mistake. Even though more than four-fifths of God's command had been carried out, the part that was not carried out ruined him.

This example is frequently used and applied to our religious neighbors. They are put in the class with Saul in that they fail to obey all of God's commands as they pertain to one's becoming a child of God, viz., faith, repentance, confession and baptism. It is contended that all four commands must be obeyed and since our religious neighbors disregard from one to three of them, they are in the same class with Saul and will be rejected. Usually the brethren take delight in such "strong and straight-forward" preaching.

This is all very true, but let's forget our denominational friends for just a moment and see if we can't become a little "stronger" and more "straight-forward" in making application of Saul's mistake. Let us come a little closer home. There is a greater lesson here for us than there is for our religious neighbors.

The lesson to us (church members) is this: God has given us commands also; commands that are to be obeyed **after** one becomes a child of God. To save space and time, we will consider only those that pertain to our worship. They are: Teaching, singing, praying, partaking of the Lord's Supper and giving of our means. Each one of these is as surely a command of God as was His command to Saul to destroy the Amalekites. Now which one of these can be disregarded? What about the man who is so "loyal" to attend the worship service every Lord's day and partake of the Lord's Supper, but who will fail to meet the Lord's requirement in one or more of the others? I know a man who boastfully asserted one time that he hadn't missed the Lord's Supper for a number of years. Yet it was common knowledge that he only gave what few cents change he happened to have in his pockets when the contribution basket was passed around. What is the status of him who meets all the other requirements but will fail in this one? Is he not in the same class with Saul? Saul was guilty of the sin of rebellion. All he did that was right became "empty" when he failed to do all.

God has not only said that we must teach, pray, sing and observe the Lord's Supper, but that we must "give as we have been prospered." One can "give" and still not meet the requirement of the Lord in this respect. Unless one gives "as he has been prospered" he does not meet the command, and will be rejected just as Saul was.

The man who makes fifty or sixty

dollars a week and contributes a dollar is mocking God. What about the man who is wearing one of four or five fifty dollar suites, and contributes a dollar to the Lord? His service is an abomination unto God.

Were we living under the law that once pertained to the Jew and made fifty dollars a week, we would be required to give five dollars of it to the Lord. Someone says, we're not living under that law. Certainly not! But are we foolish enough to think God requires less of us than He did them? If you give less than the Jew was required to give, why do you do it? Try to give that question a scriptural answer and see how far you get.

What the Lord has said about giving is just as important as anything else that he has said, and unless we obey this command also, we will be rejected. Our obedience must be more complete than Saul's. Is yours?

### A FABLE

A man who was asked to tell his most interesting experience, related the following 'fable'. "I was hunting one day when a storm came up. Looking about for shelter from the rain, I found and crawled into a hollow log, which fitted quite snugly. The rain lasted for hours and soaked the wood thru. The log began to contract. When the storm was over, I was unable to move. I knew that I would starve to death. As I lay there waiting for death to overtake me, my life flashed before me. I remembered clearly how little I had thought of the church. I remembered that all the insisting of those who loved me did not cause me to attend Bible school. I completely disregarded this important service. I did not enter into the program of advancement along this line or any other. I remembered how little I had helped the church financially. In fact I realized that I had been more of a leech than a help. Remembering all this made me feel so small, that I was able to crawl out of the log without further difficulty."—Selected.

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# The Church at Thessalonica

H. I. TAYLOR

The Acts of Apostles contain inspired history of the beginning and development of New Testament Christianity. It is the account of the unfolding of the Great Commission. It is the Great Commission exemplified. We find in it what Christ meant when He told the apostles to go into all the world and preach the Gospel to every creature. The reader can see the love, devotion and loyalty to the cause of Christ by those who knew it best. Further, the Acts of Apostles serves as a pattern to each generation. In it we see the methods employed to attain the end that Christ desired. In the absence of the Acts of Apostles the Great Commission would be meaningless. It fills a cavity in the growth and development of Christianity that can be filled in no other way. One cannot go wrong in following the pattern outlined in this book. To some it is out of date. They have grown weary of the rigidity required. Many are following a form of Godliness, having denied the power thereof. The church at Thessalonica serves as an example on this point. Please notice some of the facts concerning the establishment of this congregation and then some of its history.

In Acts 17 beginning at verse one the account begins. Paul was making his second missionary journey. He was sent by the Lord to do this work. The New Testament does not support the theory that a church as such must send a man to a new field or he cannot go. The fact that Paul recited the experiences of His journeys with the churches does not mean that a Christian laboring under the Great Commission cannot go independently anywhere he so chooses. If he is so restricted then one is placed in opposition to the New Testament. It is never wrong to preach the Gospel; under any circumstances, conditions or surroundings.

The record says that Paul was there three sabbath days. The margin in the A. S. V. uses the term "week." Paul was not there long. He was there long enough to be charged with "turning

bers cannot worship the Lord unless the preacher is there. The preacher has a reputation or is too lazy, or too big. Please keep in mind that God gave us the New Testament to go by and not our imaginations and dreams.

The preaching of Paul and Silas brought results. Then after the short time there Paul and Silas were forced to leave because of the upheaval and the lies of the Jews. What would become of the congregation? Were they rich? Paul says in II Cor. 8 that their deep poverty abounded unto the riches of their liberality. Church buildings as we know them are unknown to the New Testament. What would they do? Would they quit because their preacher left? Would they begin a campaign among the brethren to buy a lot and build a house? Would they begin an extensive search to bring a preacher in? Would they become frantic over the fact that they had no preacher? Would they cry for help? Let us watch anxiously their next move.

Paul went to Beroea, then to Athens. He dispatched Timothy to Thessalonica. Most scholars say that Paul then went to Corinth and was united with Timothy, who reported the situation at Thessalonica and they with Silas wrote the letter of First Thessalonians. It is quite interesting to note that this letter was written in LESS than one year after the establishment of the little church. What were the accomplishments, if any, of a congregation established by a three weeks meeting, no preacher, no money, no building, having turned from serving idols to serve the true and living God. What were their accomplishment? Christians everywhere should want to know. Many of us have been in circumstances akin but never as bad. People are a product of what they have been taught. It would be profitable to read the whole letter. The reader should do that. Our attention is called to only a verse.

"For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone

some churches with "their" programs to teach lessons from God's word on this theme. God gave every Christian a program in the long ago and the Bible hasn't changed up to this time. We speak of reproducing the New Testament Church in the twentieth century. Here is one to reproduce. The trend among the churches to have fine plans and "big" pastors (we don't call them that yet), large bank accounts and big programs, political influence, unwritten authority over smaller churches, has no counterpart in the New Testament. We are interested in growing and expanding and developing, not in tearing down, but let us be sure that we are going by the pattern. Some things need tearing down in order that it may grow. This is no watch-dog article. This is the gospel. Where is the counterpart in the twentieth century of the little church at Thessalonica?—Box 314, Sulphur Springs, Texas.

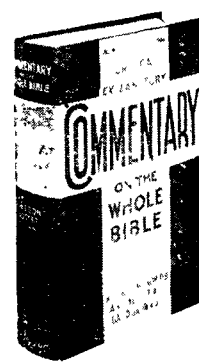
## A LITTLE CLOCK

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at twenty minutes after eight.

School children, noticing the time, stopped to play; people hurrying to the train looked at the clock and began to walk more slowly; professional men, after a look at the clock, stopped to chat longer in the sunshine; and all were late because one small clock stopped. Never had these people known how much they depended upon that clock till it had led them astray.

Many are thus unconsciously depending upon the influence of Christians. You may think you have no influence, but you cannot go wrong in one little act without leading others astray. God's word says: "None of us liveth to himself."

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# Kind of Person a Christian Is Not

(A SERMON OUTLINE)

TOMMY McCLURE

## I. INTRODUCTION:

1. Many do not know what a Christian is.
2. One must be a Christian in order to be saved.
3. A Christian is a follower of Christ (Acts 11:26).
4. Therefore, the importance of knowing "The Kind of Person A Christian Is Not."

## II. DISCUSSION:

### 1. *Lazy Person.*

- A. Some are lazy both physically and spiritually.
- B. Christ selected busy men to be his apostles.
- C. See Neh. 6:3; I Thess. 4:11; II Thess. 3:7-11.
- D. (Cf. Acts 15:38; Matt. 20:1; Phil. 2:12, 13; II Tim. 4:5).

### 2. *Wilfully Ignorant Of God's Word.*

- A. Some have been in the church fifty years and can't say the first principles.
- B. (I Peter 3:15; I Tim. 4:13; II Tim. 2:15).
- C. (I Cor. 10:1; 12:1; I Thess. 4:13; Cf. Prov. 15:28).
- D. Someone said, "Ignorance is as round as a ball and slick as a button; it has no handle on it and you can't manage it."

### 3. *Selfish Person.*

- A. Christ had the spirit of unselfishness:
  - (1) Became poor (II Cor. 8:9; Matt. 8:20; Cf. 17:24-27).
  - (2) Gave his life (Matt. 20:28; I Tim. 2:6).
- B. Do we have this spirit? (See Rom. 8:9).
- C. (Titus 1:7; II Tim. 3:2).
- D. Some members are like little boys playing marbles "If you don't play like I want to, I will take my marbles and go home."

### 4. *Indifferent Person.*

- A. The Israelites (Amos 6:1-6).
- B. The Laodiceans (Rev. 3:14-16).
- C. Many are indifferent in:
  - (1) Attendance (Heb. 10:24, 25).
  - (2) Worship—Not thoughtful.
  - (3) Godly life (Rom. 12:1, 2).
  - (4) Prayer (Rom. 12:12).
  - (5) Study (II Tim. 2:15).
  - (6) Helping the needy (Cf. Matt. 25:31-46).

### 5. *Proud Person.*

- A. There are to be no big "I's" and little "U's" among church members (Cf. I Cor. 12:21, 22).
- B. The right way (James 4:10; I Peter 5:5, 6; Cf. Prov. 16:18; Rom. 12:3, 10).
- C. Discuss Publican and Pharisee (Luke 18:10-13).

### 6. *A Person Who Won't Forgive His Brother.*

- A. Jesus had the spirit of forgiveness (Luke 23:34; Cf. Rom. 8:9).
- B. Stephen had the same spirit (Acts 7:60).
- C. We must have it also (Matt. 18:21, 22; 6:14, 15).

### 7. *A Person Who Is A Self Seeker.*

- A. Many preachers that way today. They want to

hold their jobs.

B. "Shun not to declare the whole council" (Acts 20:20, 27).

C. "Preach the word" (II Tim. 4:1-5).

### 8. *One Who Is A Hypocrite.*

- A. (Job 27:8; Cf. Matt. 16:26).
- B. The Pharisees (Matt. 23:27, 28).
- C. These are not all dead yet!!!

### 9. *One Who Is A Gossiper.*

- A. (Lev. 19:16; Prov. 26:20).
- B. If people would let the bad things they hear about others go in one ear and out the other it wouldn't be so bad; but most people let it go in both ears and out their mouths.

### 10. *A Person Who Loves Money.*

- A. Judas sold the Lord for money (Luke 22:3-6).
- B. Many do the same thing now.
- C. (I Tim. 6:10; James 5:1-3; Matt. 6:19-21).

### 11. *A Jealous Hearted Person.*

- A. Some can't stand to see others prosper.
- B. In the church some want to run everything and are jealous if others take a part.

### 12. *One Who Forsakes The Assembly.*

- A. Paul's admonition (Heb. 10:24, 25; Cf. Acts 20:7).
- B. Some members would rather spend this day for themselves than to worship God!
- C. Some come on Sunday morning but not on Sunday night (Cf. James 4:17).

### 13. *One Who Dodges Responsibility.*

- A. Christ never tried to dodge his death for us.
- B. We are members of the body of Christ and *all* have a work to perform. Let us do that without delay, for the night cometh when no man can work.

### 14. *A Worldly Minded Person.*

- A. (Rom. 12:1, 2; I John 2:15, 16).
- B. Some kinds of worldliness:
  - (1) Picture shows.
  - (2) Dance hall.
  - (3) Mixed bathing.
  - (4) Drinking.
  - (5) Modern bridge parties, etc.

## III. CONCLUSION:

1. This is the kind a person a Christian is not.
  2. If I am this kind of person, I am not a Christian!!!
  3. If I am not a Christian, I cannot be saved!!!
-

He is still doing a great work there, and it is our prayers that he will continue to do so, and that the brotherhood will continue to support his work. But we believe that the church can well support Brother Casada's work at Booneville Sanatorium and at the same time contribute to the support of a like work at Wildcat Sanatorium. So we are appealing to the brotherhood to assist in this work. Will you take this matter up with your home congregation and decide how much the congregation can give per month to the work? Send your contribution to: Park Hill Church of Christ, 1914 Jenny Lind, Fort Smith, Arkansas. With your first contribution will you write the church the amount that your congregation will send each month? All contributions will be acknowledged by Park Hill Church, and once each month all contributors will receive a full report of the work along with a financial statement.

I have enough faith in the Lord and in my brethren to believe that the necessary finance will be supplied. And I know that a great work can be done among T. B. patients. This is a work that the church has neglected entirely too long. Evangelistic work in a T. B. Sanatorium will consist of visiting from room to room among the patients, giving out good books, tracts, papers, etc., supplying Bibles and Testaments to all patients who need them, teaching and preaching in public services, rendering any necessary material as well as spiritual assistance to the patients, etc.

Below is a report that Brother Herbert D. Hooker made of my first year's work in Booneville Sanatorium. This will give some idea of what can be accomplished in this type of work:

'On the first of May, 1942 the church in North Little Rock, employed Brother Voyd N. Ballard to work among the patients in Booneville Sanatorium. From that time until now Brother Ballard has been on the job, going from room to room, teaching, visiting, and giving out gospel literature. Brother Ballard is preaching over the broadcasting system in the sanatorium and many are hearing him and calling for him to come and visit with them and answer Bible questions. Both over the radio and in public services many are hearing the gospel for the first time. Many have been baptized. So far as I have been able to learn, Bro. Ballard has baptized as many or more souls than any other gospel preacher in Arkansas in the same length of time.

"During the first twelve months the following reading material was given out: 48 Bibles, 149 Testaments, 3,000 pamphlets, 10,000 leaflets and small tracts, 200 'Just A Moment' each week, 100 to 120 'Gospel Lights' each week, 100 'Evangelists' each week for last five months; There were also 237 large books loaned and re-loaned." Herbert D. Hooker, Sept. 3, 1943.

So you see brethren what can be done if we all work together. We are count-

ing on you, and the Lord is counting on you. Send no money to me, but to: Park Hill Church of Christ, 1914 Jenny Lind, Fort Smith, Arkansas.

Voyd N. Ballard, Box 64, Coalinga, California, February 3: Eight people have been added to the church here in Coalinga since I last reported to The Gospel Light. Of this number one was baptized, three were restored, and four placed membership. There has also been an addition to my family. A baby daughter was born January 20. She weighed eight pounds at birth. Her

name is Donna Gayle. She is our third child, all girls.

Clarence Oglesby, Route 1, Arkinda, Arkansas, February 7: I sure do enjoy reading The Gospel Light. I read it myself and then hand it to some one else to read. The church of Christ at King Rider is still doing fine. Brother W. F. Green from Foreman preaches for us every Sunday evening at 3:00. We have nice crowds.

James L. Neal, Springdale, Arkansas, February 7: We are preaching Brother

## A Real Large Print NEW TESTAMENT THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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DELIGHT, ARKANSAS**

Don Gardner of ACC here next Lord's day. We're starting the year with increased interest and a ten-year program of work before us! Let us have an interest in your prayers to our heavenly Father! I preached last Lord's day at 11:00 o'clock a. m. on: "The Fellowship Mystery!" (Eph. 3:1-12) The subject enraptures me. Brother C. E. Powell of Biggers (an elder there) gave a fine lesson at 7:30 p. m. He is one of the finest men I know.

W. M. Grooms, Camden, Arkansas, February 7: I have notified the church here that I will give up the work on or before May 1st. This will close three years work with this group which has been pleasant for us and we trust profitable for the Lord. It was the desire of the entire church that we stay but we believe more good can be accomplished by this change. There is no friction that we know of in the church and an opportunity for a good work for the right man. Those interested should contact C. E. Milam, 919 West Weshington St., Camden, Arkansas. Work can be arranged to start earlier than May if need be. Class attendance will average about 100 at present with a weekly contribution of about \$135.00. Growth has been steady during the three years and should continue in the future. The two churches in Camden are at peace with each other and a great opportunity for their combined efforts in soul saving is open. A weekly radio program is doing much good. This will be continued in the future. I do not have plans for the future as yet. Will be ready for local work about June 1. I prefer work in Texas or Oklahoma but will be glad to consider other places.

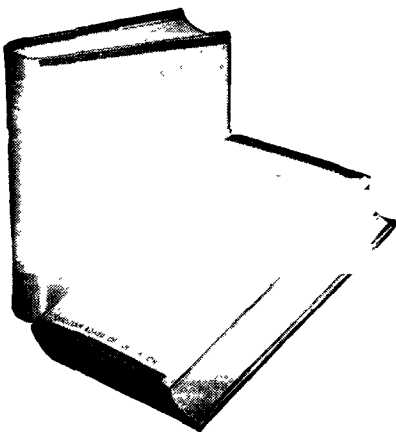
Otis L. Rowe, 615 West 5th St., Hope, Arkansas: Since our last report there has been two confessions of faults and five placed membership. We haven't broken any records as yet but we are having a gradual growth and our work

is very pleasant with the church here. If you are passing our way stop and visit with us. I know of a splendid gospel preacher now available, will send his name and address on request.

Elmer L'Roy, DeQueen, Arkansas: Gilbert Copeland has just completed a meeting in DeQueen. The meeting was in connection with the opening of the new church building. Brother Copeland did his work well. Much good was done and a very favorable hearing was secured for the gospel message.

We have been constantly given opportunity to do good by the return of numerous visitors. The church in Nashville sent Brother Copeland for the meeting supporting him (financially) thus relieving us of that extra burden. Without such friends as these we could not have accomplished what has been done.

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### CHAPTER XVIII.

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1 At<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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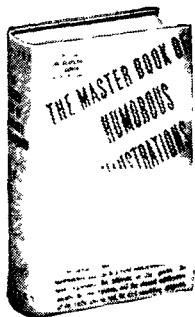
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, FEBRUARY 20, 1947

NUMBER 12

## James H. Stacks

By Harvey Scott

Texarkana, Texas, Feb. 16—Wednesday afternoon about three o'clock, four miles south of Maud, Texas, there occurred one of the greatest tragedies of East Texas. James Harold Stacks, his wife, and four year old son were returning home to Kilgore, after visiting his parents here in Texarkana, when an oil truck traveling on the wrong side of the pavement ran into them head-on knocking the motor clear of the frame of the car, and throwing all three of them from the car, killing James instantly, and sending his wife to a local hospital here in Texarkana in a serious condition. The boy received two breaks on his right arm, but his wife is badly bruised in her hips. The driver of the truck has been charged with murder without malice. But regardless of the penalty which he may have to pay for the violation of law, this does not bring James back to us and his work with the church in Kilgore; to say nothing of back to his wife and child.

But after striking the car head-on, the driver ran over the car, dragging it down the road about fifty feet; and then running into a tree on the opposite side of the highway from where he should have been driving, he over turned his truck. He then tried to escape from the scene of the accident, rendering no assistance to those whom he had injured and killed—he received only slight injuries.

The funeral service for James Harold Stacks was conducted Friday afternoon, (February 14) at the Dudley Avenue church of Christ, here in Texarkana, with Oscar Smith Jr. having charge of the service. There was present for this service one of the largest audiences ever to be seen in the church building at Dudley Avenue. A number of preachers were present, with most of the congregations where James had preached being represented. James was worthy of all the praise that was given to him in the service, because of his love for the Lord, and his earnestness in the work of the church. He had been preaching about six years, having begun when he was eighteen. His father, C. M. Stacks, is one of the elders of the Dudley Avenue congregation. James

was a good student, and even though he had not been preaching long, he had collected for his study, and his use, a good library—not a collection of books just for the appearance, but books to be used as he increased his knowledge of things which he could use in his preaching of the gospel.

There are several small congregations that owe their existence to James Harold Stacks. They demonstrated their appreciation of him by many of them being present for the service at the Dudley Avenue building on Friday afternoon. While the driver of the truck has been charged with murder without malice with a possible sentence of imprisonment for life; there should be a charge of murder without malice made against the liquor traffic, and a conviction obtained through the death of James, and a sentence of imprisonment for life. Every one who has cast a vote to keep liquor in circulation has on his hands the blood of James Harold Stacks, and before the bar of eternal justice he must face this charge. It is well that God said, "Vengeance is mine, I will repay, saith the Lord." What a reckoning there will be some day!

I can imagine that the last thought

on earth of James Harold Stacks, as he saw that truck coming toward him on the opposite side of the road, and as it met him on a head-on collision, was, "Lord, I am coming home." Instead of going to his home in Kilgore, Texas, he went "to his long home, and the mourners are going about the streets."

James was a good boy, a good husband, a good father, a good Christian, and a good gospel preacher. He served his Lord well, even though he was not permitted to serve him long. It is not how long we live, but how well we live for God. How true it is: "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." But after all, death is but the necessary bodily change which has its climax in the resurrection in order that the redeemed soul may be in a perfect state of relationship with its maker forever in glory. There, we shall have nothing to interfere with our joys with the Lord where we shall be a joint-heir with the Christ and live with him forever. But, "Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

## Hiring Preachers

R. A. HARTSELL

From a good Oklahoma brother I have received a number of interesting questions lately. Among them is one dealing with the above subject. Believing that his question is one that is being discussed often recently, I felt the urge to try to present to him, and the readers of *The Gospel Light*, a scriptural outline of the subject.

It is true that much abuse is being administered to this matter in congregational practice. But the fact that any Bible matter is abused does not change or alter the commandments of God. If it did, we would have to cease the practice of baptizing people; for no subject of Bible origin has suffered more. Because people abuse the hiring of preachers, and preachers abuse the sacred office does not change God's order along the line. (Office is used advisedly).

The question: "Isn't there something drastically wrong with the way, or the system we have of hiring and paying preachers?"

I could not speak for the practice of that congregation; or many others. I can only say that it is possible; not only so, but probable that there is. Anything that violates the commands of God is drastically wrong. We must, however, learn that there is a wide difference in the commandment of God—doctrine—and the method by which a commandment is carried out. In other words, doctrine is the basic fact, given by the Lord. Method is the way by which the doctrine is carried out. In many instances the Lord has given the basic facts, and has left the method of carrying out the obligation to man.

Take the commandment of Christ in the Commission, "Go," as an example.

Go is the commandment—doctrine—of the Lord. The "how" we go is the method. Christ simply said "go" and left the method to man. He can, therefore, select his own method. On the other hand, if one man should decide that the only way to go was by car, and disfellowship all who choose some other method of travel, he would be legislating where God has not, and would be guilty of setting himself up as God.

We do find that the church is to support its ministers of the Word. The method, arrangement of contract, is not specified. This we shall observe as we study the teaching given by inspiration.

In Deut. 25:4, a simple law is presented which law is quoted by Paul in two of his letters. In I Tim. 5:18, he uses this symbol and applies it to the support of elders. In the past I have heard preachers and teachers of the Word say that this applies only to the eldership. This is not true; for in I Cor. 9:9 the same writer uses it again, and makes application to himself and his support.

Will you now turn to I Cor. 9:7-12 and read? You are now ready to begin a study. Notice Paul's question in verse seven. The word "charges" is a form of the same word translated "wages" in II Cor. 11:8. In other words, and as Hinds, Noble and Dodridge renders it, "Who serves as a soldier at his own charges at any time?" Upon this question Paul bases his argument, which naturally draws the Old Testament quotation in verse nine.

The oxen was selected, and in some instances mules, horses and slaves, to tread out the wheat. If the mouth of the treader be muzzled, and he not be allowed to partake of the essentials of life, death would be the natural result. Notice Paul's question in verse nine. "Doth God take care of oxen?" God made provisions for the care of the humble oxen while he labored on the threshing floor. Do you think that he would overlook the support of the minister of the Word? Do you feel that he would fail to require at the hand of the user of the minister, the material support essential to the maintenance of life? Verse eleven answers the question so fully that not even comment is necessary for us to observe the facts.

Some observations are essential just here from the references cited. (1) The preacher's obligation. He owes the Lord and the church honest labor. If he labor not, "neither shall he eat." He who labors not in word and deed is unworthy of support from the church. (2) When such honest labor is bestowed in the interest of the Lord and the church, the "mouth must not be muzzled." The church which withholds its support, closes the mouth of its minister. Brings dishonor upon the preacher and the congregation as well. (3) Under certain circumstances the preacher must not refuse to work with his own hands to assist in the support of himself and family. The preacher who is afraid to soil his hands in honest manual labor

when necessity requires, is unworthy of the support of the church.

The fourth point is one that must be considered apart from the others, because it is not stated in the text. It is the method, the how, the contract, between the preacher and the church. Not one word is said by Paul on the agreement between the church and the preacher. At least from this lesson, it is left to the judgment of the church and the preacher as to method used in paying him. It could be once each week, each month, or yearly. It could be a stated amount, or not be in so far as this text is concerned. For me, in the face of this citation, to specifically state that a method was right or wrong would not be short of making a law where the Lord has not made one.

As to the right or wrong of hiring a preacher, I believe we would be safe in following the example of Christ. "He went out early in the morning to hire laborers into his vineyard. The word hire means to employ. Following the Lord, we would have to conclude that it is right to employ. Paul says that a "Laborer is worthy of his hire." Hire here means pay, so, it is right to employ a man to labor and pay him for his services.

This brings us now to Paul's statement in II Cor. 11:7-9. Turn and read it carefully. Let us now consider verse eight. "I robbed other churches, taking wages of them, to do you service." We have two items to consider first. (1) "To do you service." (2) "Taking wages of them." While he was not chargeable to Corinth, he, nevertheless, received support for his service. What this church lacked in its responsibility, others had to supply. (How true this is, not only in matters of finance, but other duties as well. If I fail to do my work, it heaps the duties stronger upon others.)

We are interested more especially in the word "wages" in this study. It is from a Greek word, which means "The pay and ration of a Roman soldier." Simply stated, we have this thought: "Material necessities provided for services rendered." Webster gives the following: "(1) Pay given for labor, usually manual or mechanical, at short stated intervals as distinguished from salaries or fees. (2) The share of the annual product or national dividend which goes as a reward to labor, as distinct from the remuneration received by capital in its various forms. This economic or technical sense of the word wages is broader than the current sense, and includes wages of management or superintendence which are earned by skill in directing work of others. Syn. Wages, hire, salary, pay, emolument."

We are forced to conclude that what ever was essential to the maintenance of Paul, it was supplied. Since the word does mean pay for service rendered, we have to reason that these churches paid Paul for his effort. As you observe, nothing is stated as to how often he was paid, or how much. The plan or

agreement between them was a minor matter, but the support was major. I have no more right to conclude that it was not a stated amount than one does that it was. In this we would both be guessing. This is proof that God left the arrangement or method to the church by Paul. Why should we not leave it there?

If the preacher and the congregation both use good common sense, there will be no reason, at least just, for criticism. The preacher's house rent is a stated amount. When he buys a suit of clothes, the price is named. When his family needs bread, the amount he must pay for a sack of flour is set. Good sense would dictate that in keeping with these rules, he should know how much he is to receive for his service. Otherwise he may, and has found himself facing his creditors, saying, "The church did not pay me, so I cannot pay you." This not only brings reproach upon the preacher, but it lowers the church in the estimation of the business men of a town.

Such haphazard methods in the past has cost the church its good influence in many communities, and has lowered the preacher in the estimation of the community of lost souls. Not many years ago a member of a denominational church was telling me what a crook the preacher they had just dismissed from their service was. Per his story, the preacher left town owing about \$100.00. Upon questioning him, I found that the church let the preacher leave, owing him about \$500.00. Where he was involved, there was no crookedness, but where the preacher entered into the matter there was. If they had paid the man what they owed him, he might have paid his debt. The preacher's wrong was no greater than that of the people he had worked for.

If a preacher gives his time and talent faithfully, the church owes it to him, the honor of the church, and to God to pay him a living. The preacher who would loaf on the job has nothing coming from the church. The plan of this support is left to the congregation and the preacher. God has directed that he be supported, the church must see that he is.

## THE GOSPEL LIGHT

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# More Radio Time For The Gospel

M. NORVEL YOUNG

It is a definite policy of the Federal Communications Commission to require radio stations to give a certain amount of time to religious, esthetic, and cultural programs "as a public service feature." In addition to this policy there is a very definite trend among radio stations, as well as among the radio networks, to give time for religious programs rather than to sell such time. After having purchased time for seven years in Lubbock, Texas, the churches found that no more time for religious programs would be sold. The single radio station in the city at that time (April 1944) decided that it was easier to give some of the time required for such programs by the FCC as a public service to the churches. In this way they sought to avoid the complaints made by religious groups that wanted time and could not buy it while others were purchasing time. So the time given away was divided among Catholics, Jews and Protestants.

The Catholics have only one congregation here to my knowledge, and it is not large. They received fifteen minutes every Sunday and all of the other churches received thirty minutes among them. The manager of the radio station decided to choose the five largest Non-Catholic churches downtown and give them the thirty minutes for their morning sermon for one month each. As the third largest church in this city of sixty thousand people, the Broadway congregation could not be ignored and it was given one month in five.

In October of 1946 a new station began operation and due to the fact that we had assisted the owners in getting their license we were granted the privilege of buying the Sunday morning hour. With the exception no religious time is being sold by this station either. Two other radio stations are soon to open, but neither one of them is to sell radio time. However, they recognize that the membership of the churches of Christ in this area is the third largest of any religious group. Hence, they are going to give us a regular program without any strings attached.

These local facts are given to emphasize the need of our having a complete report in the current Religious Census. The trend among all radio stations is to give time to those religious groups who have a large number of members. The United States Religious Census will be the standard for judging membership in any state or in the country as a whole. An example of the power of numbers is found in the independent Network of Stations throughout the South and Southwest which is giving thirty minutes each Sunday morning to preachers of the Baptist, Methodist,

and Presbyterian churches. Forty-six powerful stations strategically located throughout every state in this section give this time. The Baptist have the hour (8:30) E. S. T.) through July, Aug. and September. The Presbyterians have it through October, November, and December. The Methodists have it through January, February, and March. As yet it appears that no group has been allotted the time for April, May and June. A complete census report should show that the churches of Christ rank at least fourth in number in the South and Southwest. Armed with such data the elders of strong congregations in strategic cities probably would be able to obtain an opportunity to preach the gospel to more people than we could possibly buy the time to reach, even if such time were for sale.

Such time is not for sale. Tens of thousand of dollars will not buy it, but active cooperation in this Census may make it available as a gift. Not just for 1947, but for the decade that is ahead. Let us take advantage of this opportunity. If you know of some obscure, out-of-the-way, small churches which may be overlooked, be sure to send the name and address to the Broadway Church of Christ, Lubbock, Texas, and then see to it that someone in that congregation responds to the questionnaire when it is received.

## Purchased By Christ

LLOYD E. ELLIS

In order to come to a proper conception of the church that Jesus built, it is necessary to consider the matter of ownership. Here in this world, if one owns something he may do with it as he desires within the bounds of legal or ethical limitations. If men owns the church, then they might have many things to say concerning its duties and obligations but if they do not, and it belongs to the Lord, he is the one to say what to do in this or that case.

Now, it is easy to understand that the church of Christ belongs to him, if one is willing to accept the simple teaching of the Bible. In the first place Jesus himself indicated that the church belongs to him, when he said, "I will build my church" (Matt. 16:18). Thus did Christ say that it is his.

Ownership involves a purchase price, and this condition was fulfilled by the Christ for he purchased the church. Concerning the work of the Elders down at Ephesus, Paul admonished them "to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). He paid the price of his own life for it and it is his. Also,

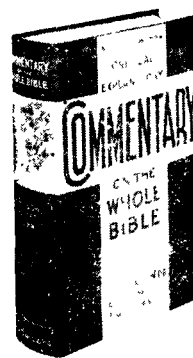
Paul stated that Christ "gave himself up for it" (Eph. 5:25). That this was a great price no one should deny, for the sinless Son of God gave himself that he might be the Savior of mankind. No one ought to say that the church is his, for it belongs to Christ. Sometimes men say "your" church and "my" church, and these terms may not be so far wrong if one be thinking only of the church to which he belongs, but it should be kept in mind that the church in which men can be saved was purchased, built, and established by the Lord, and belongs to him.

Men do not own it, they could not buy it, and they did not establish this church. They have nothing to do with formulating the law by which it is controlled, but their duty consists in learning what Christ has said and becoming obedient unto his laws.

Another matter is brought to our attention by the Apostle Paul. In speaking of the members of the church of the Lord, he said: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19, 20). So even the members of the church belong to Christ. In fact, to say that the church belongs to Christ is virtually the same things as saying that all the members belong to him for the church is composed of the members thereof.

"God will put up with a great many things in a human heart, but there is one thing he will not put up with—a second place," says Ruskin. Given the first place, he will guide, control, bring peace and safety, but a second place is one he cannot hold. The First Commandment still leads all the rest.

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# Are Classes and Women Teachers Sinful?

STERL A. WATSON

If some men were asked the above question, they would readily answer in the affirmative. This writer has met several men in debate on the question. They do not hesitate to ridicule our Lord's Day Bible study. They expose their ignorance by claiming that it had its origin with Robert Rakes. What the churches of Christ do is not related to what Rakes started. These anti-God brethren know full well that any gospel preacher would oppose such an organization as sectarians usually have. Christians are divinely commanded to teach God's word. God leaves it to the Christian to furnish the method of teaching. His word is silent as the grave insofar as laying down a law as to HOW the teaching is to be done is concerned. Dare any man say that it is wrong to teach God's word any time, any place, or by any sensible method. Several different classes are mentioned in the Bible. There are those in the church that can use strong meat; and then there is the class that must be fed with milk, and NOT with meat. I have heard them say, (even in debate) that one could not tell the milk from the meat. Any man who cannot discover the difference needs to go on a milk diet till he learns a few things. They may not be able to tell the difference, but we can. A child can learn much Bible from a teacher who simplifies the lesson and accommodates the child by teaching in simple words that he can understand. A child can hear the story of the "Good Samaritan" and learn the fundamental lesson. Yet, the same teacher could do little trying to teach small children the eleventh chapter of Romans.

When God gives a command, the command always carries with itself the authority to furnish everything necessary to obedience that is not expressed in the command. It also excludes all things unnecessary. When Jesus gave the commission, Matt. 28:19, 20, he commanded them to GO teach. He did not tell them whether to ride or walk. They did both, but without express command to do it. He also told them to baptize. In other connections, we learn that a burial in water takes place in baptism. That excludes all elements other than water, and any action that does not include a burial in water. But, the Lord said not one word about the temperature of the water, whether it must be standing or running, in a pond, lake, river, ocean, or baptism. I once baptized a candidate with head down stream due to the creek bottom, and objections were raised to that. There was an individual present that "just never had seen it done that way." Now, I challenge that whole group of anti-Bible folk to find one single place in the Bible where God has specified

the "how" of teaching his word. That would end every bit of the discussion over the matter. The Lord said teach, and that is exactly what we do in our Bible classes. The Lord didn't tell us "HOW" to teach and we shall not allow any self-appointed deputy to make a law to govern us in it.

Christ said, (Matt. 12) "Make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt; for a tree is known by his fruit." Thousands of souls have learned the truth in the Bible classes. They became obedient to Christ as a direct result of what they learned in Bible classes. The classes turn people to Christ. The "anti" folk say the class is corrupt, but they will run across town to shake one into their membership that learned the truth that way. It's an evident fact that no man can learn the truth wrong and be baptized right. Then, why do they not give up their foolish objections, or request those who come to them from Bible classes to start all over and be baptized right. Even the devil couldn't fix up an argument that would refute the above reasoning. They make the tree corrupt, but will beg, borrow, or steal, all the fruit they can get. In fact, they gain more members by preying upon the minds of untaught members than by teaching others the truth. They will divide a congregation into shreds "spiritually" over where they sit "physically" to study the Bible. We charge them with loving physical unity more than spiritual unity. Their misbehavior shows that they are guilty of just that. Some of their preachers have been known to go into communities, force themselves upon weak churches, rant and rave for more than an hour about the sinfulness of classes. Why do they do that? Because there is no one present to defend the little church. Have you ever heard of one of them inviting himself to take the floor in a place like Fourth and State in Little Rock, or even at Park Hill in Fort Smith? If they believe what they teach, they should do it; even if they land in jail as a result. They do their work by slipping around among the members. They always approach the weaker ones. They never try to work the preacher or elders over.

We are not bothering their members here, only to place in their hands propositions for their preacher's signature. That has been done some time ago. There has been no reply thus far. They oppose class teaching on the ground that there is a plurality of teachers speaking in "public" at the same time. Well, where is the law that forbids that? But, they seem not to realize that there is such thing as public privacy.

One would not hesitate to follow a

bank official in at the front door of a bank, but who would take the liberty of following him in at every door he enters on the inside. In the church building here, we have dressing rooms where folk prepare for baptismal service. This is a public building, but the dressing rooms are definitely not. Neither a man or a woman is speaking publicly when teaching the Bible to folk in a class room. The expression: They sang an hymn and went out to the Mount of Olives, teaches that more than one disciple sang at the same time. How does this look? "Behold the MEN whom ye put in prison ARE standing in the temple, and teaching the people" (Acts 5:25). There we find a plurality of speakers doing the job publicly at the same time.

Their silly quibble about I Cor. 14:34 is pitiful. Paul said, "Let YOUR women keep silence in the church... and if they will learn ANYTHING, let them ask THEIR husbands AT HOME. There wasn't a New Testament on earth when Paul made the above statement. Everybody that was not inspired had to depend upon those who were. Paul is here instructing inspired teachers, and it was their wives who were getting out of place. Paul is not here commanding the women, but their husbands. The women are referred to in the third person all the way through. Moreover, these inspired teachers could perform miracles. As long as supernatural gifts and direct revelation attended the work of the church, silence was bound upon the women and uninspired men (verse 38) as well, under the above conditions. Why don't the "anti" classes claim the spiritual gifts? The unlimited meaning they put on I Cor. 14:34 would make it a sin for a woman to learn ANYTHING from anybody but her husband, and she couldn't even learn from him if they were away from home. Let them ask their husbands AT HOME. If they lived in Arkansas, and were on vacation in California, she couldn't even ask him a Bible question till they got back home. Then, if he is like most of them, he would have to hunt up his preacher to find the answer. The kind of preacher he would go to would not likely know the answer unless the question was about women teachers or Bible classes, and then he'd answer it wrong.

In Paul's letter to Titus (2:3-4) he commands that "aged women" be teachers of good things. They can't do that without teaching the word of God. In the same connection they are commanded to teach the young women. Anti-Bible class folk say: This teaching was to be done "in the home." That's not so. If an aged woman should start trotting around telling the young women how to manage their homes, husbands, and children, they would be regarded as old meddlers. The instruction was to be carried out in the home, but not necessarily given there. The anti folk have to add "the home." Paul

just didn't say it was to be done there. (Acts 21:9) Philip had four daughters that did prophesy. To whom did they prophesy? Surely not to their parents. Parents are supposed to teach the children, besides Philip was inspired too. They just had to do their prophesying outside their own home. Scripture shows that we both speak and teach when we sing gospel songs. Our frantical brethren make it a sin for a woman to sing in worship. The temple was a type of the church. (Luke 2:36-38) The

prophetess Anna, 84 years old, spake, IN THE TEMPLE, to all them that looked for redemption in Israel. This cast a shadow of good things to come. ANTI's can't help but see this in the shadow, but will divide God's church over the real thing that causes the shadow. Their silly quibble would make it a sin for a woman to publicly confess Christ, or acknowledge her sins and ask forgiveness. They occupy the unenviable position of opposing the teaching of God's word.

"wants to keep her as his girl but refuses to marry her." Torrid and sexy love scenes appear throughout the picture in the girl's "bedroom, in the bulrushes and out on the mest." The leading actor murdered the fiance of his mistress, "shot his brother for reasons of jealousy and wrecked a perfectly inoffensive train, apparently just for the hell of it." The leading actor then becomes an outlaw, "with a price on his head." The picture ends with a gruesome bloody scene of double suicide of the whoring leading actor and actress!

When such lewdness, immorality, and promiscuity are so glorified in a picture, and our children taught that these sins are desirable, it is well time that every Christian rise up in protest to such godlessness. I plan to crusade against the picture with every ounce of energy I have, and discourage "Christians" (?) patronizing such corruption, and honoring and supporting such indecency with their presence and their funds!

## "Duel In The Sun"

WAYMON D. MILLER

For a number of years an increasing amount of immorality has been injected into motion pictures. In time past a good movie could be enjoyed by the entire family as recreation and legitimate entertainment. But it seems that the sun is setting upon the day of decent pictures, or to say the least they are by far in the minority.

Personally I have never been fanatical in opposing the theaters. I have tried to teach that a promiscuous attendance of all shows was sinful, but that wisdom and discrimination should be exercised in selection of a picture to be attended, just as wisdom is used in the selection of magazines to read. Moving pictures of themselves are not sinful, but can be most educational, recreational and entertaining. It is no more indiscreet to see a play or novel projected upon the screen than it is to hear the same dramatized on the radio, or read the novel from a book. There is no consistency in condemning all movies as sinful, whereas not also issuing a blanket condemnation of all radio dramas and printed novels. It seems that many of the "soap operas," to which millions of housewives listen with gusto, are just as immoral and indecent as many movies. These "soap operas" glorify divorce, remarriage and illicit love. They should not be permitted to influence our homes any more than movies that portray the same indecencies.

The power of influence exerted by the movie industry is well understood. Visual education is by far the most impressive means of instruction, whether used in the pulpit, classroom, school or screen. Objects visualized make a far deeper mental impression than matters heard, since the nerve leading from the eye to the brain is said to be thirty times larger than the nerve leading from the ear to the brain. These facts suggest why a movie exerts such a tremendous influence, particularly upon young people in their formative years. The movie is no longer an item of entertainment alone. It has become a commodity; it is an industry. When properly used, none could reasonably

deny its benefit to society. But when used sinfully, neither can we deny the evil influence of such pictures upon society.

Under the caption of this article a new movie has been produced, and will soon be released for consumption by a vulturous public. I predict for it great acceptance, but I pray for it miserable failure! "Duel In The Sun" portrays Texas in the rip-roaring, six-gun, two-fisted days of lawlessness. Robed in a most attractive attire of beautiful technicolor, it will seem most pleasant to behold. Even before its release, it is heralded as one of the "greatest" pictures of film history, and is nearly certain of receiving the "Oscar," movie-dom's highest award. The picture was produced at the staggering cost of \$6,000,000.00, and an additional \$2,000,000 will be spent upon an "avalanche of publicity and advertising."

According to an advance story of the picture in LIFE (Feb. 10, 1947), "Duel In The Sun" appears to be the filthiest cauldron of immorality ever stewed in a cesspool of corruption. It glorifies every type of immorality in the catalogue of sin and shame. It likewise ridicules religion through a character, "a hard-drinking, pistol-packing preacher called 'The Sin Killer.'" You can well imagine how the sacredness of the religion of our Lord will be blasphemed by portraying a minister as "hard-drinking" and "pistol-packing" parson! Maybe they made a mistake in his name. He should have been called "The Soul Killer!"

"Duel In The Sun" features murder, rape, attempted fratricide, train-wrecking, fisticuffs, dancing, drunkenness, war, profane love and prostitution "all in 135 minutes!" What an odoriferous stench such presents to the nostrils of God-fearing, decent, honorable Christian people! The leading lady (???) of the picture is a half-breed Indian, and daughter of a public prostitute! Her father was hanged for murdering her mother! The leading male is a "good-for-nothing heel," the son of a rich rancher, who through the picture uses the leading lady as his mistress, and

### SAVING BLOOD

"For the life of the flesh is in the blood; and I have given it to you upon the alter to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Eighteen years ago a blood specimen was taken from an African native named Asibi, and as a result, millions of people all over the world have been protected from yellow fever. The specimen was taken in 1927 at the Rockefeller Foundation yellow fever laboratory at Lagos, West Africa. It is reported that all the yellow fever vaccine produced since has been derived from the original strain of virus obtained from this humble native. It has given immunity to millions of people in many countries.

God "hath made of one blood all nations of men," and when Adam-the federal head of our race-sinned, the bloodstream of humanity became defiled. Isaiah the prophet says, "We are all as an unclean thing, and all our righteousness are as filthy rags. . . and our iniquities, like the wind, having taken us away."

But He who said, "The life of the flesh is in the blood," also said, "I have given it to you upon the alter." Our Lord Jesus Christ gave His precious blood upon Calvary's alter-Cross, "to make atonement for our souls." Where the sin of man abounded, the grace of God saved a multitude that no man can number from the doom of their sins.

To be saved from yellow fever one must receive an application of Asibi's blood; and to be safe from the judgment of God against sin one must receive, by faith, a personal application of the precious blood of Christ.

"What can wash away my sin?  
Nothing but the blood of Jesus!"

—E. Furda.

# "Copycat"

CLEON LYLES

That statement seems to be a favorite taunt of young people. All of my life I have heard it. If you want to call a young person something that really hurts, just call him a copycat.

Now really, is it bad to be a copycat? Are we not all copycats? Have we been responsible for our advancement and development, or have others played a great part in making us what we are? The truth is, we are a part of all with whom we have come in contact. Most people with whom we associate have some influence over us. They may not be aware of it, and we may not know it, but it is done, and we copy after them.

Most of us have some great person whom we are trying to follow. The Lord realized this would be done, that it is a part of human nature, so he provided instruction to care for this natural inclination of man. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21). Here is an example of suffering, of patience and of faithfulness in the midst of misery. Nothing could turn him aside. Peter is insisting that brethren must follow Christ in such faithfulness regardless of circumstances. In fact Christ became our example in everything. We are not called upon to render any service or suffer any trial that Christ has not experienced before us. He was in all points tempted as we are. Surely we must copy his life. We copy the lives of faithful elders. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation" (Heb. 13:7). There is no one on earth who is capable of having a greater influence on the church than a faithful elder. Of course an unfaithful one will do a great amount of harm, but those who are faithful are worth following. Their faith should be outstanding enough to be followed. We copy the lives of good men in every walk of life.

The only harm that can come is in copying the wrong person. If we select a good and faithful Christian and copy his life, no harm can come to us. But if we select someone whose main thoughts are not about Christianity, and who spends much of his time following the desires of the flesh, then we have ruined our own lives by selecting the wrong person to copy.

Someone is copying your life. That person may be your own child, or the child of someone else. It matters not who it is, if your life is not what it should be, you are not only bringing condemnation upon your own soul, but you are responsible for the condemnation of another. That person who thinks your life is worth copying is

watching every move you make. He knows where you go and what you do. He knows what our outlook on life is and how much you love the world and the Lord. He hears what you say, watches what you do and plans to be what you are.

You would not think of deliberately taking the life of an innocent child, would you? If you should see one in front of your automobile you would burn up your breaks, drive into a ditch, and risk your own life before you would do any harm to an innocent child. If your child should become ill you would take all the time necessary, stop anything you were doing, and rush to the aid of that child. Yet we often are guilty of living a life before a child, knowing that he will copy us, which will result in the condemnation of an innocent child and our own soul also.

What are we doing to our children? Do they see us attend Bible study and worship regularly? Do they hear us pray? Do they engage with us in family Bible study? Do they hear us say good things about the church and about others? Or do they hear criticism and see unfaithfulness?

Remember you are following somebody and somebody is following you. You will be responsible for every soul that follows your life. Innocent children do not know whom they should select to follow. They may select you. Remember everyone is a copycat.

## AN INTERESTING LETTER

Dear Preacher:

"In reply to your request to sign my pledge to the church for the coming year, I wish to say present conditions of my bank account makes it almost impossible for me to say how much I will be able to give. My shattered financial status is due to the federal laws, state laws, county laws, city laws, corporation laws, mother-in-laws, sister-in-laws, brother-in-laws, and out-laws.

"Though all these laws, I am compelled to pay a business tax, amusement tax, head tax, street tax, school tax, gas tax, light tax, food tax, furniture tax, and excise tax. Even what brains we have are taxed!

"I am required to get a business license, fishing license, truck license, marriage license, and dog license.

"Moreover, I am required to contribute to every society and organization which the genius of man is capable of bringing to life.

"For my personal safety, I am required to carry life insurance, property insurance, liability insurance, burglary insurance, accident insurance, business insurance, earthquake insurance, unemployment insurance, old age and fire insurance.

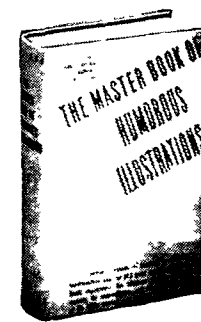
"My business is so governed it is no easy matter to find out who owns it. I am inspected, expected, suspected, disrespected, rejected, defected, examined, and re-examined, informed, required, summoned, fined, commanded, and compelled until I must provide an inexhaustible supply for every known need of the human race.

"Because I am unable to donate to something or other, I am boycotted, talked about, lied about, held up, held down, and robbed until I am ruined.

"Nevertheless, I shall endeavor to give a TITHE of my earnings. As aforesaid, I do not know how I can afford it unless in the end I am forced to kill the wolf at the door and sell his hide to make up the difference."

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Waymon D. Miller, 2503 30th Street Lubbock, Texas: Work with the Walnut Street Church has been below normal for several weeks. The weather has been severe, but such should not hinder people who love God. Plans for our work for the year are being formulated. Large undertakings for this year include enlarging of the auditorium to accommodate at least 150 more, and possibly the construction of a new minister's home on the lot next to the church building. The church now owns a home, but it is 2.7 miles from the church building. We are launching an organized campaign of personal work in this section of town, which should bear good fruit. We anticipate a great year of work this year.

A. Chester Grimes, 2924 W. Broadway, Muskogee, Oklahoma, February 11: The work at the West Side in Muskogee is quite encouraging from the standpoint of future workers. We have six men of this congregation going out each Sunday to preach for places near by. Some of these are mission points, but most of them are not. To support this sort of work we have an active men's class and two boys' training classes each week. More than 20 boys attended these classes and they too are going out to neighboring congregations to speak at the mid-week services. Among our men and boys we have 10 or 12 good song leaders beside the small boys who are being trained for future service. Since last reporting we have had four additions by membership, three by restoration and one by baptism.

Gussie Lambert, 3537 Lakeshore Dr. Shreveport, La., Feb. 13: Two were restored at our morning service February 2. One lady, who had been a Baptist for many years, made the confession at our service last Sunday night and was baptized at our mid-week service last night. Our budget for 1947 calls for \$16,000.00. Eight thousand of this is to be applied toward our new building.

Jim Davis, Box 847, Dalhart, Texas, February 12: Central Church of Christ elders, E. R. McQuire and James W. Davis wish to contact Body and Paint man for their garage here.

Leo R. Swearingen, 807 West Ninth St., Coffeyville, Kansas, February 11: February 9th was a fine day with the church in Coffeyville. A former Seventh Day Adventist, and a young couple came in response to the invitation, and were baptized at the close of the evening services. The church was greatly encouraged by their coming. If any know of young men or women enrolled in the junior college here, we would like to have their names, that we might contact them, and help them to find their place in the work of the church.

Be careful how you live; you may be the only Bible some people will ever read.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: We have seen a marked increase in attendance at most all of our services during the past month. The Bible Study attendance has improved almost fifty per cent during the past two months. One baptism and a number to place membership recently. I have time for one more meeting. If I can assist you write me.

Jas. A. Scott., Salem, Oregon, Feb. 5: Our meeting with C. R. Nichol is now history. He was with us two weeks, beginning Sunday, January 12,

and closing the night of the 26th. All who know Brother Nichol may be sure the preaching was the very best. I do not believe he was ever better in his long eventful life as a gospel preacher. The church here was pleased with the results gained in this meeting and will be glad to welcome Brother Nichol to our city again. In course of the meeting, two were baptized and one restored. The first week of the meeting was in the nature of a lectureship. This feature was one of the best of its kind it has been my pleasure to have part in. Four days and nights brethren from

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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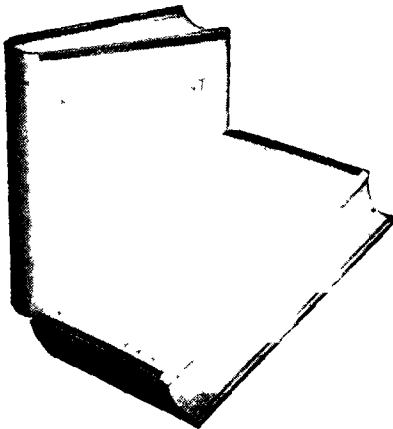
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and 186 visitors enrolled representing 23 different churches. This meeting and lectureship was truly a "red letter day" for the church here, and we believe, the churches in general in the northwest. We truly thank all brethren who came our way and made this lectureship such a fine success.

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that 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<sup>b</sup> 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,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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.

SHALL THEY & OUTCASTS, SHALL take, and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

(Above is part of a page showing arrangement of material and size of type.)

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VOLUME 17

DELIGHT, ARKANSAS, FEBRUARY 27, 1947

NUMBER 13

## Creeds and Christianity

VAUGHN D. SHOFNER

Christianity is the practice of conforming one's life to the teaching of Christ. To take from Christ's teaching, to add to Christ's teaching or to deprive him of authority in any way overrides the unequivocal meaning of the term "Christianity."

Atheism and infidelity are rapidly increasing in this age. One of the outstanding reasons for this is the divisions that now exist in the world of religion. Division marks one of the many unchristian teachings, for Christ never taught different creeds to different sects. He prayed for unity. His prayer was for unity that the world might believe him. "Neither pray I for these alone, (apostles) but for them also which shall believe on me through their word; that they all may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Disbelief, infidelity and atheism are the products of division.

Division has never invaded any scene because of what the Bible teaches, but because of the creeds of men. Division is not Christlike and cannot be called Christianity. Division comes when man departs from the plain statements of the Bible in order to alleviate positive commands and appeal to the sensual emotions of humanity.

Christ died for the church. God "hath put all things under his (Christ's) feet, and gave him to be the head over all things to the church, which is his body" (Eph. 1:22, 23). "There is ONE body" (Sph. 4:4). That spiritual body is Christ's, and he has but one. Division began when man decided to segregate believers into groups and name them in direct contradiction to Christ's teaching. Inspired Paul wrote: "Now this I say, that everyone of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Cor. 1:12, 13). Therefore, the man-made names in today's religions came not by Christ nor his apostles, and are open violations of Christ's teaching. In the boundaries of reason, can such be considered Christianity?

In the afore mentioned quotation we also found Christ to be THE HEAD of all things to the Church, his body. Like the head, seat of intelligence, directs the physical body, so Christ, the seat of intelligence, directs the spiritual body. To act without his command is to dethrone the head, the seat of intelligence. Now isn't it easy to understand the insane antics of the Roman Catholic Church? They have dethroned Christ and placed a bag of dust and ashes at the head. They call him "Lord God the Pope, the Head of the Church."

Denominationalism has also dethroned Christ, the authority, and blindly follow man's creed books for authority in religious practices. It is easy to see why a person not willing to study the Bible would be influenced to infidelity and atheism. They are looking at the weird and divisive actions of Roman Catholicism and Denominationalism with the belief they are viewing Christianity, and naturally become disgusted with its unreasonableness.

Religion entered the scenes of insanity when Christ was deprived headship. It has been a progressive departure in many ways since that time. With the head dethroned it is easy to understand how such blatant absurdities as, Holy water, Penance, Extreme unction, Purgatory, Kissing the pope's toe, Transubstantiation, Celibacy, Indulgences, Auricular confessions, Infallibility of the pope, Sprinkling water for baptism, Musical Instruments in the worship, and Jurisdiction over civil authorities entered the realm of religion. There's not a single one of them authorized by Christ. Why shouldn't people doubt the sanity of Christianity when such absurdities are practiced by those who call themselves Christians?

There is not a doubt that the Roman Catholic Church is THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE WORLD. (Rev. 17:5). The thing that causes us to marvel is the fact that thousands of intelligent people have thrown the Bible aside (You can't study the Bible and be a Catholic) and are blindly following Rome's monster. Another thing to make us wonder is the

fact that every denominational church sips some of the poison of Roman Catholicism. It hasn't been long since the musical instrument was not used in worship in any other religious organization. Such men as Adam Clarke, John Wesley and Charles Spurgeon (Clarke and Wesley were Methodists and Spurgeon was a Baptist) cried out against the innovation, but it appealed to the sensual emotions of man and to gain numbers these religious organizations succumbed to the dragon of Rome. Sprinkling for baptism came by way of the pope in 1311 A. D. Now thousands fight for it and violate the plain words of Christ's teaching. "We are buried with him by baptism into death" (Rom. 6:4). "Buried with him by baptism" (Col. 2:12).

Religious people cause much of the infidelity of today. They have trampled the Son of God underfoot and are led by the creeds of man. Division, the natural result, is rampant throughout the world. People eager to evade Christian duties are aware of the conditions and hurl derogatory drivel from atheistic camps, basing their beliefs upon the utter folly of sectarianism falsely called "Christianity."

The group of people who proudly wear the name of Christ are the only people on earth who stand against the "MOTHER OF HARLOTS" and her progeny. They're the only people on earth that "speak where the Bible speaks, and remain silent where the Bible is silent," challenging the world to prove one instance of depriving Christ the headship of his church. In the sense of true Christianity they stand alone, having stemmed popularity's current to conform their lives to the teaching of Christ. And as we sail the tempests of time's sea that stretches away into eternity, may we ever lift Christ's blood-stained banner above the swelling trends of popularity's waves and look through the eyes of faith in anticipation of our anchoring in the glory-port, for God through Christ has charted the course.

A pioneer-type preacher recently preached on the subject. "What Kind of Religion Do You Have?" His points were three in number: (1) Do you have religion? (2) Do you have the catchin' kind? (3) How many have caught it from you?

# Do You Desire Unity? -- Upon What Basis?

JESSE M. KELLEY

"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." (John 17:20, 21). These are the words uttered by Jesus in a prayer for his Apostles. Not only was it uttered in their behalf, but He prayed for all who came after them and believed in "their word;" for all disciples of His from that time on, even until the end of time.

No person who has given the question of religious unity any thought whatever would think of questioning its desirability. Untold confusion could have, and would be avoided in the religious world if the Savior's prayer had been heeded. Christ prayed that His followers might be one, and Paul's exhortation to the church at Corinth, chapter 1 verse 10 sets forth the nature of this oneness. "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." United in word, in thought, in deed, and in purpose is the idea of unity that Christ prayed for, and that the Bible teaches. The great purpose of such oneness was to impress upon the world the idea that the Gospel was God's great converting power in order that others might be made to believe also.

Paul's instruction to the church at Corinth made them know that they had to live and conduct their worship humbly and in accordance with the teachings of the Son of God. The Apostles were inspired by the Holy Spirit and all of them taught. One didn't teach one thing, and another of them teach something that was contradictory, but all were instruments of the same Spirit, each one being moved to say what was the one Spirit's desire. Thus it was the Spirit, teaching the Corinthians through the Apostle to all speak the same thing, and to be of the same mind and same judgment. And in the third chapter it is the same Spirit that is saying that to be divided is to be carnal. If division was carnal then, it is now. And if to be carnal minded then meant death, as Jesus taught, it means the same now, and certainly will condemn the souls of those who are guilty of such. Men today are prone to look on the existing religious division as a

blessing rather than a curse. I have heard men say that it was good that there were so many different religions, because if a man didn't like one way he could choose another and go on to heaven anyway. Reasoning like this is quite a contrast from the prayer that Jesus prayed that all might be one.

Some religious teachers today are writing and saying many things on the subject of religious unity. Some followers of the modern "unity lovers" (?) actually believe that their teachers desire unity; but when all things are considered, how many do we find who plead as did the apostles? How many have you ever heard give the exhortation for all believers to speak the same thing and be of the same mind in matters of doctrine, worship and practice? Instead, these rules are usually given as a basis for unity: No one is to say or do anything in regard to differences. Be tolerant with your religious neighbor, let him believe as he wants to believe; say nothing about his doctrine, whether it is in accord with the teaching of the Bible or not. It is indeed a shame that the Apostle Paul never learned or heard of this "more desirable basis" for unity. And finally it is said, that "we can all work together and be one united force against evil if we do teach contradictory doctrines." The absurdity and inconsistency of such reasoning, when considered in the light of God's Word can easily be seen. In Amos 3:3, the question is asked, "Can two walk together except they be agreed?" This Scripture is a mockery to those who advocate unity upon the above mentioned basis.

If two people who start from the same point are striving to reach the same goal, but go in opposite directions, it is an obvious fact that one of them is traveling the wrong road. If, when they start, complete directions are given as to what road to travel, and as to how to travel, in order to reach the desired goal, then there is no excuse for either of them failing. On the pathway of life instructions have been given in God's Word concerning what religious name a person must wear, what he must believe, and what he must do, in order to be saved. These instructions are given to all alike, and certainly, if the unity that Christ prayed for, and the Apostle Paul exhorted to, is ever attained it will be according to these instructions. The religious world is not divided on what is written in God's Word, but rather, on what is not found

therein. This might seem like a broad statement, but I can prove it.

In proving the above statement I would like to outline a rule, that if all preachers would adhere to would do away with all the division that has been created in the religious world. I do not mean by that, to tell preachers **how** they should preach, but rather, **what** they should preach. This rule is found in God's Word, and will, if all will walk by it, cure all the ills of division existing today. First, preach **what** is revealed. In Deut. 29:29 we are told that "secret things belong to God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of the law." No preacher has a right to preach on something that God has not given him enough information on to know something about. To illustrate, suppose a preacher would use as his text John Three, where Nicodemus came to Jesus by night, and then attempt to preach on **why** he came by night. The Scriptures do not say why he came by night, just that he came by night. All religious people, it matters not what their faith is, can agree, and be united when we say that Nicodemus came by night. But if we begin to speculate and theorize as to **why** he came by night division would arise. Why? Because the Bible doesn't say why, just that he came by night. The point here is, we can agree on what the Bible says, but division arises on what the Bible does not reveal unto us. I have heard my brethren argue for thirty minutes in the Bible study service on why Nicodemus came to Jesus by night. No preacher has a right to preach on unrevealed subjects, and when he does the field of speculation and opinion becomes his territory, and in that field there can never be unity.

Second: Preach **all** that is revealed. In Acts chapter 20 verses 26 and 27 Paul said: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you **all** the

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counsel of God." Paul preached God's Word, all of it; thus he condemned division and all of it causes. As a result we see a united people comprising the New Testament church of the first century. It was only after the death of the Apostles that ambitious men arose and began to preach, or failed to preach what was revealed, or all that was revealed, that differences came into the church and caused what is known in Biblical history as the falling away, which resulted in the apostate church that has its headquarters in Rome today. It was from that apostate corrupt church that all the divisions of the religious world sprang. When we take God's Word; let it be our only rule of faith and practice; recognize it as the only true basis of unity; preach all that is revealed, and only what is revealed, it will do away with all the ills of division the religious has ever known.

Third: Be careful not to add too or take from what is revealed. The great trouble with religious teachers today is adding to the Word of God, and practicing things in religion that no authority is found for in the pages of God's Word. God realized the importance of His children stopping where he stopped, and even in the law of Moses he commanded the Children of Israel, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2) They were to obey the law to the letter, and to fall short, or go beyond what it commanded of them was a grievous sin in the eyes of God. The same command is given to us today in Rev. 22: 18, 19. If all preachers would adhere to this rule, how could any two of them be divided? How could they preach different and contradictory doctrines? That is how we live Paul's exhortations to the Corinthians, to all be of the same mind, and speak the same thing. Thus we can see that the whole cause of division is found in preachers and churches exercising what they call the liberty to preach things not found in the divine rule.

If all systems of creeds, disciplines, confessions of faith, etc., were discarded and remembered no more, and if all men would accept the Bible as their only rule of faith and practice; recognize it as the only basis of true unity; speak where it speaks and remain forever silent where it is silent, the unity that Christ prayed for would be a reality. If men were content to be Christians, and Christians only, and if all speculations, theories, and opinions were cast aside, and all religious literature and teaching were founded upon

the Bible, then all could think and speak the same things.

Surely no one will deny that unity is desired. Just how strong is that desire? Upon what basis is the desire? Shall all men be united in Christ? The answer lies with you, and me, and with our friends and neighbors. If each one of us will resolve to believe nothing else, practice nothing else, and to teach nothing else except as the Word of God directs, we shall all be one. That, my religious neighbor, is the only basis upon which religious people can unite. —Box 225, Mineral Wells, Texas.

#### APPEAL FOR COOPERATION FROM COLORED CONGREGATIONS

M NORVEL YOUNG

The 1936 Census showed a decrease in the number and in the membership of colored congregations. As an example of how this is noted by others I quote from a recent book on RELIGION IN AMERICA by Willard L. Sperry, a book which proposes to depict the religious scene in America so that the citizens of England may understand it better. On page 288 he writes: "The 1936 census shows a decrease in the number of Negro churches when compared with the Census of 1926: the later report shows 38,303 churches against the 42,585 of 1926. This decrease is probably due to the disintegration of some of the churches through the migratory movements of population and, as well, to the consolidation of some of the churches for economic reasons. An increase in the number of churches, however, is shown by the Negro Baptists, the United American Free Will Baptists, the Roman Catholic Church, the Church of God and Saints of Christ, and some of the smaller denominations. A sharp decrease is noticed in the churches of Christ and in the Disciples of Christ. Fourteen new bodies among the Negro denominations were reported for the first time in 1936."

Such a report is depressing and, to those who read it, it becomes a sign of weakness. But the most outstanding thing is that it is not true. However, the only way that it can be proven untrue is for all of the colored brethren to be sure that their congregations are listed in the Census with the proper information. Brother Marshall Keeble is cooperating in this effort and we are asking for an immediate response from colored brethren throughout the country. Send the names and addresses of the colored congregations that you know about in your area to the Broadway Church of Christ, Lubbock, Texas. Questionnaires will come from Washington and when they come see that they are answered and returned to Washington. Some kind of report will be made regardless of our attitude. Let us see that a good report is made. A full report will mean more radio time,

more favor from the government in doing the foreign mission work, encouragement to faithful Christians everywhere, and even more respect from the outsiders in our local communities. Respect is not enough, but it is a doorway through which we may pass to capture the hearts of unbelievers.

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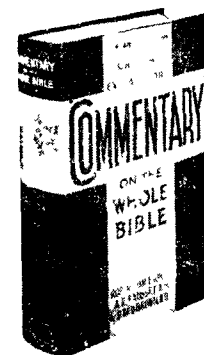
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# "Wesley Wouldn't Even Know Us"

LUTHER W. MARTIN

The above expression came from the lips of an elderly Methodist lady who is an inmate of the Methodist Home for the Aged, at Marionville, Missouri. Although she is "in her eighties," this lady is exceptionally well posted in the affairs of Methodism and is considerably alarmed as to the ultimate destination of the movement which was first organized by the Wesleys in England about the year 1729 A. D.

During the interview, this scribe was impressed by the loyal but sincere manner in which both the short-comings and the good factors in the Methodist movement for the last seventy years were reviewed by a most vivid memory. Particularly appalled, was she, by the present day lack of interest in the church and church-work. She recalled the great chance, a retrogression, in "doctrinal teaching," moral conduct and attendance at services. She hastily added, "We're just too modern."

## Methodism—1700 Years "Too Modern"

Yes, John Wesley and his brother, Charles, began a new religious institution just about 1700 years after Jesus Christ started teaching, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17). Of course, this devout Methodist lady did not think about the Methodist Church as being too modern from this viewpoint; she was worried about the extreme measures resorted to, by some Methodist congregations, in an effort to retain and maintain an interest in their services. These measures are: "the approved of the Methodist 'clergy' along with the 'laity,' of dancing, drinking of alcoholic beverages, and card-playing,"—all in the name of worldly popularity—otherwise church attendance would be even less than at present. (Whether the Methodist lady meant spoken approval or passive approval, I do not know. L. W. M.)

## All Denominations (Divisions) Are "Too Modern"

Inasmuch as Jesus Christ did not establish divisions, but sought unity among all who would hear, believe, and obey His teachings, then any division whatsoever has taken place at some time since Christ's church was established upon the day of Pentecost. Thus, the present day denominations, each having certain specific names, creeds and characteristics which set them apart, each from the other, are in re-

ality religious divisions, which are in age—too modern.

The Methodist Church, however, is by no means the only denomination that has become too modern in doctrine and practice, when compared with its teachings and conduct at the time of its inception. One of the first instances of division or "modernization," is contained in the first chapter of I Corinthians, wherein the Apostle Paul reprimanded some of the Corinthian brethren because some decided to wear the name of Cephas, others called themselves after Apollos, some after Paul—rather than retaining and wearing the name of Christ. After all, reasoned Paul, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (I Cor. 1:13) Let us not forget, that the Methodist lady who expressed her fear, said, "Wesley wouldn't even know us." She thought about Wesley's ability to recognize his followers, rather than Christ's being able to KNOW HIS FOLLOWERS.

## Will Christ Know Us?

"Wherefore by their fruits ye shall know them. 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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:20-23). There is no question left by the words of our Lord as to the importance of His knowing those who follow Him. Christ's followers are to be known by "their fruits."

It is proper at this time to analyze the meaning of the word "fruit." First, the most common usage of this word is in connection with the seed-bearing organism of any plant. The means through which any species of plant may produce another generation of its kind. Thus, the fruit of the vine is the individual grape, containing the seed, which in turn, when sown, will germinate and grow into another vine. Incidentally, the grape vine is identified by the nature of the fruit that it bears.

Second, another meaning of the word "fruit" is its being used to designate the results of accomplishment of work by energy expended. For example, the phrase, "the fruit of ones labor" has reference to the result of any work,

whether good or evil. When an individual does that which the New Testament has commanded, then the fruit or result of that work, labor or action takes form in the likeness of Christ; His characteristics govern the words, thoughts and deeds of the individual to the extent of his or her ability.

"... The seed is the word of God." (Luke 8:11) "... The good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15) Since the seed, the word of God, the gospel of Christ is God's power unto salvation, it is most important that it be taught or sown over the greatest territory, or to the greatest number possible. Those who allow God's word to germinate and grow in their hearts, and keep it, will bring forth fruit. Since God's word produced Christians, (Acts 11:26) as the result of its being preached, then today, Christians are the fruit or result of the gospel. If they are the result of Christ's gospel, they will be known or recognized by Christ. "My sheep hear my voice, and I know them, and they follow me." (John 10:27).

## Knowing Christ

"And hereby we do know that we know him, if we keep his commandments." (I John 2:3) By keeping Christ's commands, we evidence the fact that we know Christ. Moreover, those who do keep Christ's commands are known by Christ. "Whosoever therefore shall confess me before him will I confess also before my Father which is in heaven." (Matt. 10:32)

## Knowing Wesley

Wesley's name nor the name of the Methodist Church cannot be found in the Bible. Christ never mentioned such an institution. If one wants to follow Wesley, the information may be located in the Methodist Discipline. One can learn and "know about" Wesley by reading history, just as any character in history may be studied, but Jesus Christ can be investigated and known by reading, believing and obeying the gospel as contained in the New Testament.

The facts relating to Wesley in this article can also be applied to all other mere men who have established new and various religious divisions.

Let us be content with the Scriptures, and with the church of Christ as outlined in the New Testament.

A. H. Bryant, Box 176, Shidler, Okla., February 16: I am now located at Shidler. Tomorrow will be my first Lord's Day with the church here. One young man was baptized at the last mid-week service we had with the Pryor congregation. Anticipate a good work here.

# The Indwelling Christ

J. O. JONES

"And you, that were sometime alienated and enemies in your mind by wicked words, yet now hath he reconciled; In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and was preached to every creature which is under heaven; Whereof I Paul am made a minister; Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body sake, which is the church: Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; Which is CHRIST IN YOU, the hope of glory" (Col. 1:21-27).

They were enemies and alienated but now reconciled in the body (which is his church) through death. The purpose was to present them holy, unblameable, and unreprouvable in his sight. This could only be done if they would continue in the faith grounded and settled, and be not moved away from the hope of the gospel. This was the great mystery which was hidden for ages, but now is made manifest, or revealed, which is "CHRIST IN YOU THE HOPE OF GLORY." Thus, we want to study about the INDWELLING CHRIST.

## How Does Christ Dwell In Us?

Christ will not dwell in us, if he is not invited. He has given his invitation to all (Matt. 11:28-30), and will only dwell in those who accept it. We read in Rev. 3:20, "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." Christ is anxious to dwell in all, but first one must hear his voice, then open the door (be obedient to his will) before Christ will come in to him, and sup with him, or dwell in him. If Christ is not in us, we are reprobates, Paul tells us in II Cor. 13:5. When Christ dwells in us we are partakers of his divine nature. (II Peter 1:4). His mind is to be in us. (Phil 2:5) "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). If Christ dwells in us, we must have His Spirit of disposition. Paul tells us in Phil. 3:17, "That Christ may dwell in your hearts BY FAITH." Since Christ dwells in our hearts by FAITH, and faith comes by hearing the word of God (Rom. 10:17), all of us must study (II Tim. 2:15) so Christ can dwell in our hearts by faith. Then, as our faith grows our hope is brighter since faith is the substance or foundation of hope. (Heb. 11:1). Therefore, the great need of faith, that Christ may dwell in our hearts. So many lives are empty for the lack of faith.

## If Christ Dwells In Us, His Will Is Carried Out In Our Lives

"If ye then be risen with Christ (in baptism they were buried, "wherein ye are also risen with him"—Col. 2:12),

seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God" (Col. 3:1-3). Christ is to live and function through our lives. In John 15:1-6 Christ is the vine, and his disciples are the branches. In verse four he says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except, ye abide in me." As the sap of the vine flows only through the branch that abides in the vine, likewise only those that abide in Christ that Christ abides in, or dwells in. Therefore, all must first enter the vine or Christ (by believing and obeying the gospel, Mark 16:16. Rom. 6:3), then abide in him that he may abide in us.

## The Evidence That Christ Dwells In Us

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he HUMBLED himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-9). If His mind is in us, we will be humble like He was. This is a great evidence indeed that Christ is dwelling in us. One who is not humble cannot say he has the evidence that Christ is dwelling in him.

Another great evidence is one will love righteousness and hate iniquity, if he has Christ's nature, as stated in Heb. 1:9. Paul also says in II Cor. 10:1, "Now I Paul myself beseech you by the meekness and gentleness of Christ. . . ." For Christ to dwell in us we must be meek and gentle as was he. In personal matters Christ was like a Lamb (John 1:36); but when his doctrine was attacked he was like a Lion. (Rev. 5) So, when like Christ, in personal matters we are humble and meek, but in proclaiming the doctrine of Christ we are as bold as a Lion. Then we can truly say we have the evidence that Christ dwells in us.

A life of PRAYER (like Christ, John 17) is a fine evidence that he dwells in us. We read in I Thess. 5:17, "Pray without ceasing." Thus, Christ cannot dwell in one who never prays.

A life of SERVICE TO OTHERS (like Christ, John 13) is a real evidence. In Matthew 16:24 we read, "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." Therefore Christ cannot dwell in those who will not serve others.

An OBEDIENT LIFE (like Christ "became obedient unto death," Phil. 2:8) proves that Christ is dwelling in us. "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). All, then, that fail to obey our Lord cannot be saved, and surely Christ cannot dwell in them. Why not obey the Lord, and be saved from all past sins, and continue to obey him as long as you live, so he can dwell in you richly? Remember, Christianity does not fill the jails. It does not impoverish the earth. It does not bring wars. It does not make unhappy homes.

IN THE EVANGELIST, SHEFFIELD, ALA.

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### Warns Against Portland Christian School, Louisville, Ky.

We are in receipt of a letter from Brother Gus Winter of Klamath Falls, Oregon in which he asks that we pass to the brotherhood some information regarding the Portland Christian School, Louisville, Ky. He says, in part:

"Just yesterday I received an appeal from the Portland Christian School in Louisville, Ky., which is a hotbed of Bollism and from which premillennialism is propagated. They are asking for just the gentle sum of one half million dollars for the purchase of the abandoned government Marine Hospital, which they wish to convert over into a school. I am inclosing copy of my reply to D. H. Friend, public relations member of the building fund committee. Would like to see this published in all our leading journals so that unwary brethren might be warned against this subtle appeal. Make editorial comment, if you see fit."

Brother Winter's reply to the request for help follows:

Klamath Falls, Oregon  
January 24, 1947

Dear Mr. Friend:

The appeal of the building committee of the Portland Christian School Building Fund of which you are the public relations member, has come to hand. You will doubtless remember me as a member of the Locust St. Church of Christ in Johnson City, Tennessee when you held a meeting there during the ministry of E. H. Hoover. Myself, son Wilbert and my wife were members of this congregation for about five years. I saw the storm clouds of dissension and division gathering during the last two years of preacher Hoover's ministry. Just shortly before I left that city for a mission field in north central Iowa, I predicted that a split would come due to the preaching and tactics of Robert B. Boyd, who succeeded E. H. Hoover, over pre-millennialism.

Less than four months after we left Johnson City, the split came. Preacher Friend, this is not the first, nor will it be the last time our congregations are split wide open over pre-millennialism. After a careful investigation and study of both sides of this question, I am fully convinced that this theory is untenable and unscriptural. In the light of the total teaching of the Bible on the final consummation, this theory is absurd and presents difficulties that are insuperable.

• In the light of the foregoing, I would consider it wrong and sinful to contribute to your building fund. Let me ask you just two simple questions: 1. Would the views of our ablest and best Bible scholars and teachers who oppose premillennialism be given even a semblance of a fair hearing in your enlarged school? 2. Would not those who have been taught this theory go out into congregations where it has never been accepted, or is now unknown, and urge

it upon them as did preachers Hoover and Boyd in Johnson City, and cause confusion and division by so doing?

I am for peace, harmony and unity in our own ranks, but I am not contributing one iota of time, talent or treasure to sow the seeds of dissension and division among us.

Evangelist,  
Gus Winter

## OBITUARY

### James Henry Frost

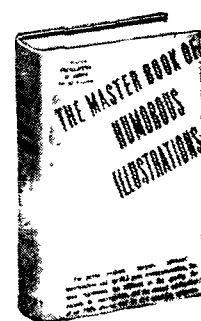
I was called to conduct the funeral service for James Henry (Sonny Boy) Frost of Springfield, Arkansas, Friday, February 14th. Sonny Boy was baptized into the Body of Christ in the summer of 1945. He was only eleven years of age at that time. Since then he has grown so rapidly in the Lord that he was used each Lord's Day to lead the congregation in prayer, wait on the Lord's Table or lead the singing for the church. He passed away being only thirteen years of age. He is deeply loved by the entire community in which he lived. He rests in a place where he will never know the pains of body or mind. We sympathize with Brother and Sister Frost in this sorrow. But we do not sorrow as "those who have no hope." This will bring us closer to one another and in that land where there is no night we hope to see Sonny again.—H. F. Sharp, Steele, Mo.

L. W. Mayo, Box 431, Winslow, Arizona, February 19: The work of the Lord moves along with pleasing strides here. We have recently had a very interesting lectureship wherein about 15 preachers took part. This was well attended and was very beneficial to the church. On Monday night of this week we baptized three fine souls. One was a man who had been a Baptist from his youth and one was a man who had been a member of the Assembly of God and the other was a young lady who was the daughter of one of the deacons of the church.

Tillman B. Pope, Alma, Arkansas, February 23: Thought these winter months, I have been staying in pretty close to home. When my home congregation (here in Alma) learned that I was going to be in for the most of the winter, asked me to preach twice a month for them and teach a Bible class one night each week. This I have been doing. Alma congregation is growing some and if there is any discord over speculative theories such as premillennialism and other hobbies, it is unknown to me. In fact, I just know it is not in this congregation. (I would not be preaching here if it were.) I preach on the other two Sundays within driving distance of Alma. I have recently visited the congregations at Waldron, Arkansas and Roland, Oklahoma. Both congregations are making splendid progress. I think Waldron will soon be one among the strongest congregations in West Central Arkansas. I still think my brethren are the greatest people on earth and I love them. I have time for two more meetings, one in April and another in May. If you want this time, write at once. Let us keep our chin up and work hard in the vineyard of our Lord.

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**BALLARD-LYNCH DEBATE**

E. M. BORDEN

I have just finished moderating for a debate between Voyd N. Ballard and Connie Lynch. Connie Lynch is a "Oneness Holliness" and, of course, Brother Ballard is minister of the church in Coalinga, California, where the debate was held. These people baptize "In the name of Jesus only," and not in the name of Father, Son, and Holy Spirit. Mr. Lynch said he was baptized with the Holy Spirit, but he did not even speak correct English.

Brother Ballard made a masterly defense of the truth. When the debate closed, the preachers associated with Mr. Lynch went about bantering every Church of Christ minister for debate.

The debate was well attended, and we hope much good was done. The truth is safe in the hands of Brother Voyd N. Ballard.—Box 574, Hanford, California.

**"The Visitor"**

Above it title of a very neatly arranged and well-printed weekly bulletin of the Shamrock Shores congregation, Dallas, which reaches our desk. Page one carries a picture of the church building and the back page carries a schedule of services of the church. The inside pages carry a goodly number of news items concerning members of the congregation and other matters of interest.

Frank J. Dunn is minister for the congregation; Joe Jones, Guy Wood, W. T. Vanderpool and F. A. Ellis are elders; John Bert, M. E. Medford and Eddie Watson are deacons and Claude L. Davis is song director.

The congregation is looking forward to a Gospel meeting and vacation Bible school with H. E. Speck of San Marcos, Texas, June 22 to July 6.

**Steele, Missouri Has Rapid Growth**

We are in receipt of a copy of "The Missouri Herald," a weekly newspaper published at Hayti, Missouri, which contains some very interesting facts concerning the church at Steele, Missouri. We hope to reprint some of this material in a forthcoming issue of The Gospel Light. H. F. Sharp is present minister of the congregation. H. H. Dunn will conduct a meeting for the church there March 9 to 16.

Will M. Thompson, Porterville, California, February 12: Closed a good meeting with the church here at Orange and F. last night. There were four baptisms, one restoration and one by identification. The church here is in best condition to grow brethren tell me in 15 years. I go next to Redding, Calif., for meeting. Thence to Albany and Salem, Oregon, and thence to Lamont, California for last five nights in March. Then back to work in Oklahoma. God bless all faithful ministers of Word.

Gus Winter, Church of Christ, 2205 Wantland Ave., Klamath Falls, Ore., report from June 7 to Dec. 31, 1946: Since beginning my ministry here early in June have seen a steady increase in interest and attendance at all services. Twelve have placed membership and one was restored to fellowship. Have preached 61 sermons (including one funeral sermon), conducted 31 week night Bible studies (including two in homes), and taught 20 Lord's Day Bible classes. On November 10th we installed a new oil heater and on December 9th we made the last payment on our building. A new chimney was built and new roofing was put on our building by volunteer labor. Have contacted 933 homes in our neighborhood, including two government housing projects, besides making 290 back calls and 57 calls at the homes of the brethren, making 1270 in all. Have also distributed over 1,500 tracts and gospel papers. This small but growing congregation has started a building fund and hopes to erect a new meeting house on the present site at the corner of Wantland and Martin, better adapted to the needs of a progressive community of over 30,000 souls. Our present meeting house is an old store building, and while well located in a good residence section, is inadequate for carrying on our activities in the most efficient manner. We invite inquiries and the Christian co-operation of missionary-minded brethren who would like to help us in the spread of the pure gospel in the vast Klamath Basin of southern Oregon.

Mrs. S. P. Sanderson, Kilbourne, La., February 6: We are still carrying on the good work here. We have Bible study each Lord's Day at 10:30 a. m. We meet on Sunday night for prayer service. The young people take an active part in all services. Brother W. N. Ferguson of Tallulah, La., is our regular minister. He preaches the first Sunday in each month. He is a fine preacher and preaches so plain that even a child can understand. He will conduct our meeting beginning the first Sunday in August. We are located 3-4 mile west of Chickasaw on gravel road. Visitors are always welcome.

N. C. Matthews, Route 3, Box 665, Tulare, California, January 27: Just a word to let you know that several here in Woodville look forward to your paper each week. Personally I enjoy reading the reports from the different congregations and preachers. When I relax at night and read these reports it gives me courage when I see what others are doing in the work of the Lord. The congregation here in Woodville has finished paying for our building. Much more improvements are needed which we plan to do this year, the Lord willing. We have a meeting with Brother H. M. Harriman of South Gate, California scheduled to begin May 1st. Keep your good paper going.

Walter W. Leamons, Junction, Texas, February 21: We have just closed a good meeting with Brother F. F. Conley of Galena Park, Texas, doing the preaching. We are enjoying a good work here. Many tourists come our way every summer. Our building is easily found, being the largest church building in town and with Spanish tile roof. Nearly anyone here can direct you to it.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, February 17: Thirteen were added at Southside during our meeting which closed last night, and in which E. R. Harper of Abilene, Tex., did the preaching. Eight of these were baptized, three were restored and two were by transfer. Brother Harper preached forcefully, plainly and kindly. His preaching will long be remembered in Lubbock. Many elders, preachers and other members from Lubbock and surrounding towns were in attendance. Interest and attendance were good throughout. J. I. Parham of the Southside Church directed the song service and did it well. It was a good meeting in every way. On Sunday afternoon, February 16, Brother Harper spoke to a large audience made up of members from over the plains area, in the auditorium of the Broadway church where Norvel M. Young is the preacher. Brother Harper spoke on the subject: "The Challenge Of The Church Today."

Marion Davis, Fayette, Alabama, Feb. 14: This year will find me out leading the singing in a few meetings. The labor problem has eased up some here at the plant and too, my wife is resigning as Custodian of the County School Funds to become office manager of our plant. Meetings have already been booked with the churches at Akron, Ohio and Oak Ridge, Tennessee with Foy E. Wallace, Jr., doing the preaching. Cullman, Alabama with D. D. Woody doing the preaching, and others will be added as the calls come and the dates are worked out. It will be a pleasure to lead songs of praise to our great and matchless King again.

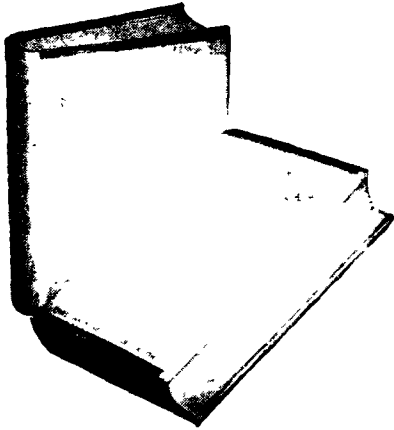
Tice Elkins, Box 31, Alamogordo, New Mexico, February 17: Brother Ira Y. Rice of Norman, Oklahoma closed a very fine song-drill with us Saturday night, with much good to be seen from the start. He is one of the best instructors I know. Brother Rice also preached for us on Lord's days the second and ninth with a good hearing and good, plain preaching. Yesterday this writer delivered the sermon at both morning and evening hours, with result of two married ladies being baptized last night, and another lady of past middle age taking membership. We have other prospects, and the church is growing stronger here all along. Yesterday's audience was almost too

large for our building. I am happy to tell my friends that I am improving in health and doing some work.

John H. Clark, London, Texas, Feb. 15: Our building is on U. S. Highway 283 and we are always glad to have traveling brethren visit us. We plan to build class rooms in a few months. Brother Walter W. Leamons, who preaches at Junction and serves as secretary of the Kimble Co., Chamber of Commerce, teaches a Bible class here each Friday night and preaches for us

on the second and fourth Sunday afternoons.

Jesse M. Kelley, Mineral Wells, Tex.: We had the largest crowd in the services last Sunday that we have had since we began work here September 1st last year. We had to bring in more chairs to put in the isles to seat all of the audience. Also excellent evening services with one restored. Our spring meeting begins April 27th with Delmar Owens of Tulsa, Oklahoma doing the preaching.



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that 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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, MARCH 20, 1947

NUMBER 16

## The Master's Ministry

VAUGHN D. SHOFNER

In the Edenic beauties of the first earth-home man enjoyed full fellowship with God. He walked with God and the glory of God was unveiled before man. Paradise was garnished with lush and verdant growth, colored with variegated blooms, scented with native perfume and the dawn was filled with the songs of joyous warblers. Pure worship flowed from the heart of God's top creation, made "a little lower than the angels," and he mingled his praises with theirs. The will of God gave the breath of life, and man thrilled with fullness of joy.

Then a gloomy shadow stole the glorious light of Paradise as sin disrupts the peace and harmony. The power of separation intervenes and man is exiled from Eden. Remedial grace arrests the universe, God makes known that he has not utterly abandoned man, and in trumpet-voice he speaks to the rebel. Compassion, wended downward on the pinions of love, offered the fallen creature a plan as God purposed: "The seed of woman shall bruise the serpent's head."

Again the thunderous tones made known the development of his plan, as Abraham was chosen as the patriarch in whose seed all the nations of the earth should be blessed. On the plains of Midian the bush burned and Moses was directed to be the great emancipator of the seed of Abraham. Delivered from Egypt, into the shades of the great mountain Sinai, and as the granite mountain quaked, smoked and smoldered, the voice of God gave the law to direct their steps till he should come in full accomplishment of the promise. Then in the fullness of time, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5).

"Wherefore, as by one man sin entered into the world, and death by sin." (Rom. 5:12). 'Tis here the theological doctors weave their ecclesiastical maze of human depravity, partial and total; and man stands condemned for the sin that Adam committed 6,000 years ago.

No man is damned by Adam's sin, for "The son shall not bear the iniquities of the father." (Ezek. 18:20) And again, "But your iniquities have separated between you and your God." (Isa. 59:2) Then all are condemned who accept Adam's choice: transgressing God's law. For as Adam and Eve ate of the forbidden fruit they transgressed the plain command of God, for which he said, "Thou shalt surely die," or "Dying thou shalt die." Death is separation, and that day the man was separated from the presence of God and dissolution, which eventually separates the spirit from the clay, had its beginning.

The man and woman yielded to the fascinating temptation, found themselves deprived of the glory that God's presence mantled them in and they hid, shamed by the perfection and beauty of Eden. Thus they gave all the beauties of Eden for the egotistical desire for knowledge of good and evil, and were penalized by death. The sin of Eden resulted in the laws added by God in perfecting the deliverance, which was promised as soon as man sinned. We are not condemned by Adam's sin, but if we rebel against the commands of God—the result of the sin of Eden—we too shall be separated "from the presence of God, and the glory of his power."

Then came the time that the Son should be sent, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3) "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." (John 1:1, 14) But his was a transient stay in the flesh, and the lessons he taught were not clearly understood. Until full accomplishment of the promise God and man could not have closer relations. Man must be reconciled to God before the fellowship of Eden was restored. Therefore, Christ had to glorify humanity with his own person. He became God in the flesh.

In the nature of man he fulfilled all righteousness and weak flesh was carried triumphantly through temptations and sufferings.

He was assailed with the charges of blasphemy and treason by his enemies. When Jesus was questioned about healing the impotent man on the sabbath "Jesus answered them, my Father worketh hitherto, and I work." (John 5:17) For this statement the accusation of blasphemy arose. "Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God." (V. 18) He was charged with treason because he was a king. When Pilate sought to release Jesus "the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (John 19:12) But the works of the Lord were a refutation of these false charges. The miraculous events refuted these charges. He had said, "My kingdom is not of this world" (John 18:36). He had also said, "The Son of man shall be betrayed, and shall be condemned to death: but the third day he shall rise again." (Matt. 20:18, 19).

And thus it was: he was crucified, but the third day he arose from the tomb. If he were not the Son he would not be raised from the dead—he arose. If he were not the King, he would not receive the throne—he ascended to the throne. (Acts 2:32-36).

The law was but preparation for the ministry of Christ. The rites of the law of Moses could not atone for a single sin, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:3, 4). Christ became the supreme sacrifice and redeemed the faithful from their sins. God "taketh away the first (will), that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all... This man, (Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God..." (Heb. 10:9-12).

Working to defeat the God of Creation, the devil has from time immemorial set his traps of cunning to ensnare the highest of God's creation. Man fell for his wily ways in the

Garden, and we stand confronted with the result. Christ was sent to conquer the despotic demon and free the world of sin. Satan rose to the battle and met the Son of God in yon wilderness to overthrow the plan, but Jesus stood the tests. Then through false religion the politics he ever rides against the Son of man, ever attempting to entwine him in his malicious mesh, as scribes and priests listen and look for condemning words and acts. Finally the devil's horde harries him in the courts of Pilate and force him to the summit of Golgotha to die a traitor's death. Into the halls of Hades the battle rages, for all had ended for the thousands who had lived in the past at the time they entered this gloomy cell. 'Twas then the earth was blanketed with ebon shades at noonday as the light of the world went out; she quaked as her rocks were rent, and the Temple's veil was torn in twain. From the hosts of hell the shouts of triumph arose, for

the KING OF THE JEWS was dead. But as the prophets had spoken, he arose from the lowly abode and silently planted the banner of victory on the ruins of the tomb. He "lead captivity captive, and received gifts for men," and in the bands of the Gospel the devil is bound secure.

What will you do with the commands of God that prepare man for the fruits of this victory? What will you do with the bleeding Lamb of God that stooped to conquer? The tree of life has been removed from earth and is now "in the midst of the paradise of God," and we stand by the result. Not for the sin of Adam, but for the acceptance of Adam's choice—for our own transgressions—we stand in need of the Master, and "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?" (Heb. 2:3).—Box 622, Wellington, Texas.

are justified by the law; ye are fallen from grace" (Gal. 5:4).

I have given some places where the New York books contradict the Bible. Now I am closing with a self-contradiction of vital importance in this publications. I now quote from "Harp of God," page 248, "The world has ended—Millions Now Living Will Never Die." This quotation directly contradicts a citation in one of the very latest books from New York. In "Let God Be True," pages 249-250, paragraph 12, we find that the present work of "Jehovah's Witnesses" is the immediate forerunner of the end of the world. Now in all reason I beg you to consider that if the world had ended when "Harp" was published in 1921, then the present work must be **after** and not just **before** the end of the world. The present work is stated to have been foretold by Christ in Matthew 24:14. If so then the world did not end prior to writing of "Harp of God", and the Judge is convicted of being a false prophet, a false witness and a blind leader.

Yours very truly,  
Hugh Boydston.

## An Open Letter

HUGH BOYDSTON

To members of "Jehovah's Witnesses", a religious organization:

1507 Cleveland  
Caldwell, Idaho

Dear Friends:

The reason I am writing this letter is that I want to help you to a true understanding of God's Word. I know you are being fed on books written and distributed from New York that not only teach things not found in the Bible, but things that are contrary to it. I will give you a few of the many examples of the truthfulness of this statement.

In the book "Reconciliation" we find the statement "God transferred the life of the Logos from the spirit to the human plane and made him a man and **nothing** more than a man." (Page 125). This statement agrees with a statement of a false witness of the days of Christ who said, "**Thou being a man maketh thyself God.**" This false witness comes much closer to saying what your New York witness said than the Bible. I must then conclude that the New York Witness is also a false witness. Deliverance, Page 324, said, "When he died he was as dead as a dead dog." But as He was dying He said to the thief on the cross, "Truly I say to you, today you will be with me in Paradise." Quoted from the Revised Standard version, with which agree about eight other versions examined by me, including Authorized version and American Standard version.

In the book, "Millions Now Living Will Never Die," your New York office said on page 97, "1925 shall mark the resurrection of the faithful worthies of

old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925." Time has stood, proving that this and its author are false prophets for 22 years. To repudiate the book as an error will not do. It is the system of interpretation back of it that is wrong. The same system arrived at wrong dates about 1884, 1914, 1918 and in the instance of the quotation just given, again in 1925. Does this not give you room to doubt what is handed you from New York? My considered advice is that you read these books if at all, like I read all works of men, with a double purpose, to see if they teach anything not true to the facts, and if they teach the Bible. The Bible will stand that kind of reading too.

Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Compare this to the article in Watch Tower of recent date stating that the larger part of Jehovah's Witnesses were invited to attend the memorial supper but not to partake, only to see the other class partake. You who do not partake have no life in you, if Christ be true. Read John 6:51 again.

Paul said we are all one in Christ. New York says we are two in Christ, the Heavenly class and the Earthly class. Wrong: New York. Right: Paul.

In Acts 20:7, the disciples came together to break bread on the first day of the week. New York says Nisan 14. In this they seek justification by the Law. Paul said, "Christ is become of no effect unto you, whosoever of you

### TO THOSE WHO DANCE

T. A. Falukner, a converted dance master, took a careful census of two hundred fallen women in Los Angeles and found that one hundred and sixty-three attributed their downfall to the dance, twenty to strong drink given to them by their parents; ten to wilful choice, and seven to poverty and want.

A noted educator once said: "The dance hall is the nursery of the divorce court, the training shop of prostitution, and the grade school of infamy."

**THE WAGES OF SIN HAVE NEVER BEEN REDUCED!!!—Selected.**

### WE GIVE THEE BUT THINE OWN

We give Thee but Thine own,  
What ere the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.  
May we Thy bounties thus  
As stewards true receive,  
And gladly, as Thou blessest us,  
To thee our first-fruits give.  
—Schumann.

### THE GOSPEL LIGHT

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# Christian Fellowship Vs. Church Fellowship

STERL A. WATSON

Under the heading "Fellowship" Eld. Chester Guinn, of Monticello, Arkansas writes in the paper called "The Sword" published by J. W. Kesner, a Baptist Pastor here in Fort Smith. Mr. Guinn says that Baptists are called narrow minded, selfish, and are accused of stirring up strife for their unwillingness to fellowship folk of other faiths. He gives a splendid definition of the word fellowship and then proceeds to show why, in the light of his definition, Baptists cannot fellowship people of other beliefs. The following is taken from his article:

"Let me also say here that I can have Christian fellowship with any man, woman, boy or girl that has been saved by God's grace. But because I can have 'Christian Fellowship' with one does not mean I can have 'church fellowship' with him. As Christians we have fellowship because of what we are, but as churches we have fellowship because of what we believe." Elder Guinn does make some good points on the subject of "Fellowship." He goes on to show the hopelessness of true fellowship between folk who differ on the mode of baptism. This writer heartily agrees with the comments on that point. Furthermore, let it be understood that we are not inclined to censure the Baptists for refusing to fellowship with others. They are rather to be admired. Their fault lies in their inconsistency. The idea of "Christian fellowship" and "church fellowship" being two different things sounds strange. Has God demanded any more of his people than "Christian fellowship," in so far as fellowship is concerned?

The above from Mr. Guinn shows that Baptists guard their church more carefully than their Christianity. Yet, they claim that the church saves no one. Why be so touché about the church and what it fellowships? Is Baptist church fellowship essential to anything that pertains to heaven and eternal life that Christian fellowship does not afford? If so, what is it? A lot of us are a little curious to know what there is that's so sacred about this thing he calls "church fellowship." It looks from this direction that Baptists may be guilty of the charge of being selfish and narrow minded. This "Staff Writer" of "The Sword" tells his readers that, we have "'Christian fellowship' because of what we ARE (Capitals mine), and we have 'Church fellowship' because of what we BELIEVE." It looks mightily like the Baptists BELIEVE one thing and ARE something else. If they believed the truth, they would believe that any institution that bars the fellowship of God's children is of the devil. Even the Baptist Church has no right to tamper with the fellowship of God's children.

"Church Fellowship," says Mr. Guinn, is something we have because of WHAT WE BELIEVE. But we have "Christian Fellowship" because of WHAT WE ARE. So, if it were not for what Baptists believe, there would be no barrier to Christian fellowship. If folk can be Christians without Baptist fellowship, then they certainly do not need to believe what Baptists believe. Where do Baptists find authority for believing things that are barriers to the fellowship of God's children? Surely this Baptist preacher has not found a verse in the Bible that mentions the Baptist Church? There are more than a dozen different kinds of Baptist churches in existence. Scarcely any one of them will have what Guinn calls "Church fellowship" with other Baptist churches. They are really pretty deeply concerned about the fellowship that a Christian can't find anywhere except in an institution that they say is not essential to salvation. They should abandon the non-essential church they are in and that would stop all their worry about the fellowship that it alone contains. If there is one thing inside the Baptist church that is essential to salvation, that one can't have with less effort, and less expense, outside the Baptist church, then some Baptist preacher ought to point it out. In the light of scripture it sounds strange to hear one speak of Christians of different beliefs. (Eph. 4:5) There is one Lord, one faith, and one baptism.

Mr. Guinn continues by declaring that most of the religious world believes in salvation by works. He says, We, as Baptists believe in salvation by grace "only." Paul was a Christian and he said, (Eph. 2:8, 9) By grace are ye saved THROUGH FAITH. Perhaps Paul would be denied this thing called "church fellowship", if he were on earth. Paul neither believed or taught salvation by grace only. I guess then, since they have "church fellowship" because of what they believe, that Paul would be denied said fellowship because of what he did NOT believe. Peter said, (Acts 10) He that feareth God and WORKETH righteousness is accepted with him. Poor Peter! And to think that one statement would bar him from Baptist church fellowship. Mr. Guinn then follows with the question, "Can we really have fellowship with those who deny the greatest of all doctrines?" He seems to think that the word of God abounds with a plurality of doctrines, among which the Baptists have discovered the greatest one. Salvation by "grace only" can't be found one time in all the word of God.

Mr. Guinn states, "The only place that I have found where I could co-

operate with those of other faiths is where no doctrinal point is involved, but only some great moral issue is at stake, such as the issue of liquor and kindred evils." Morality is a cardinal point in the only doctrine authorized by Jesus Christ. Yet, why are Baptist preachers so ready to fight liquor? They claim that a Baptist can wallow in liquor his whole life through and will land in heaven in spite of all he could do to stay out, if he were ever saved from sin. Mr. Guinn then sums up the situation and throws the Convention Baptists in for good measure with this conclusion, "Brethren to me it all boils down to one thing. The modern religious world is just another enemy we have got to fight, not an ally with which we can fight." Most Baptist preachers play in the fire too much, and they usually "cook up" something that is so absurd that reasonable minds see the error of it at the first glance. This man has stood over his Baptist pot till he can't smell anything but Baptist dogmas. The smoke from his pot has so filled his eyes that he can't see the truth. He admits that the "modern religious world contains many Christians" but says when he boils them in his "Baptist pot," they are just ENEMIES we have got to fight. He can have "Christian fellowship" with them, but fight them he must. Why start a fight over Baptist church fellowship when he says himself that folk can be saved eternally without the Baptist church or its fellowship either? If a fight is really what the gentleman wants, I suggest that the first battle be pitched right here in Fort Smith, where the article was published. Perhaps we can find someone that would be willing to cross swords with him. I am willing to jump right in the middle of his "Baptist boiling pot" if he will let me boil him in mine. If Mr. Guinn only had the truth, his conclusion that he could not have fellowship with others would be a commendable one. He is inconsistent in that he says that he must fight Christians as enemies. If it takes that to be a Baptist, that's certainly more than the Lord expects. Excuse me please. It will be educational if we can get our boiling pots closer together and let the public know "what's cooking" in both pots. The church of Christ, in Fort Smith, would be very happy to have some matters publicly discussed, and while their pot is boiled down, ours is boiling over. We would treat them just as kindly as they would allow. We feel as impelled to fight as they do. Let us pitch a dignified battle.

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I expect to pass through this world but once. Any good things, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.—Grellet.

# Words

JESSE M. KELLEY

Swearing is increasingly getting to be an American vice. In an eating house recently, I was compelled to listen to the profanity of a group of men, while at another table nearby four women were punctuating their conversation with bits of profanity which used to be considered the function of only the tougher class of men.

Why it should be so I do not know, for it is the most insane, senseless use of language one can imagine. Possibly it is the desire to emphasize one's ideas with strong words, but it really accomplishes the opposite. Or, I suppose maybe that with many it is the desire to be noticed that causes them to use God's name in vain.

The custom of swearing is much older than the age in which we live. We can trace it back to ancient Hebrew times, when the custom of swearing by a sacred name was considered to add weight to one's speech, and which custom has been handed down from century to century, even unto us today, which, I suppose, makes it one of the world's oldest.

It needs to be said that this swearing business is often a matter of habit, and that few people who profane the name of God or Christ, have any idea of doing anything sacrilegious, or wicked, but that it is a thoughtless habit. Why people should pick the names of God and Christ to swear by I do not know. A swearing man would not swear by the name Mother or Daughter. That would seem wrong, yet the same man will rip off oath after oath using the highest names we can ever know. And boys hearing the swearing of their elders naturally think it is a sign of maturity to swear, and so the terrible custom goes on.

Along with swearing might be included idle gossip. Not the chattering of human beings as they go about their tasks, but the useless comments upon the doings of our fellow-men with desire to tarnish the name of another. Gossip can certainly be placed down on the low level with swearing, and those guilty of it about three steps lower.

Gossip is not confined to people of the world, for it seems that we find more of this among professed Christians, for the number represented, than we do among people of the world. Many times, it seems, that if some can hear a tarnished story on a brother or sister in the faith, the time is far too long at the shortest, for them to get to the phone or the back-yard fence to pass along whatever they have heard—usually with some added. And it seems there is no end to the rounds the story will make, each round getting a little

worse until finally after the last sordid round the community and the church classes brother or sister so-and-so with the devil himself. All to often the one accused becomes discouraged (and who wouldn't?) and ceases to serve God. Thus God loses another soldier, "mowed down" with the strongest weapon hell possess—gossip!

I had rather see a professed Christian drunk on the street where all he meets can know him for what he is than hear of one taking part in keeping a tarnished story going about a brother or sister in the Lord even though the story may be true. The Lord has provided a way to deal with those within the ranks of the church who would bring reproach on the Body of Christ but certainly isn't the method all too often employed—gossip.

James said the "tongue is full of deadly poison." It will poison the soul of him who will not control it, and destroy the reputation of him at whom it is aimed—a reputation it has taken years, or even a lifetime to build.

The sobering thing about words is: they can never be recalled. When words, either good or bad pass from our lips they are gone forever. It matters not how sorry we may be for speaking their effect and their influence goes on. Many is the time that the influence of a man's words have changed the course of another man's life, or even his own. Many times men have been ruined by the words of another. Nations have fallen or stood and the destinies of multitudes of men have been changed by words and how they were used. The Body of Christ many times has been torn asunder, and men have gone to hell because of the words used to gain the end of a selfish motive.

It has well been said that "words are the winged messengers of the soul." There was never a truer definition given of words. The truth of the whole matter is that our words reveal us. When we open our mouth we show our soul. One may be a Christian outwardly, but if he is anything other than that his words will sooner or later reveal him.

Centuries before Christ, a prophet wrote: "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." And again James said: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

There is a simple rule that if applied to our speech would easily settle the whole matter of our words. The rule: "Let no words escape our lips which would embarrass us if Christ were standing near enough to hear."

# The Time Is Near

M. NORVEL YOUNG

The time is near when many of those who are planning to go to Europe will be sailing. Ten or twelve persons are planning to accompany Brother and Sister Gatewood to Zurich, Switzerland this summer, where they can join Brother Delmar Bunn and Miss Frida Graf in working in that city, which is largely made up of German-speaking people. There they can be close to the German frontier and get acquainted with the customs of the people as well as improve their use of the language.

The elders of the Broadway Church of Christ would like to hear from any congregations who are interested in supporting missionaries in Germany. There are some congregations that would like to guarantee the support of one missionary and his family, and others would like to help. We will be glad to put the congregations that are interested in touch with the missionaries that are going, so that they can work out a satisfactory agreement.

The time is near, so we request that you contact the elders of the Broadway Church of Christ, Lubbock, Texas.

## Grooms To Leave Camden

On February 4th Brother W. M. Grooms notified the congregation meeting on Washington Street here in Camden that he would go to other fields of work after May 1st.

At that time Brother Grooms will be ending three years labor with the congregation, and we take this method of expressing our appreciation of his faithful labors performed since he began work with us. We can truthfully say his work has been very satisfactory in every way as a faithful and trustworthy minister. His teaching is sound, his work tireless, and his character is beyond reproach. He is a man any church, town or community will be glad to have as a member or citizen.

Brother Grooms is leaving of his own accord, and though it is a loss to us, we feel it will be gain to others. We highly recommend him to any congregation in need of a sound and faithful Gospel minister.—Washington Street Church of Christ.

Signed: C. E. Milam, H. L. Arrington, A. J. Frizzell, L. C. Mobley and J. C. McMahan.

## TEN REASONS FOR GOING TO CHURCH

1. The church needs my support.
2. I meet the best people there.
3. It is good for me physically.
4. It is good for me socially.
5. It is good for me spiritually.
6. It makes a better person out of me.
7. I want to set a good example.
8. I expect the Lord of glory to be there.
9. The Lord expects me to do so.
10. It is well pleasing to the Lord.

—L. R. Wilson.

# Church of Christ At Steele, Mo., where About 250 Attend Services Regularly



## Church of Christ at Steele, Mo., Has Had Fine Growth Since Its Organization in 1910

**Starting with 13 Members and No Building, Church Now Has Own Structure and 250 Attending Services.**

(Editor's Note—This article regarding the church at Steele, Missouri was published in The Missouri Herald, Hayti, Mo., issue of February 14. Inasmuch as this appears to be a fine example of how a small number of Christians working together after the divine order may grow into a strong congregation, we reprint the story in The Gospel Light).

The Church of Christ in Steele has had a very remarkable growth since its beginning in 1910. From a total

membership of 13 in that year, it now has more than 200, with an average of about 250 attending the regular services. J. H. Brown, the oldest elder of the church, this week told how the church was first organized and grew into its present size.

In 1910 Mr. Brown and his wife moved to Steele. There were no members of the Church of Christ meeting at that time, but several members were found and started meeting. There were about ten women and three men members. They had been meeting for about three years when Evangelist John R. Williams came to hold a ten-day meeting. This meeting resulted in 41 being baptized. Since the congregation was still small, they continued to meet in

homes and finally a hall was rented. About that time the church group purchased a lot and dwelling and converted it into a meeting house. From then on the church continued to grow.

Several outstanding ministers have conducted meetings in the church. Among them were C. E. W. Dorris, R. C. White, J. E. Norman, H. Leo Bokes, Boon Douthitt, Joe Blue, George DeHoff, Evangelist Reaves, Bob Farrish, W. Curtis Porter, J. S. Jones, Hugo McCord, C. W. Brannan and Joe Netherland.

The first preacher to do located work was Evangelist Thurman. At that time Tom Whitefield, J. H. Brown and A. S. Lipscomb were serving as elders. The first permanent building was constructed at that time. Then Thomas C. Whitefield served the congregation as regular minister and at the same time taught in the public schools of Steele.

Mr. Whitefield served as minister for about three years and the church continued to grow. It is said that the Church of Christ has the largest auditorium in Steele. The growth of the church was helped by several members of the Boon Chapel church moving to Steele and worshipping with the Steele congregation. H. E. Pierce was the next man to serve as regular minister. He was with the church for about six months.

for about three years and the church continued to grow, an addition to the building being constructed. This addition gave the church five class rooms and a large auditorium. It is said that the Church of Christ has the largest auditorium in Steele. The growth of the church was helped by several members of the Boon Chapel church moving to Steele and worshipping with the Steele congregation. H. E. Pierce was the next man to serve as regular minister. He was with the church for about six months.

In February of 1945, H. F. Sharp, a student in Freed-Hardeman College, began to conduct the services at the church twice a month. He began serving the congregation regularly in November of 1945.

The first contribution was about \$10 a month, but now the average runs around \$50 per month. The church is doing missionary work and is helping the needy in its community.

The church has Sunday morning and night services, men's class Monday, singing Tuesday and Bible study Wednesday nights; ladies' classes Thurs-

There are four elders serving the congregation now. They are J. H. Brown, G. G. Southern, Bert Young and W. M. Barnes. There are four deacons working with the congregation—E. A. Boon, W. I. Cope, J. L. Whitefield and Morgan Taylor. H. F. Sharp is the local minister.

(A brother Davis, an elder of the church about twelve years ago, fell between the Lord's Table and the pulpit with a heart attack. He died shortly after.—HFS)

An average attendance of about 200 in Bible classes each Sunday morning has overcrowded present facilities, so an additional building is planned. About 250 are always in attendance at the regular preaching services. During the past year 62 have been baptized and 17 restored.

The church has Sunday morning and night services, men's class Monday, singing Tuesday and Bible study Wednesday nights; ladies' classes Thurs-

## Leavings of Other Days

CLEON LYLES

Paul said "forgetting those things which are behind. I press toward the mark." In this statement he offers us the cure for most of the world's misery. Yesterday is gone. Today is another day. Only by such thinking can we rid ourselves of the fears and anxieties that warp both mind and body. Many are the yesterdays that will leave their scars if we will allow them. Mistakes are common with us all. Others sometime help bring about cares for us. There is enough to regret in every life to make every hour one of pain and distress, if we linger only on regrettable happenings. Paul knew this. He said I forget the past.

Sometimes I am prone to believe we escape much happiness because we make too wholesale a plan for it. We think of it as being far away and never near us. We use such reasoning with the Lord. We dream of the days that will be filled with service for Him when we have accomplished certain plans. But somehow the days never come. We are never completely able to do as we desire. We do not stop and think, "today is the day we dreamed about yesterday," and ask "what are we doing with today." If you count time by days, man can only live one day at a time. If I spend time regretting yesterday and planning for tomorrow, I will miss today. Countless blessings pass us by because we are not aware of their presence. We are busy with the leavings of other days. We are bothered about what happened yesterday or anxious about what will happen tomorrow.

There are some things that demand future planning, but as a whole we should plan our lives one day at a time. After all, that is about all we can do and hope to get any joy out of living. Each day should begin with God. Each day should be full of God. Each day should be for God. I like the resolution of J. H. Vincent, which he repeated to himself each morning. "I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God." If a person would repeat this resolution to himself each morning, and really mean it, it would help much in making his day happy.

Have you wronged someone in the past, or committed some sin, that haunts you now? Then get rid of it. Don't try to excuse it or push it aside. Face it fairly and squarely and then forget it. If you have wronged someone, then go to him and make it right. If he has wronged you, then help him see it if you can, and if not don't allow it to

ruin your life. If you have sinned, then get down on your knees and talk to God about it. He will forgive you. He loves you and wants you. There is no reason for allowing the leavings of other days to ruin today for you.

Do you plan to do big things for God in the future? Are you able to do them today? Then you should do them now. Never plan for the future what you can do at the present. What you can do, do it now, then you will be able to do much more in the future. No man should wait for anything when it comes to serving God. You have today. You have no promise of tomorrow. If tomorrow never comes where will our plans be? When we face God having planned but never worked, what will he think of us? You have today. Use it for God.

"I have only just a minute,  
Only sixty seconds in it.  
Forced upon me, can't refuse it,  
Didn't seek it, didn't choose it,  
But it's up to me to use it,  
I must suffer if I lose it,  
Give account if I abuse it.  
Just a tiny little minute,  
But eternity is in it."

### Financial Statement, Sanatorium Fund January and February, 1947

#### Receipts For January

1 H. D. Hooker, transfer	\$196.09
2 Paul Lutz	10.00
3 Church, Okay, Arkansas	5.00
4 Church, Okay, Arkansas	5.00
5 Mrs. Nannie Straughn, Ripley, Okla.	1.00
6 Church, Sixth & Olive Sts., North Little Rock, Ark.	5.00
7 Church, Dover, Arkansas	5.00
8 Balls Chapel Church, McCaskill, Arkansas	5.00
9 Corinth Church, Nashville, Ark.	5.00
10 Church, Delight, Ark.	6.00
11 Church, Perryville, Arkansas	2.00
12 Clara McAfee, Lavaca, Ark.	1.00
13 Church, Glenwood, Ark.	5.00
14 Black Oak Church, Winslow, Ark.	5.00
15 Church, Malden, Missouri	5.00
16 Sanatorium Patients	14.72
17 Washington St. Church, Camden, Arkansas	5.00
18 Church, Harlingen, Texas	10.00
19 Etna Church, Ozark, Ark.	5.00
20 Church, Blackwater, Missouri	5.50
21 Sanatorium Patients	2.85
22 Church, Armstrong Springs, Ark.	4.00
23 Church, West Memphis, Ark.	5.00
24 Eucl Oxford, Fayetteville, Ark.	12.00
25 Round Lake Church, Luxora, Ark.	5.00
26 Bells Chapel Church, Atkins, Ark.	15.00
27 Church, Caraway, Arkansas	5.00
28 Church, Biggers, Arkansas	5.00
29 Mrs. Nannie Straughn, Ripley, Okla.	1.00
30 Church, Siloam Springs, Ark.	10.00
31 Anna Krause, Bennington, Okla.	5.00
32 Sanatorium Patients	.80
<b>TOTAL</b>	<b>\$371.96</b>

#### Receipts For February

1 Church, Tupelo, Arkansas	\$ 10.00
2 Church, Okay, Arkansas	5.00
3 Sanatorium Patients	1.90

4 Mr. Thompson and Mrs. Williams Little Rock, Arkansas	3.00
5 Corinth Church, Nashville, Ark.	5.00
6 The Y Church, Bison, Arkansas	18.88
7 Mrs. G. T. Criner, Little Rock	5.00
8 Sixth & Olive Sts., Church, North Little Rock, Ark.	5.00
9 Norma Phillips, Marma Luke, Ark.	4.00
10 Black Oak Church, Winslow, Ark.	5.00
11 Church, Perryville, Arkansas	2.00
12 Sanatorium Patients	5.40
13 Pleasant Home Church, Murfreesboro, Ark.	10.00
14 Church, Harlingen, Texas	10.00
15 Hill Billy Confectionery, Calico Rock, Arkansas	15.00
16 Mr. and Mrs. J. L. Lowe, Greenwood, Arkansas	3.00
17 Mrs. Nannie Straughn, Ripley, Okla.	1.00
18 Washington St. Church, Camden	5.00
19 Church, Harlingen, Texas	10.00
20 Church, Blackwater, Missouri	3.70
21 Church, Newark, Arkansas	5.00
22 Etna Church, Ozark, Arkansas	5.00
23 Sanatorium Patients	2.33
24 West Memphis Church, West Memphis, Arkansas	5.00
25 Round Lake Church, Luxora, Ark.	5.00
26 W. T. Bush, Nashville, Ark.	3.00
27 Church, Siloam Springs, Ark.	10.00
28 Church, Durant, Oklahoma	10.00
29 Church, Biggers, Arkansas	5.00
30 Nora Slanark, Monette, Mo.	3.00
31 Church, Caraway, Arkansas	5.00
32 Mr. and Mrs. L. C. Kauffman, Fordyce, Ark.	1.00
33 Mrs. L. A. Gillihan, Guion, Ark.	1.00
34 Sanatorium Patients	.90

Total for January and February \$552.19

#### Disbursements

Bro. Casada, Salary, for last half Jan.	\$ 50.00
Stamps	3.00
Bro. Casada, Salary for February	170.00

Total Disbursements \$258.00

Balance March 1, 1947 \$294.19

W. L. FULMER, Treasurer.

### BE CAREFUL ABOUT RUTS!

Connecting two Canadian towns 43 miles apart is said to be a road of which the first section is a broad, modern pavement. After eighteen miles of concrete, however, the pavement ends abruptly, a primitive dirt road begins, and a description of this unimproved stretch is given by a huge sign which stands at the beginning of it. The sign reads:

"Be careful what rut you get into; you will stay in it for 25 miles."

This is a parable of life: At first, in childhood and youth we race along what is a broad and beautiful highway; but after a certain point, when habit-patterns have become set, when our way of life has fallen into a definite pattern, we are likely to continue unchanged until we die.

It is for this reason that all decisions and especially those made in youth, are of such great importance; and it is for the same reason that religion insists that every choice must be made in the light of the most far-seeing wisdom.

The decision which you make today may well determine the course of your life for the next twenty-five years.—From Waxahachie church paper.

H. F. Sharp, Steele, Missouri, March 17: We have just closed a very fine meeting with H. H. Dunn of Huntington, Arkansas doing the preaching. Brother Dunn delivered some of the finest lessons we have been privileged to hear. His manner is kind, and sympathetic even in his plain, deliberate teaching. Many of the denominations were present each night. Our crowds continued to grow and at the last service we had the largest attendance of the meeting. We are confident much good was accomplished and Bro. Dunn was asked to return in 1949. There were no visible results.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, March 10: Splendid services at Rose Hill church, Texarkana, yesterday. Two baptisms and four confessions of faults. Interest in the work is gradually increasing, and we feel that progress is being made. Our spring meeting begins April 6, R. A. Robins, Poteau, Oklahoma, doing the preaching.

Earl E. McCord, Corning, Arkansas, March 11: We have remodeled our church building and have more room. Brother James E. Laird is to assist us in a meeting this summer beginning July 27th. I have some meetings to sing in beginning July 1st but have some time left. If you need a song leader write me

Walter W. Leamons, Junction, Texas, March 14: There is a real need here for a bakery, as most of the bread is brought 100 miles. Also, there is an opportunity for a veterinarian. A cafe and an auto body shop, both in desirable locations, are for lease. Wishing to have Christians in these places, I will answer inquiries.

J. D. Taylor, Dalhart, Texas, March 15: Delightful services were enjoyed at Central even though we had stormy weather last Lord's Day. Some young people from the Christian church came to our Training Class and sang without mechanical instruments, with us. We hope we demonstrated the New Testament purity of worship according to God's Will.

Ellis G. Grubb, Crowville, La., March 10: Yesterday was a record day for services in the Northeast Louisiana mission field. We had 19 present at the Courthouse in Winnsboro, 30 at Route 3 and 55 at Delhi in the community house. Brethren in this field here is ripe unto the harvest all that is needed is someone to labor, and some one to support the laborer. If you my brethren will but help a little this field will soon be self supporting. Just give us

time to build a few houses to meet in so we will have a place of our own to invite the people to and we will then be able to handle all other matters. At present brethren I am calling for your support in preaching that we may be free to use our collections to buy and build our own church houses we thought that best. On the other hand if any should be of the opinion that to build the house the better way the few brethren at Delhi will be glad to re-

ceive donations to that effect. These brethren have enough money saved to buy a lot as soon as they can find a suitable location and will build just as soon as possible. If this can be accomplished by fall of this year we will have a permanent congregation that can and will be self-supporting. Who will help in this the work of God? For more information write Jack Womack, Delhi, La., or the Elders of the church of Christ, Box 1334, Monroe, La.



Just off the press—a brand-new printing of those favorites of Bible-story books for children, STANDARD BIBLE STORY READERS! Author was Lillie A. Faris; revision by Dorothy Fay Foster.

The many beautiful illustrations in full color, offering the best in sacred paintings and modern-day drawings, will delight every young reader. With all the Bible stories "graded" to fit the child's age level, these books are aimed at forming character in critical years and at the same time creating a spirit of reverence and worship always remembered. Devotional, beautiful, informative! Should be in every child's library.

### Standard Bible Story Readers, Book One

\$1.25

Designed to captivate children six years and under. Beautifully illustrated throughout. 84 pictures, 58 in full color.

Simple prayer poems, nature poems, and the best-loved Bible stories for a young child are included. There are three well-known Old Testament stories—Moses, Daniel, and David—and many favorite New Testament stories on The Birth of Jesus, Jesus Loving Little Children, Jesus Our Good Shepherd, and others. 144 pages.

### Standard Bible Story Readers, Book Two

\$1.25

Children six and seven years of age will treasure this beautiful illustrated volume. 71 pictures, 56 in full color.

There are Christmas stories and nature poems, the best-loved stories of Jesus, and three Old Testament stories about Joseph, Samuel, and Elijah. The child will probably call this "My book about Jesus," as 86 of the pages are devoted to stories from the Gospels. 144 pages.

### Standard Bible Story Readers, Book Three

\$1.25

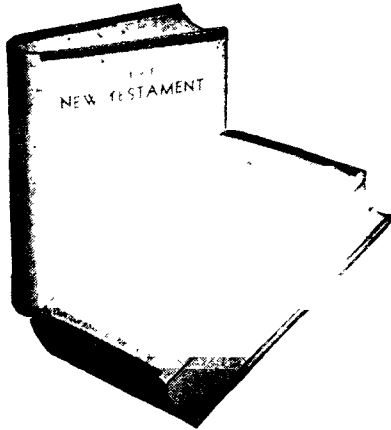
From Adam to Christ—an entire volume of favorite Bible stories and poems, beautifully illustrated, that seven- and eight-year-olds will read again and again. 62 illustrations, 40 in full color.

The Old Testament stories are presented on the great characters Adam, Noah, Abraham, Jacob, Joseph, Elisha, Naaman, Daniel, Saul, David, Jonathan, and Joash. The last 28 pages tell stories about Jesus.

Lloyd E. Ellis, 2328 West 74th St., Los Angeles 43, California: One of the finest days we have yet had in Culver City, March 9th—attendance and contribution both far above average. Addresses of members in or near Culver City, (in Los Angeles) appreciated.

Charles A. Holt Jr., 421 W. Outer Drive, Oak Ridge, Tenn., March 11: The work of the Highland View congregation is moving along in a fine way. Interest and attendance are increasing

with each service. We have established a new high in Bible study and have a good program of work outlined for 1947. Beginning March 31 we will have series of gospel meetings for five nights. There will be a different speaker each night. Brother Foy E. Wallace Jr. and Brother Marion Davis will be with us in June for an eight-day meeting. This is a good congregation, with a good Eldership, made up of people from many states. Recently three men have been baptized. We thank God and take courage.



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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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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# The Gospel Light

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

VOLUME 17

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NUMBER 17

## Two Laws

J. A. COPELAND

This is the first of two or three articles I shall write on the subject of "Two Laws". One is the Law of Moses, which was God's law to the Children of Israel under the Jewish dispensation; the other is the Law of the Spirit, or the Law of Christ, which is for all nations. Paul said in Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Under the law of Moses death was the penalty for a number of crimes, therefore it was a law of "sin and death." But the law of Christ was given by the Spirit of God, and gives life—spiritual life. Therefore, it is "The law of the Spirit of life in Christ Jesus."

About nineteen hundred years before Christ, the God of Heaven appeared unto a man by the name of Abram (Abraham), and made two great promises to him. One promise was that He would give to Abraham's seed the land of Canaan (Gen. 12:1-7; 15; Deut. 34:4).

The other promise was that in Abraham and his seed all the families of the earth would be blessed (Gen. 12:3; 22:16-18). This was a promise of Christ. That is, Christ would come of the seed or lineage of Abraham, and in Him all of the nations of the earth would be blessed (Gal. 3:16). "Now to Abraham and to his seed were the promises made. He saith not, And to seeds of many; but as of one, And to thy seed, which is Christ." That passage is very positive, that Christ is the promised seed, and as he is of the lineage of Abraham, then through the seed of Abraham all of the nations of the earth are being blessed. (See Matt. 23:18-20; Mark 16:15, 16; Luke 24:46, 47; Gal. 3:26, 27).

Christ is the central theme of time, and the Bible. Every thing before Christ, pertaining to man's eternal salvation, looked forward to Him. Every thing since Christ, looks backward to him. God promised Abraham the Christ the Saviour of mankind. But God in His wisdom saw fit to train man for about 1900 years after the

promise, before he sent the Christ. God has plenty of time to accomplish anything He sees fit. In fact time means nothing to God, for one day is with Him as a thousand years, and a thousand years as one day. God saw fit to give the descendants of Abraham a law to govern them until Christ should come. He gave that law by Moses from Mount Sinai. That was the Law of Moses which was the first written law given (See Ex. 20). So in John 1:17 we read: "For the law was given by Moses, but grace and truth came by Jesus Christ." But some one may ask: If the promise of Christ was given to Abraham before the law was given, and Christ was to bring Grace and Truth, why give the children of Israel a law? Paul answers this in the third chapter of the Galatian letter. In the sixteenth and seventeenth verses of that chapter Paul shows that the promise of Christ was given before the law was given. Then in the nineteenth verse we find this question: "Wherefore then serveth the Law?" Then Paul answers: "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." So the law of Moses was given to keep that lineage as pure as possible until Christ should come. But note the law was given till the seed should come. Christ was the promised seed, so when he came and prepared the new and living way, and died on the cross, the old law had served its purpose and was taken out of the way.

Paul said: "Blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). That old law was against the Gentiles in the sense that they were not embraced in it, but the law of Christ is for all nations, and the Gentiles can enjoy the salvation that is in Christ (Gal. 3:27, 28).

But again: Did the law of Moses assist the Jews in any way in coming to Christ. Turn back to the third chapter of Galatians and read the 24th verse. "Wherefore the law was our school-

master to bring us unto Christ, that we might be justified by faith." The law was a schoolmaster to bring the Jews to Christ. They could be justified by faith in Christ, so when that system of faith was revealed, and they could come to Christ they no longer were under the schoolmaster.

Then if Christ came to bring the plan of salvation to mankind, how were people saved before Christ came? People under all ages have been justified by faith, when their faith in God was strong enough to lead them to submit to the will of God. Under the Patriarchal age it seems that the people only knew the will of God as God revealed it to them by the fathers, but we find servants of God and also wicked people back there. Then under the Jewish age, they had the law.

They were not saved from sin just because they lived up to the commands of the law of Moses, but when they lived with faith in God, trusting Him in His promises of Christ, no doubt they were saved from their sins when Christ died on the Cross. You may ask: What could Christ have to do with their sins since they lived before He came to be the Saviour of men? When Christ died on the cross, His blood reached backward as well as forward. Turn with me to Hebrews 9:15: "And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." This passage teaches that Christ died to redeem them that were under the first Testament.

So no doubt in my mind that those of former ages, who had faith enough to lead them to submit to God's will, were redeemed by the blood of Christ when he made the atonement for men. But Christ has brought the Gospel plan of salvation to mankind, and we must hear him. In our next article we will show when the Law of the Spirit became operative.

### THE SET OF THE SAIL

One ship sails east  
And another sails west  
While the very same breezes blow.  
It's the set of the sail  
And not the gale  
That determines the way they go.

# Decision

L. R. WILSON

In any great undertaking, a definite decision is half the battle. Often, however, it is quite difficult to know what is best. Sometimes this is due to a lack of evidence, sometimes to an improper analysis of the facts, sometimes to a failure to accept the facts when presented. In any event, a definite decision is imperative to success, whether it be a matter of great importance or of a minor nature.

It is surprising the number of people in the world who are never able to make up their own minds. Regardless of the question before them, they are never able to decide which way to turn, or what course to pursue. Talk to them on any subject you will, and they are never quite sure of themselves. It is true that we should always have an open mind, and be ready to examine and accept any new evidence that may be presented. However, we should not hesitate to make up our minds on any subject and act accordingly. Men who can never decide any question definitely never accomplish anything worth while. The people who really push the world along are able to make their own decisions—whether right or wrong—and give their wholehearted support to the execution of what they believe to be right.

Some people are willing to take a stand, provided someone else helps them to make up their minds, but they will never do so otherwise. Children sometimes expect their parents to decide every question for them—even after they reach maturity and have their own homes and their own business. Some lean on their companions, or on their close friends, or on public sentiment. In any event, they are never able to make any decision until they are satisfied that they are in line with those on whom they always depend.

After deciding any question, some people are scared to death all the time for fear they have made the wrong decision. They still continue to vacillate and to wonder whether they did the right thing or not. Their minds are in a turmoil lest they have made a mistake. They are constantly beset by doubts and fears lest things should not turn out right. Talk to them on any question, at any time, and they are still dangling in the air. They are just never able to get a grip on themselves and hold fast to the course which they have chosen.

Some people are forever changing jobs, always hoping to find one that will suit them better. They never stick to one long enough to find out whether they like it or not, or whether they can succeed at it or not. Those who are forever changing—trying this, that and

the other—seldom succeed in any one line of work. The old adage, "Jack of all trades and good at none," contains considerable truth. If a man succeeds in any line he must latch on to something and never let go.

Any man will make the wrong decision at times, whether he decides matters abruptly or otherwise. When a governor hears the appeal for the release of a convict he has to decide either in favor of his release or against it. Such a momentous question is always difficult, yet some disposition has to be made of every case. If a governor extends leniency to every person convicted he is criticized severely; if he does not extend leniency to any of them he is likewise criticized. If he tries to decide each case on its merits he will make many mistakes. Nevertheless, some course must be followed, which means that every man who seeks to uphold the law will make mistakes, regardless of what course he pursues. There is no escape from this conclusion. Yet a man cannot afford to shirk his duty because of the mistakes he may make.

When a man makes a decision it is needless then to worry about whether he has made the wrong one or not. Lying awake at night and brooding over it will not help the situation. It is true that we should never close our minds to any new facts which may be presented, but if we continue to vacillate, even after we have decided a question, it will have many ill effects. Many people have suffered untold agony as a result of their failure to abide by their own decisions after they have been made. Let us here notice some of the bad effects of vacillating, and the inability to make up our minds definitely on any question.

1. Indecision ruins our chances of leadership. Every man who forges ahead as a leader must be able to make decisions and abide by them. The President of the United States has to make many decisions which involve the fortunes of our nation, and often the lives of millions. If he is not able to decide such questions he cannot long retain his leadership. The late President Roosevelt was an excellent example of this type of leader. Many of his decisions were called in question by a large number of people. In fact, many of his decisions were never very popular. Nevertheless, he went on making them, and the masses went on following him. Most people want a leader who can decide all questions and blaze new trails for them. No man can ever become a leader who is unable to chart a definite course of action and back up his decisions with everything at his command.

2. Indecision ruins our chances of success. No man can succeed in any undertaking who is unwilling to give his all to it. Success in any line requires the utmost that we have in

planning, working, and sacrificing. Until we are willing to give our all to whatever undertaking we pursue we cannot hope to succeed. But no man will give his best to any cause as long as doubts remain in his mind. Until we are thoroughly convinced that what we do is right, and deserving of the very best that we have, we need not hope to achieve any degree of real success.

3. Indecision ruins our chances of happiness. No man can be happy while wondering whether he has made the right decision or not. It is not possible to enjoy our work until, and unless, we put our whole heart and soul into it. On the other hand, when we are definitely convinced that we are right in our decision, and that the course we pursue merits the best that we have and are, then we can put ourselves wholeheartedly into our work and enjoy it, even while waiting for success—as measured by the world—to crown our efforts. If you wish, therefore, to be happy in your work, then pick out some calling, or some particular endeavor, which you believe to be worthy and honorable and put yourself into it wholeheartedly without any thought of turning back. Don't worry about the consequences. If you should fail to achieve your goal, you still have the consciousness of knowing that you did your best in your endeavor. It is true that things may not turn out right. You may fail to achieve your purpose. You may never win the world to your way of thinking and acting, but, whether you see the direct results from your efforts or not, if you have the assurance within yourself that you have done your best you can be happy just the same. Nothing gives greater peace of mind and lasting consolation than the realization of the fact that we have done our best in a worthy cause.

4. Indecision ruins our health. Many people have destroyed their health, wrecked their lives and made themselves a burden to others because of their inability to decide matters for themselves. Indecision is one of our chief causes of worry; and worry is the cause of more illness than any other one thing. A study of all the cases of

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illness—whether physical or mental—would reveal that a large percentage of the patients are victims of indecision: they are simply not able to make up their minds on any question. This causes them endless worry and upsets their whole lives—physically and mentally.

The apostle Paul is one of the very best examples of a man who could make a decision without vacillation or worry. Before his conversion he believed it his duty to persecute and destroy all Christians. Even though he was wrong in his decision, he was conscientious and determined in his efforts. He later looked upon himself as the "chief of sinners" while pursuing this course. Nevertheless, a man who was thoroughly conscientious and determined in his efforts was suitable material for a great work in the cause of truth and righteousness. God can always use a man of this kind. He, therefore, made it possible for Paul (or Saul, as he was then called) to see and to understand the light of truth. When Paul turned from his error he was equally determined in his efforts, and put him-

self into his work, soul and body, from then until his dying day. Hardships, disappointments and physical afflictions were no deterrent to him. Only one thing counted, viz.; the cause which he espoused. When once he made up his mind to follow Christ no power on earth or under the earth could turn him aside. He had the right philosophy of life; and men like this usually learn the truth.

**Indecision not only causes many failures in this life, but will be the cause of many people being lost in eternity.** No one really expects to be condemned at last, yet millions keep putting off their obedience to the Gospel from day to day, which will eventually result in their eternal condemnation. Talk to almost any man you will about becoming a child of God and he will tell you that he expects to do so some day, yet he keeps deferring the matter, hoping for a more suitable time, or for an easier way, until it is too late. The longer one puts off his decision to obey the Lord the more difficult it is, and the greater risk he runs of failure at last.

listen. Men ought always to pray. Men ought always to believe when they pray. It is a sure thing that sons and daughters of God almighty have the power to move the mind that moves the universe. Such power as we enjoy to influence God in our behalf, should never be abused. To try to abuse is to lose it. To refuse to use it is to abuse it.

Today our membership list was corrected. We have 822 members at Fourth and State. Think of the good that could be done if all of us would pray just twice each day. 1,644 prayers each day, for the growth of the church, the unity of brethren, the spreading of the gospel and the lifting up of those burdened with cares and bereavement. I honestly believe that many sincere prayers each day would fill our building four times on Sunday morning, rather than two, and would enlarge our work beyond anything we have dared to dream. Is it asking too much? Two sincere prayers a day to a God who has filled our bosom to running over with the blessing that He alone can pour out. **MEN OUGHT TO PRAY.**

## Men Ought To Pray

CLEON LYLES

Do you pray? How often do you pray? Do you expect to receive that for which you pray? These questions cannot be ignored. What is your answer?

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith, And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" (Luke 18.1-8). The lesson in this parable is simple. It teaches us, though our prayers should long appear unanswered, we should not grow weary. God will hear, and He "knows how to give good gifts unto his children."

If you read the history of great men in any Bible age, you will find they were praying men. No condition was allowed to hinder their prayers. Some prayed from a prison cell while the blood ran from their lacerated backs. Some prayed from the den of wild beasts. Some prayed from a cold,

musty, insect inhabited dungeon, but they prayed. They prayed for the welfare of the church, for the spread of the gospel, for their enemies, for their teachers, and for many other things necessary to the conversion of the world. They were the Lord's remembrancers, and they kept not silence, and did not allow Him to keep silence.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "Let him ask in faith, nothing wavering" (James 1:6). There is no place where sincerity is needed more than when we pray. Instead of being afraid of what we might say before men we should be afraid of what we say to God. If we please God it matters not whether man is pleased or displeased. Because a selfish desire to appear to be something in the sight of men, Jesus found the Pharisees enjoying long and loud prayers in public places. They had made prayer a political play-thing. I have heard prayers of which I was very suspicious. And I don't believe the Indian blood had anything to do with it. There is nothing that will give a person away like his expression and choice of statements. Especially is it easy to see when you know the prayer does not represent the actions of the person. A condition of this kind comes about as a result of thinking more of what can be gained from those who listen, rather than thinking of the God who is sure to

### HOW DO YOU DO BUSINESS?

Did you ever order anything from a mail order house? Suppose you are ordering a suit. What do you do? Do you tell the exact size you want the suit, the exact color, the exact style, and the exact material? Then do you set forth to tell the company all the sizes, colors, styles, and materials NOT to send?

Do you say: "Don't send sizes 32, 24, 38, 40, 42, 44; don't send red, blue, orange, green, yellow, purple, white or brown; don't send cotton, rayon, silk or leather?" Such would indeed be silly. You state what you want, and expect the mail order house to abide by your specifications.

"But God didn't say that he that is NOT baptized shall be lost," one may say, "and he didn't say that sprinkling is NOT baptism."

"God didn't say NOT to use instrumental music in worship," says another, "and if he didn't say not to use it, then it must be alright."

"God didn't say NOT to gamble, or to dance, etc.," they continue, "He did not say NOT to wear other names, have other organizations, etc.," in defence of things for which they can give no divine authority.

When people are not contended with doing exactly what God demands of men, they invariably try to pull other things into religion through the "not-hole."

"But abide thou in the things thou hast learned" (II Tim. 3:1), and "Who-soever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the teaching hath both the Father and the Son" (II John 9).—Gayle Oler—From The Leader.

# Every Day Religion

FLOYD J. SPIVY

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Much has been preached and written concerning the first principles of the gospel, in fact we have written and said so much about faith, repentance, confession and baptism, that some have gotten the idea that the first principles are all that we believe and teach. I do not intend by this to belittle, or minimize, or in any way reflect upon those great principles that men must obey in order to enter into the kingdom of our Lord. But I just want to emphasize some things that seem to have been neglected. As we take a look at the world in general, and the church in particular, it seems that we need to emphasize some **daily living for the Lord**.

The Catholic church has emphasized the confessional, and the Baptist church has emphasized the impossibility of apostasy, and the world in general has emphasized the idea of pleasure; and there seems to have grown up among us an idea that if we attend services at eleven a. m. on Lord's day, partake of the Lord's Supper, contribute a few cents, we are then free to do as we please for another week. Nothing could be farther from the truth. Notice what the Master said in Luke 9:23, "**take up his cross daily**." Not just on Lord's day morning, but every day. Let the whole world see in our daily lives the teaching of the Master put into practice. When this is done by members of the church of Christ, then we will see the kingdom grow by leaps and bounds.

Under the Old Testament we see—1. Daily Offerings. (Num. 28:24) "After this manner ye shall offer **daily** . . ." 2. Daily Vows. (Psa. 61:8) "So will I sing praise unto thy name for ever, that I may **daily** perform my vows." 3. Daily Praise. (Psa. 72:15) "And he shall live, and to him shall be given the gold of Sheba: prayer also shall be made for him continually; and **daily** shall he be praised." 4. Daily Cry. (Psa. 86:3) "Be merciful unto me, O Lord: for I cry unto thee **daily**." 5. Daily Blessings. (Psa. 68:19) "Blessed be the Lord, who **daily** loadeth us with benefits. . ." 6. Daily rejoicing. (Prov. 8:30) "Then was I by him, as one brought up with him: and I was **daily** his delight, rejoicing always before him."

We turn to the New Testament, and here we take a look at the church in Jerusalem, and as we look we see many things that serve as an example for us today. Let us notice these things, then let us take a look at ourselves, examine our lives and see if we are **DAILY** living in such a way that our example will lead lost humanity to the Lord.

1. **DAILY WORSHIP**. (Acts 2:46) "And they, continuing **daily** with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." We do not meet daily in the church building for worship today, but, does that eliminate the necessity for daily worship? There are members of the church who do not so much as return thanks for their daily meals, let alone have daily worship in the home. Do we set the example before our children of daily worship and praise to Jehovah? Let us think about this.

2. **DAILY ADDITIONS**. (Acts 2:47) ". . . And the Lord added to the church **daily** such as should be saved." Do we make any effort to convert people to the Lord at any time other than when we meet together? Are the individual

members of the church putting forth any effort to convert their friends and neighbors? Ask your self these questions, then be honest with yourself and the Lord in your answers.

3. **DAILY PRAYER**. (Matt. 6:11) "Give us this day our daily bread." This is the prayer that Jesus taught them to ask for their daily bread; therefore, we need prayer daily, if we need bread daily. Try to picture in your mind a child of God, one who loves the Lord with all his heart, soul, mind and strength, one who receives from the hand of a loving Father every blessing of life, and yet he never returns thanks for those blessings received, nor does he ask the help and protection of Him who holds the universe in His hand. Some will say, "I can't pray." My children loved me enough and had enough confidence in me that they never had any trouble in addressing their petitions to me. If we recognize God as our loving Father, and have enough faith in His promises, I don't think we will have much trouble in talking to Him.

4. **DAILY STUDY**. (Acts 17:11) "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." Where is the boasted knowledge of the church of Christ today? Many gospel preachers who go about over the world teaching classes are asking the same question. Many who have been members of the church for many years, are unable to answer even simple questions concerning the Bible. Why does such a condition exist in the church? Lack of study. We are living in a fast age, and we try to keep up with every thing except **DAILY STUDY**. If Christians would daily study their Bibles, there would not be so many hobbies; If there were not so many hobbies, there would not be so much trouble in the church; If there was not so much church trouble, there would be more sinners converted to the Lord. It all goes back to a lack of study and meditation on the Bible. If we do not study, we will not know; If we do not know, we will not do; If we do not, we will be lost; for Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH** the will of my Father which is in heaven" (Matt. 7:21). Some will say: "I don't have time." We take time to do the things that we want to do. If we want to go hunting, fishing, play golf, read the paper, listen to the radio, go to a club or lodge meeting, or anything else, we take time for it. Therefore, if we **WANTED** to study the Bible daily, we would take time for it.

5. **EXHORT DAILY**. (Heb. 3:13) "But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." When we see our unfaithful brethren, do we exhort them daily to return to the Lord? Or, do we just go along with them in a social and business way as though nothing was wrong? Just act as though their soul was in no danger of being lost? Do we exhort and encourage those who are young in the faith? Or, do we just take it for granted that they will develop into full grown Christians without our help and exhortations? I am persuaded that if we would daily exhort one another, there would not be so many falling away from the Lord.

Let us not pull off our religion with our Sunday clothes, but let us practice it daily, and by so doing we can show the world that the teachings of Jesus are worth our time and effort. We will become an influence that will be felt and known the world over. Souls will be saved and the name of the Lord glorified.

IN THE EVANGELIST, SHEFFIELD, ALA.

# Power To Become A Child of God

M. D. BUERCKLIN, M. D.

This question has been asked many times since the beginning of time, and to this day when it is asked, we get many different answers. A different answer comes from the various religious bodies or sectarian churches.

See our text in John 1:11, 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The subject for discussion of this text is: Who has the right or power to become a child of God? Perhaps you are thinking that every one has the right to become a child of God. Now let us study this subject and see who has the right to become a child of God (and be saved).

We hear the Universalist say, "All men have a right to be saved!" This theory of salvation is unmistakably wrong. All men do not have the right to become a child of God. It is true that it is God's pleasure that all men should be saved. Not all people will be saved. Turn to II Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

You can readily see that all men will not come to repentance, therefore all men will not be saved. Christ, the Son of God is the Author of salvation, but only to them that obey him. (See Heb. 5:9).

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:5-7).

Now, who has the right to become a child of God? Jesus himself declares, Matt. 7:13, 14, "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."

My friends, God does not send anyone to hell. If they go there it will be by their own choice. There will not be anyone in hell that did not choose to go there. On the other hand there will not be anyone in heaven (except the irresponsible) who did not choose to go there.

Hear me friends, every man must choose his destiny. Jesus, the Son of God, has revealed the scriptures of redemption and made known the gospel plan of salvation, but each person must choose for himself whether he shall obey and serve God, or serve the devil. Anyone reading this that will spend eternity in hell will do so because he chooses to go there!

Closely associated with the faults of unconditional election is the doctrine of hereditary or total depravity. Man does not inherit sin but is responsible for his sins after having committed them.

Who has the right to become a child of God? Every person in the world is included in the world-wide invitation of Christ when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

All will not come unto Him, therefore they do not have a right to be called a child of God. In our text it is revealed that the believer has a right to become a child of God, for as many as did receive him, to them he gave the power to become a child of God. The believer has the right to become a child of God by virtue of his faith. However many believers do not have the faith that leads to repentance, confession and baptism, therefore theirs is a "faith only." We are not unmindful of the theory that is being taught that man is saved by "faith only."

I ask you honestly and sincerely, how could such a theory be true? If a person is a child of God the very moment he believes, then what would be the meaning of the word of God which states, "... the believer has a right to become a child of God" ... if he is already a child of God? The statement of inspiration is evident proof that the theory of salvation by "Faith only" is unscriptural. As a matter of fact the expression "faith only" is found only one time in the Bible. See James 2:24: "Ye see then how that by works a man is justified, and not by faith only."

Faith gives the believer the right, but he must exercise that right by obedience to the Lord's commands. Many believers who do not obey the Lord will spend eternity in hell. In James 2:19 we find that "... the devils also believe, and tremble."

Read John 8:31-44 where Jesus says, "Ye, are of your father the devil." They were believers, but were too stubborn, too hard hearted, to obey the words of Christ and become children of God.

Another class of believers who will be lost are, (John 12:42-43), "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." Hear me friends, the record says they believed, yet for the sake of popularity they will be forever lost.

Jesus declares in Mark 8:38: "Who-

soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Now let us discuss the believers who did become Christians by virtue of their faith in God by rendering obedience to that faith. A company of priests were obedient to the faith and the number of disciples multiplied in Jerusalem greatly. Now what is the difference in the Chief rulers and Priests? The rulers had "faith only" and the Priests had "obedience of faith." (James 2:24) "Ye see then how that by works a man is justified, and not by faith only. Likewise also... For as the body without the spirit is dead, so faith without works is dead also."

## ALTRUISM

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, but rather to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate wide open—these even for a day? Then you are worthy of a place in this world.

—Henry Van Dyke.

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## David Lipscomb Urges Co-operation In Census

M. NORVEL YOUNG

The first United States Census in which the churches of Christ were listed as separate from the Disciples was the Census of 1906. S. N. D. North was then the Director of the Census and he contacted Brother David Lipscomb who was at that time the editor of the Gospel Advocate in Nashville, Tennessee. Director North had received a communication, according to a letter of his dated June 17, 1907, from William J. Campbell of Marshalltown, Iowa to the effect that there was over three thousand "churches of Christ" not connected with the Disciples of Christ, "though formerly belonging to that body." (Gospel Advocate, July 18, 1907, p. 457). He also inclosed a list of preachers of the church of Christ, printed by the McQuiddy Printing Company of Nashville. Director North called upon Brother Lipscomb in the office of the Gospel Advocate and sought to find out if it was true that a division had come in the ranks of the restoration movement. Brother Lipscomb wrote in an editorial as follows:

"Director North afterwards made us, at the Advocate office, a visit. This was all done without our instigation or suggestion. He read the religious papers and came to the conclusion himself. He has requested a census of the disciples for the United States Census. A small amount of money has been set aside for stationery and labor in gathering these statistics. He furnished Brother J. W. Shepherd blanks and arranged with him to gather these statistics. While I have never laid stress on numbers among the disciples, when the government requests such things at our hands for its own use, we think they ought to be furnished. Not to do this is to refuse to submit to 'the powers that be,' is to violate the obligation God has placed us under to the government. We think, then, that all the brethren to whom blanks are sent should promptly fill them to the best of their knowledge and return them to J. W. Shepherd, care of the Gospel Advocate, Nashville, Tennessee." (Gospel Advocate, November 7, 1907, p. 713).

This appeal resulted in the first listing of 2,649 local churches who were worshipping and working without innovations. A total membership of 159,658 owning 1,974 church buildings was reported. Less than half of these churches reported concerning Sunday Bible Classes and there was no report given in regard to expenditures.

Verily, he being dead yet speaketh. Brother Lipscomb through his writings is calling upon us again in this fifth census to respond with such information as the government desires "to the best of our knowledge." Actually the

government has the power to impose a fine or sentences upon those who refuse to cooperate, but of course we are fortunate enough to be living in a land where the government would not so use its powers. But there is no doubt that this is an order from the government and that as Brother Lipscomb points out "not to do this is to refuse to submit to 'the powers that be,' is to violate the obligation God has placed us under to the Government."

The response so far has been remarkable, but the great need is for a complete report and there are many churches whose addresses are not listed with the government. Please be sure that the church where you worship and the small churches which you know about are listed. Send the name of the congregations in your county to the Broadway Church of Christ, Lubbock, Texas. Forms will come direct from Washington and they are to be filled in and return directly to the Director of the Census, Washington, D. C.

### GLEANINGS

VOYD N. BALLARD

PRESIDENT TRUMAN once said: "The only thing I have to do to keep from going high-hat and stuffed shirt is to read Luke 6:26."

ABRAHAM did not know whither he went, but he knew with whom he was going.

IF ABSENCE makes the heart grow fonder, then some people must think a lot of the church.

KNOCKING in an individual is as

much an evidence of lack of power as it is in an automobile.

Do you believe that Christians should give of their means that the Gospel might be supported? James tells us to show our faith by our works (Jas 2:18).

"UPON THE FIRST DAY OF THE WEEK let every one of you lay by him in store as the Lord has prospered him," said Paul in I Cor. 16:2. Notice that "AS GOD HAS PROSPERED HIM" this does not mean just whatever you happen to have in your pocket when the collection plate is passed.

THE CHURCH needs you, but more than it needs you, YOU need the church. The church can be saved and go home to heaven without you, but you cannot be saved and go to heaven without the church.

ALL TRUE BELIEVERS IN GOD believe that there is a Hell, because the Bible so teaches. Time here is short, eternity is long. It pays to be a child of God. There is a hell to escape and a Heaven to gain. Choose today whom you will serve. Tomorrow may be too late —Box 64, Coalinga, California.

### MY CARE

It is His will that I should cast  
My care on Him each day—  
He Who bids me not to cast  
My confidence away.

But oh, how foolishly I act,  
When taken unaware—  
I cast away my confidence  
And carry all my care.

—Anon.

## Aluminum Communion Ware

We have just received a small shipment of Aluminum Communion Ware and can accept a few orders for prompt delivery from our stock at the following prices:

Ideal non-collecting tray with 36 glasses	\$ 8.00
Ideal non-collecting tray with 44 glasses	9.00
Covers for above trays	2.90
Special Collecting trays with 36 glasses	10.50
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(Note: These collecting type trays have an extra row of padded drops to receive used glasses.)

We do not have extra glasses available at this time, but are sure we will be able to supply you within the next few weeks. If you desire extra glasses for your present trays, send us your order and we will supply you soon. If you should get glasses elsewhere before we can supply you, we will gladly refund your money. Price of glasses, per dozen, \$1.00.

**GOSPEL LIGHT PUBLISHING CO.**

Delight, Arkansas

Frank J. Dunn, 9028 Santa Clara, Dallas 18, Texas, March 18: The Shamrock Shores work continues to move forward. Three placed membership last Sunday, and plans are being drawn up for a new building. We appreciate the many fine articles in "The Gospel Light."

W. Curtis Porter, P. O. 195, Monette, Arkansas, March 19: Recently I announced that my latest debate with Thomas L. Conner, advocate of "no judgment after death," had been recorded and will be printed in book form if there is sufficient demand for it. You are not asked to send any money yet, but just send your name and address and state how many copies of the debate you will want if it is printed. Requests for quite a number of copies have already come, and it appears that there will be enough demand to have it printed. However, if you want one or more copies, write me at once. Later you will be informed when to send the money. The book will likely sell for \$2.00 per copy. Don't delay but write today that we may know how to proceed.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., March 24: Two have been baptized and two restored at our services here the last two Lord's Days.

Dan J. Ottinger, Box 408, Searcy, Ark., March 23: On March 16 Minnie Fike Ottinger fell asleep in Christ. "I am this day weak." Please pray for me and my two babies.

Cleon Lyles, Little Rock, Arkansas, March 24: The church at Waxahachie, Texas closed a meeting the 19th in which I did the preaching and John Hardin directed the song service. Six were baptized, three restored and one placed membership. The church at Waxahachie is one of our very best. Foster Ramsey, who has served as minister of this church for several years, is among our top preachers. John Hardin, who is now serving as associate minister, is one of our best singers. It was good to work with these brethren.

Walter W. Leamons, Junction, Tex., March 21: In the school here vacancies exist for next term in the positions of superintendent, high school principal, and head coach. Applications should be mailed to B. C. Camp, secretary of the school board, this city.

C. E. McCord, Lilbourn, Missouri, March 24: Another fine day for the church here yesterday. Despite the unfavorable weather, and flu epidemic we had the largest crowd we've had since I came here, December 21, 1946, to begin work with the church. One fine boy was baptized. To God be all the praise. I still have some time for meetings or sing for meetings.

### SELF-ACCEPTANCE

John Callender was an officer of the Massachusetts Militia and was guilty of cowardice at the Battle of Bunker Hill. One of George Washington's first duties when he was assigned command of the American forces at Cambridge was to order the court-martial of Captain Callender. \* \* \* No sooner had this tragedy befallen him than Callender reenlisted in the army as a private, and at the Battle of Long Island exhibited such conspicuous courage that Wash-

ington publicly revoked the sentence and restored to him his captaincy. Behind such an experience lies a basic act of self-acceptance that makes John Callender an inspiring person to remember.

Friend: "I'm surprised that he didn't pay you what he owed you. I thought the fellow had at least some good points."

Miss: "Yep, so have pins—yet they'll stick you."



Just off the press—a brand-new printing of those favorites of Bible-story books for children, STANDARD BIBLE STORY READERS! Author was Lillie A. Faris: revision by Dorothy Fay Foster.

The many beautiful illustrations in full color, offering the best in sacred paintings and modern-day drawings, will delight every young reader. With all the Bible stories "graded" to fit the child's age level, these books are aimed at forming character in critical years and at the same time creating a spirit of reverence and worship always remembered. Devotional, beautiful, informative! Should be in every child's library.

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For every Lewis and Clark, Daniel Boone, Edison or Marconi the pages of progress are strewn with thousands of unknown, the nameless others who merely started \* \* \* All endeavor calls for this ability to tramp the last mile, shape the last plan, endure the last hour's toil, make the last sacrifice that alone earns a lasting reward.

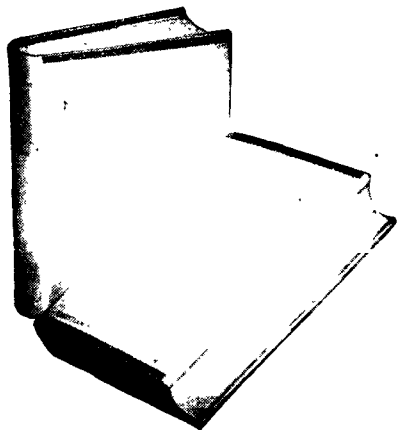
—Kernels.

The most annoying thing about the standpatter is not his stand but his patter.

### PENNYWISE?

Man can criticize woman all he wants to, but we know three things in her favor:

First, she never wastes two dollars worth of shotgun shells in order to get a 25c rabbit. Second, you never heard of one going into a restaurant and buying a 50c meal and giving the waiter a 25c tip because he smiled at her. Third, we've never heard of a woman yet who will use twenty gallons of gas and pay \$25 for boat hire to get where the fish are not.



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that 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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, APRIL 3, 1947

NUMBER 18

## Two Laws

J. A. COPELAND

### (Number Two)

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

We suggested in our first article on this subject, that the Law of Sin and Death, referred to the Law of Moses. And the Law of the Spirit of Life, referred to the law of the New Covenant, or the law revealed by the Spirit.

When did the Law of the Spirit become operative? Paul said to the Roman brethren, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). I understand by this that the old law had to be removed before the new law became of force. We learned in the first article that the law of Moses was given till the seed should come to whom the promise was given, and the promised seed was Christ (Gal. 3:16, 19). So Christ came to fulfil the law (Matt. 5:17, 18). God's promise to Abraham was, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). And Christ is the promised seed. Then we are coming down to Christ to find when salvation was offered to man in Christ's name.

Under the Jewish law they were required to offer animal sacrifices but these did not take away sins (Heb. 10:3). But when Jeremiah prophesied of the New Covenant, he declares that God said, "I will forgive their iniquity, and their sin I will remember no more."

So Christ came to the earth in due time, and at about the age of thirty years began to teach the people with reference to his reign. He was crucified, making the atonement for the sins of men. He was raised from the dead, which established the fact that He was the Saviour to come. And before He went back to heaven, He gave the apostles, whom He had chosen, a commission that we want to notice.

"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). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:46, 47). Notice this: Repentance and remission of sins were to be preached in the name of Christ, "Beginning at Jerusalem." That tells us where repentance and remission of sins in the name of Christ would begin. Jesus said **at Jerusalem**. But so far it has not told us when. Now read the next verse: "And ye are witnesses of these things. Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high" (Luke 24:48, 49). The time then is when they are indued with power from on high. When did they receive that power from on high? Now let us go to Acts 1:8: "But ye shall receive power after the Holy Ghost is come upon you." Read all of that connection. Now what have we learned? We learn that Repentance and Remission of sins were to be preached in the name of Christ. Where was it to begin? **At Jerusalem**. When was it to begin? **When the apostles received power from on high**. When did they receive power from on high? **After the Holy Ghost came upon them**. When did the Holy Ghost come upon them? **On the day of Pentecost** (Acts 2:1-4). What did the apostles do that day? They **preached repentance and remission of sins in the name of Christ** (Acts 2:36-41). What did Jesus say about it? He said that would be the beginning. It was the beginning of salvation in the name of Christ. It was the beginning of the New Covenant. It was the Beginning

of "The law of the Spirit of life in Christ Jesus." Therefore the old law, the law of Moses, the law of sin and death, had been removed. Now read Col. 2:12-17, and the second chapter of Ephesians.

Why speak of the new law as the law of the Spirit? Christ's kingdom is a spiritual kingdom. The law governing it is a Spiritual law. It was revealed by the Holy Spirit. Let Jesus tell us. "If ye love me keep my commandments. And I will pray the Father, and He shall give you another comforter, that he may abide with you forever: Even the Spirit of truth; whom the world cannot receive because he seeth him not, neither knoweth him: But ye know Him: for he dwelleth with you, and shall be in you" (John 14:15-17). "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). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me" (John 15:26). Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16:13). From these scriptures we learn that the Holy Spirit, the Comforter, the Spirit of Truth, the Spirit of Revelation, was coming to the apostles, to teach them, to remind them of what Jesus had taught them, to testify of Christ, to reprove the world of sin, of righteousness and of judgment: To guide the apostles into all truth. So He guided them to reveal the law of the New Covenant. Therefore it is the Law of the Spirit. Spiritual life is in Christ, so it is the law of the Spirit of life in Christ Jesus.

The same idea is given in II Cor. 3:6: "Who also hath made us able ministers of the New Testament; not of the letter; but of the Spirit: for the letter killeth, but the Spirit giveth life." The letter which referred to the law of Moses, killeth. They were put to death for the violation of that old law, but when we comply with the law of the Spirit, we have life in Christ.

We shall study this subject next from the viewpoint of Two Covenants.

# God's Law Difficult? - Depends on The Man

JESSE M. KELLEY

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

Many times we hear people today say that the Bible is hard to understand, and for that reason they fail to study its contents. I think that one of the greatest hindrances to true genuine Christianity is this attitude of a large majority of the people of our time. We should think that the pride of man would be too great to admit such ignorance, but we have only to look out and observe to learn that folk on every hand make just such an excuse for not studying and obeying the Gospel of Christ. Even a goodly portion of my brethren make this pretense in offering an excuse for not studying God's Word.

The words of the prophet quoted above indicates that God's law to man is something that **can** be understood. It sets forth the idea that even the simple, may by studying it, come to a clear understanding of what God's will is. That quotation of course points to the age in which we live, and has to do with the law of Christ to us today. But man's duty has ever been plain from the very first down to the present time. God has ever left him without excuse so far as the means of the knowledge of His will is concerned. Adam had no excuse, to render so far as ignorance is concerned, because God told him in terms that he could understand what he expected of him. The same is true of Cain. "And the Lord said unto Cain why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door." Here Cain was plainly taught, in terms that he could understand, the remedy for his sins, but he did not comply; but went and killed his brother and he was punished accordingly. Cain's disobedience was not due to the lack of knowledge on his part, but to his stubbornness and unwillingness to do what God had commanded him to do in the way he had told him to do it. "God resisteth the proud and stubborn, but giveth grace to the humble and obedient." The history of those before the flood teaches us the same great lesson. God made plain unto them what he was going to do, but because of their stubbornness they did not heed His warning. When the waters began to creep up the mountain sides the people did not and could not say that God had not told them, or that they did not understand what God meant, because they had laughed at the thought of such a thing as the world being destroyed by a flood.

The Bible from Genesis to Revelation teaches the great truth that if man is to receive the blessings of God he must do the things that God has said in the way that He has said, that man cannot be saved in his own way, and that he cannot change or modify God's way of doing things. Well did Samuel say to king Saul that, "Obedience is better than sacrifice and to harken than the fat of rams." The lesson that Saul learned in his disobedience came too late to do him any good, and I fear that many who live now will wake up some day to learn this lesson. But then, as with Saul, it will be too late. It has well been said that "a lesson learned too late had as well not have been learned."

The law of God today is just as plain, and we can understand it as easy as in any other age of the world. Men can understand it just as easy as Adam or Cain could, but they have the same trouble to contend with—the devil, stubbornness, unwillingness, and the disposition to do what God has commanded in a different way from the way in which God has commanded to be done. The language, "Repent and be baptized in the name of Jesus Christ for the remission of sins" and, "He that believeth and is baptized shall be saved," is plain. No one who will lay aside their prejudice can fail to see the truth. The honest who desire to know the will of the Lord can know it, if they will try. The Lord respects none, all have the same chance to "know the Lord from the least to the greatest." He who would know the Lord must avail himself of the opportunities afforded by the means furnished by the Lord himself. The means that He has furnished is His word, and certainly man must study it.

Paul's exhortation to Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth," sets forth two reasons for studying. First, that one might stand "approved" in the eyes of God. When one studies God's Word he manifests a disposition to **know** God's will and this approves him in the eyes of God. Second, that one might "handle aright the Word of truth." Saul, Adam and Cain "mis-handled" God's word. They did not respect his word thus they sinned. One who does not study God's Word cannot respect and appreciate it as one who knows what God's will is. Therefore he will not only "mis-handle" it in the life that he lives but if he attempts to teach others he will more than likely teach them wrong. Jesus said: "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I

speak of myself." (John 7:17). If a man has his mind made up to do the will of God he will know God's will. It may take him a while to learn it, but he **can** and **will** learn it. First the disposition to obey and serve God must be there, the rest is simple.

## BROADWAY CHURCH, LUBBOCK, TEXAS, MAKES ANNUAL REPORT

RALEIGH MARTIN, Elder

The Broadway Church of Christ in Lubbock, Texas has had a fine year in many respects and we wish all the honor and praise for anything worthwhile that we may have done to go to God. We realize that we are not doing half of what we could do if we had greater faith and love for the Lord.

Last year, that is 1946, there were two hundred and sixty-six responses to the invitation. Sixty-nine were baptized, forty-seven restored, and one hundred and fifty placed membership. A total of some \$149,169.38 was contributed to the Lord's work by the brethren at Broadway. In addition to this we have taken the responsibility of receiving funds from others for a building to be erected later in Germany and for general German work. Some \$15,037.06 is now in the German Building Fund and some \$8,000.61 in the general German Mission Fund. This does not include some \$7,000 which is in a European Mission Fund given entirely by the local congregation. With the aid of many others we have packed and sent several tons of clothing and food to Europe.

We hope to build as soon as it is possible and wise. Fortunately, we have reason to believe that we can dispose of our present property for a good price as business property. Our plans for the new building call for an auditorium to seat 2,000 and for Bible School classrooms to take care of 1200 students. One of the sources of great satisfaction to Christians in Lubbock is the splendid harmony which exists among the five congregations. We invite the prayers of the brethren in our behalf and we pray that the Kingdom may be spread in the coming years in such a way as we have not seen in our generation.

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# The Blood - Sealed Pattern

JAMES L. NEAL

Of all the patterns sealed by blood and otherwise there is none older, nor can there be one that will last longer, than the pattern of the church of our Lord Jesus Christ, sealed by the blood of the Son of God's love! It was heaven-born, blood-bought, blood-sealed and is now eternal! Unless we build according to this pattern, all will be lost in the end. Let us see that we always build according to the pattern.

## The "Power Behind The Throne"

Christianity is the "power behind the throne" for everything of value in this world. Not only must the soul look to Christianity for its salvation and keeping; but, for its "bread and meat," as well! **Moreover, our very social and economic safety are involved!** Nothing on earth except Christianity can hold things in balance for safety, development and world-progress! The safety of things was never more tense and endangered than at the present critical time in the world's history!

## America in Jaws of Death!

America today stands almost in the jaws of death between Communism and Roman Catholicism. Almost every daily for sometime has been giving us a note of warning against communistic trends at home and abroad. Other papers and diplomats are warning against the clutches of Rome. On top of all these things we have the worst problem of moral and crime shame in our history. And moreover, the atomic bomb is hanging over the world, ready for sudden touch-off destruction! **The shadows of sin look awfully dark!**

## Remedy and Only Hope

Increased funds for the FBI and education along secular lines, police resistance, etc., do not furnish sufficient remedy for present day dangers. Our only hope is the kingdom of Christ, and in it the world certainly has the remedy for all of its ills! But it must be sought and put first, and that according to the blood-sealed pattern.

Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33) The opposite of this positive statement is: If the kingdom of God is **not** sought and put first, these things (material needs, etc.) **WILL NOT BE ADDED!** And since the world does not possess these material needs sufficiently without the kingdom, it must follow that they can never be had without the kingdom. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). But righteousness follows the kingdom; therefore, no nation is exalted without the kingdom of God.

## The Kingdom Is In Existence Now

One could not seek and put the kingdom of Christ first, if it were not in existence. The very fact that Christ and the apostles admonished and commanded individuals to seek the kingdom and put it first and uppermost in heart and life, is proof positive that it is in existence. That precludes the possibility of establishing the kingdom of Christ upon this earth at some future time. It was established by our Lord upon this earth in the city of Jerusalem on the first Pentecost after He arose from the dead! (Acts 2).

Ever since the day of Pentecost of A. D. 33, those who obey the gospel of Christ enter the kingdom or church that was established then; and if they continue to seek His righteousness—obey his commands, material needs are promised and do follow! To deny the existence of the kingdom in the world is to deprive the world of material blessings, development and progress; all of which are based and dependent upon **SEEKING FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS!**

But, having the kingdom of God's dear son in the world (Col. 1:13) and seeking and putting it first, will not only bring spiritual and material blessings to all the world: it is actually our only hope of refuge and safety from destruction and ruin, as well!

When Philip went down to Samaria he preached "THE THINGS CONCERNING THE KINGDOM OF GOD." When he did this "in the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Those baptized here under Philip's preaching **entered the kingdom of God.** I can see no other conclusion from this context of divine Scripture. Moreover, it does not conflict with any other fundamental principle in all the Bible.

When 12-year old Jimmie Geiger of Rye, Colorado, was baptized into Christ he at the same time entered the kingdom of God's dear Son. (Rom. 6:3-5; Col. 1:13, 18) He had been taught by his godly mother the things concerning the kingdom of Christ and His righteousness. What a grand, glorious thing! How wonderful! Angelic hosts and heavenly beings took notice when Jimmie's name was recorded in the book of life in heaven! (Phil. 4:3; Rev. 20:12). He could then, as he does now, eat and drink at the Lord's table with his own dear mother in their humble home, **in the kingdom.** (Luke 22:29, 30).

We speak of the kingdom of Christ, the body of Christ, the family of God, the house-hold of faith, the pillar and ground of the truth, the church of the first born and the church of Christ, all

as meaning exactly **ONE AND THE SAME THING.** These are Bible names. We dare not go beyond the Bible! (II Cor. 6:4) There is no difference between the body of Christ and the church of Christ, as an organization. There is no difference between the house-hold of faith and the family of God, as an organization. Neither is there any difference between the kingdom of Christ and any other one of these names, as an **organization!** This is as final as the Rock of Ages, according to my humble judgment and reasoning!

## The Old Church Bell Is Disappearing

One thing I liked about church when I was a youngster was to pull the bell cord! The rest was mostly agony. Shoes burned my feet something awful, and I couldn't listen hard enough to understand what teacher and preacher were talking about.

Country custom is more sensible now, and hard-footed youngsters go to Sunday school barefooted and the leaflets and lessons have been adjusted to their understanding levels. My children like Sunday school, where I didn't.

It seems to me that Sunday loses much of its significance, however, without the church bells. Their mellow tones echoing across hill and vale add a note of reverence to Sunday that sets it apart from other days.

A while ago, I was coming across-state one Sunday morning and heard a country church bell ringing. I stopped up the road a piece and listened. It sounded like the long-ago telling people that this was the day of rest and inviting the faithful to worship. It seemed almost a sacrilege to drive on.

On a near-by lake, two men who work all week in town were fishing. One of them said: "You know I feel right bad, with most of the other folks headed for church now." Then a happy thought consoled him: "But if I was home I couldn't go to church anyway, because my wife is sick." And he returned to his fishing. But the bells had jarred him a little when nothing else had.

The trend from the country has left many a rural church a spooky relic. I know of one community with four crumbling churches. Somebody suggested a union church, but with denominationalism more firmly entrenched than true religion, his suggestion may not get very far. They could support one church, but not four.

Whatever happens, I hope that at least one of the old churches will keep a cord to its bell, and give some kid the thrill of pulling it on Sunday.—J. M. Eleaser, in Victory Farm Forum.

It is possible to make a sound argument without making a lot of noise.

A nation is not made great by the number of square miles it contains but by the number of square people it contains.

# Our Purpose In Life

L. R. WILSON

**A definite purpose in life is of the utmost importance.** Every individual should decide on some worthy objective and drive straight for it. A failure to do so has caused many a life to be wrecked and ruined. Many people are always aimless drifters, without any purpose or goal whatever. They never have any real conception of the problems of life. As a result they never get anywhere, or accomplish anything worth while. They live from day to day with scarcely a thought of what the morrow may bring. They never trouble themselves to ask, whence did I come, whither am I going, or what is my duty here? Indeed, such questions scarcely enter their minds. These are the ones who clog our relief rolls, fill our prisons and flood our institutions of charity. Occasionally they may drift into a safe and friendly harbor; but more often it is upon some barren, rocky cliff, where they are wrecked and ruined—perchance to spend the remainder of their days in prison, or in a hospital for nervousness. In the end they often become objects of charity, subjects of pity, and burdens to society.

**Many have as their objective what they call "a good time."** They have a purpose, but the nature of it is such that they usually come to the same end as those who have no objective—who merely drift. About the only difference that those who seek only "a good time" hurry to their doom a little more rapidly. In substance, their motto is "Give me today and the Devil may take tomorrow." They sell their souls for a morsel of meat and their bodies for a pot of broth. Usually their idea of a good time is to satisfy their hunger for food, their thirst for drink and their fleshly lusts. If such characters would only sit down and count the cost they would probably change their course. Some do take the time and trouble to consider their impending doom and wake up before it is too late. They get their eyes open to the awful price they are paying for the little enjoyment they get here, and change their direction. But alas, many never trouble themselves about their fate until it is too late; then, when they find themselves about to be hurled to destruction, they frequently try to turn back, but so often they find they have waited too long.

**Others have for their goal the making and acquiring of money—and nothing else matters.** They have little scruples as to the manner of getting it. They soon become calloused through the cold-blooded methods which they pursue. The happiness and welfare of human family make little impression upon them. In fact it would appear

that they have little regard for themselves. If they must destroy their own health through long weary hours of toil, labor and worry to keep their earnings piling up, they do not hesitate for a moment. If they must drink with the "big boys," if they must go "the gaits" of the crowd, if they must "run the gauntlet" of immoral practices and unscrupulous dealings to pile up their financial hoardings, they are willing to pay the price. If they must lose their own souls at last, as well as the souls of their families, in order to obtain their objectives, they do not delay for a moment. In brief, they allow no barrier to stand between them and their objective—whether it be health or happiness, heaven or hell—their one and only objective is the making of money, and nothing else matters.

**There are others who lust for power—and use whatever means are necessary to accomplish their purpose.** With them the end justifies the means. There is no promise they will not make, no laws they will not break, and no crime they will not commit to carry out their aims and purposes. If they must slay millions to satiate their desire for power, if they must make the rivers run red with blood, if they must slaughter whole nations of men, women and children, if they must destroy civilization itself, and wipe from the face of the whole earth our most cherished traditions and sacred ideals, they do not hesitate for one moment to do so. The only thing that matters with them is the fulfilling of an insatiable desire for power. Any effort to reason with such men is as hopeless as it is to make the sun rise in the West and set in the East. They have no more conscience than the savage beast of the jungles. Any effort to get them to see the futility of it all is to try to convince a girl of her folly when she sets her head on marrying some worthless, gambling drunkard whom she expects to reform—a thing that happens only about once in a thousand years. History is replete with the tragedies of men like Alexander the Great, Julius Caesar, Napoleon Bonaparte, and Adolph Hitler, yet men who are ambitious for power never learn from such examples.

**Some people have their hearts set upon worldly wisdom.** Money means nothing to them. Fleshly desires and worldly ambitions have no particular power over them. Even their religious convictions are practically nil. The only thing that matters is the gaining of knowledge. This sort of goal is much to be preferred over either of the others. Yet this goal has one great disadvantage. Much that we learn here is but conjectural. We think that we

know how human beings react to certain stimuli, and set forth our theories as facts, only to have all of our notions and theories reversed by someone else. Charles Darwin thought that he had found the secret of life—its origin, its development, and its possibilities. Since his theories were first set forth in 1859 nearly all of his guesses have been exploded. Although the theory of evolution in some form is accepted by some today, the hypotheses, deductions, and conclusions of Darwin are nearly all rejected now. The trouble with worldly wisdom is that man spends his whole life discovering certain theories, laws, and supposed truths, and before his family return from his funeral someone else is already uprooting all that he did. One professor said he spent four years in college finding out that what he learned in high school was not so. The wisdom of men is unstable. Most of it is guess work, based upon inadequate knowledge and incomplete deductions.

**In view of these facts, let us now ask, "What should a man seek?"** If none of the objectives just mentioned is worthy of man's choice, then just what course should he follow? This question has been propounded by millions of people in every age. As might be expected, we have had many different answers. However, there is one answer that has stood every test, in every age, without bringing any regrets or disappointments whatever. This answer was given by the greatest of all teachers, nearly twenty centuries ago, and is worthy of our most careful consideration. Listen to it: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." If you should gratify every fleshly lust, if you should gain the wealth of the whole world, if you should become absolute ruler over the entire universe, and possess all the knowledge of the things of their earth, and yet have no knowledge of God and His righteousness, your life would still be a tragic failure. The kingdom of God is "the pearl of great price." For it you could well afford to give up all the treasures of this world if necessary. They are as nothing in comparison to this great treasure.

**This is not a mere dream of a religious fanatic.** I am not arguing that a man should have no concern about money, that he ought to forget all about his business, that he should have absolutely no ambition, that he should disdain wisdom and learning, or that he should become an ascetic. Certainly a man should be diligent, aggressive, and determined; he should enjoy all the good things of this life to the fullest possible degree. I speak only of those who set their hearts on the material things of this earth, to the neglect of their duty to the Creator, those who become a slave to the fleeting pleasures of the moment, while depriving themselves of the highest and greatest en-

joyment of all. These are the ones who miss the real mark.

It is not possible for a man to become a citizen of the kingdom of God and live a life in harmony with His will without becoming a good citizen and a good neighbor. No man can serve God without serving his fellowman. We cannot love God without loving one another; we cannot serve God without serving one another. When the Great Teacher said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," it was clearly implied that all who seek His kingdom and His righteousness will also live and work as becometh children of God. In so doing they will obtain the fullest measure of happiness, they will serve their fellowman in the highest and most useful capacity, and will realize the greatest possible enjoyment both now and evermore.

### "WE WANT A YOUNG MAN"

VOYD N. BALLARD

The above statement is often heard in many churches of Christ today, in regard to the selection of a preacher either for local work or for meeting work. Many seem to think that a preacher who is sixty or more years old is too old to preach the Gospel and do the work of an evangelist.

It is not my purpose to discredit the work of younger preachers nor to discourage the churches in using them. I am a young man, and as such I appreciate the opportunity to serve. But it makes me sick at heart when I hear brethren speak of any of our faithful old preachers and say, "Brother So-and-So is too old to preach." It makes me even sicker to see younger preachers encourage the brethren in such thinking. Young preachers will be old preachers some day.

Brethren, have we forgotten that many of the great men of the Bible were old men at the time God called them for their work? Does it mean nothing to us that our old preachers have suffered and sacrificed for the Cause of truth? The most of them have endured hardships such as we younger preachers are not likely to know. Many have worked with their own hands to make their support while planting the church in a hard field. Today, many of these churches are strong congregations, which are being "ministered to" by some young preacher.

Is a man too old to preach the Gospel as long as he is physically and mentally able to do so? I am sure that a man who has spent a life time in the study and preaching of the Word of God is better qualified to preach than any of us younger men who have had only a few years in the work. I think churches make a big mistake in failing to use a preacher simply because he is past sixty and his hair is no longer black. "Thou shalt rise up before the hoary ad, and honor the old man" (Lev. 19:32).

May God bless every old soldier of the cross, and may He help us all to esteem every one of them highly for their many years service in the Kingdom of our Lord. They are fast going from us, brethren. Let's use them while they live.—Box 64, Coalinga, California.

## What Is Your "Custom"

CECIL B. DOUTHITT

The "custom" or "manner" of some is to attend the meetings of the church every Lord's Day. Others attend occasionally, but it is not their custom; it is their "custom" to be absent.

A "custom" is a habitual or usual course of action. The usual course of action of some church members is to stay away from the assembly, except on very rare occasions. When they do attend, they do that which is not their custom. They can be absent without violating their usual course of action. While regular attendants cannot be absent without violating their usual course of action, for it is their "custom" to be in the assembly on Lord's Day.

An inspired writer had something to say about these two customs. This is what he said: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:24-25).

Some may be puzzled over what that "day" that is "drawing nigh" is; whether it is the Lord's Day or the judgment day; but none of the brethren are puzzled over which day of the week the early Christians met and worshiped God. I Cor. 16:2 and Acts 20:7 settle that point. Therefore the pertinent question is: What is your custom regarding the Lord's Day assembly of the saints? If it is your "custom" to be absent habitually when you could be present, you are forsaking the assembly, and the Lord commands and warns all Christians for all time to come not to follow your "custom." Is your "custom" or "manner" such that the Lord points you out as an example to be avoided, as he pointed out the hypocrites (Matt. 6:1-16) and the scribes and Pharisees (Matt. 23:1-3)?

## Certainties and Uncertainties

CLEON LYLES

What holds up the progress of the church? Why does the contribution often rise and fall when salaries have made little or no change? Why do people become diligent in the service of God, then seemingly lose interest? The answers are many. One would have to know the environment and opportunities of each individual to answer correctly. But one recent suggestion from a good man might be worth our

consideration. He suggested it might be the uncertainties of the times. People are not sure of anything much. It is possible he has the right answer in most cases, and if he does we need to look the problem squarely in the face, and solve it, lest souls be lost in the midst of uncertainties.

That few things are certain in the world, we all admit. They have never been. Many people have known what it was to be wealthy one day and poor the next. Many have experienced good health one day and died the next. One day of sunshine does not guarantee against cloudy days, and "every cloud has a silver lining." Of course there will be times when things are more uncertain about some things than others. The world is not experiencing the financial crash it did in 1929. Some forms of juvenile (parental) delinquency are letting up, but other things rise on the horizon that are just as bad. This has gone on since the world began. It will continue so long as the world lasts. There is nothing really certain about money, health and such things as the world provides.

Because this is true, does it give one excuse to wait until he is sure of the world before he obeys the Lord? Is it right to hold out on God because we are not sure of how the mess we made out of things will turn out? It seems our thinking needs a complete overhauling. But the reasoning along this line is the average reasoning when God is involved. We think severe weather is plenty of excuse to stop serving God. We think our feeling toward others or their ideas about us will excuse us from serving God. We think because busi-

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ness is pressing we are allowed to give God as little time as possible and go on making a living. We think because we do not feel so good God should not expect as much of us as our employer or family. Since this is our general way of thinking, it is not surprising to find that many of us may be waiting until the Lord makes us secure down here before we do too much for him. If this is true, unless we cure ourselves of such evil thinking, we will be found in that very condition when the Lord comes. It is just another of our excuses.

I have found that people who are always promising reform when certain things happen, seldom reform. I remember a man with whom I worked years ago, to whom I preached, and with whom I insisted on right living. He was always promising he would be more faithful when he got some things straight at his place of business. He never got them straight. It is like a drunk man who always plans to go on just one more "spree", and then reform. It is seldom that he reforms. He is merely trying to push back the reality that he is doing wrong and somehow ease his conscience while doing it. But he realizes he is not succeeding even in this.

The only way for a person to serve God is "Seek first the kingdom." If his kingdom does not come first in your life, regardless of circumstances, then you are not worthy to be called a child of God, and have never learned the joy of real service.

People neglect the only thing that is certain to be moved away from right living by that which is uncertain. Regardless of times, good or bad, the only thing that is certain is God and what He has for man to do. You may take from me my home, my friends, and my money, but you can't take my God away. He offers us all that is certain, and may he help us to hold on to him regardless of how uncertain the world is. May my heart cease to beat and my body lie cold in death before I hold back from God for any reason. God must be first.

F. O. Howell, P. O. Box 901 Vicksburg, Miss., March 27: Our spring meeting will begin here, April 6th and will continue through the 20th. Services will be held each evening at 7:30, and of course, morning and evening on the Lord's Days. Brother E. V. Wilson of McKenzie, Tenn., will direct the song services, and the church has ask me to do the preaching. We have worked together in several meetings in bygone years. Brother Wilson has few equals and no superiors as a gospel singer. We are honored to have him with us in this series of meetings.

Waymon D. Miller, 2503 30th St., Lubbock, Texas, March 28: Our spring meeting at Walnut Street closed Wednesday night, March 19. There were no responses. Attendance was far below expectation. The weather man

threw everything in the book at us of varied assortment of West Texas weather. During the meeting we had three snows, two rains and a light sand-storm. In addition to the weather, an epidemic of influenza hindered us also. But in spite of the disheartening factors of the meeting, we feel that good was done. M. E. Patton of Cullman, Ala., the former minister here, did the preaching. His lessons were excellent and well-prepared. Adrian McIlroy of Hale Center directed singing in a splendid manner.

Harbert D. Hooker, 641 Pine Street, Poplar Bluff, Mo., March 29: After several months neglect I will report my work again. Some four years ago I moved from North Little Rock, Ark., to Poplar Bluff, Mo., where I worked with the church in Poplar Bluff until last November year ago. At which time I began evangelistic work in and near Poplar Bluff. Carrying on my daily radio program and preaching some place every night returning to Poplar Bluff after services. During this time I have preached more than 900 sermons and baptized more people than I have been able to do in local work. I spend each morning in preparing and delivering the radio sermon and the afternoon is spent in my business where I make my living. I own and operate three jewelry stores that make it possible for me to continue my radio work and preach every day with no financial worries. If I can find a buyer for my businesses and Poplar Bluff property I intend to return to Abilene, Texas this fall and put the children in school this fall. Ernestine finishes Freed-Hardeman this spring and James (who has been preaching for six years finishes

high school in May. I want them to finish their education in ACC where I met my companion twenty-three years ago. The church in this part of the country has made a wonderful growth in the past six or eight years.

George W. Dickson, San Francisco 10, California, March 27: We have just closed two very successful meetings at Seventeenth Street Church of Christ. Brother Rue Porter of Neosho, Missouri preached the gospel for two weeks with power and conviction. Three adults were baptized, all of them being from the world. Brother Jessie P. Sewell of San Antonio, Texas followed with two weeks of lectures on "The Teaching Program of the Church." Many workers from other congregations attended and great good was accomplished. Five were added by transfer membership during Brother Sewell's ministry among us.

A. G. Hobbs Jr., 845 Buffum Ave. Wichita 3, Kansas, March 24: The writer just recently closed an eight days meeting with the Northside congregation in Odessa, Texas. Twenty-three responded to the invitation, six for baptism. The Lord willing, from April 7 to 12, I shall meet T. A. Drinkard, Editor of The Trumpet Messenger, and member of the Church of God in Jesus Christ of the Abrahamic Faith, in debate at Caldwell, Kansas. The first two nights the Restoration of the Jews to Palestine will be discussed; the next two nights, we shall discuss the establishment of the Kingdom; the last two nights the subject will be the state of the dead between death and the resurrection. All within driving distance are invited.

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Delight, Arkansas

David M. Owens, 5139 Ranstead St., Philadelphia, Pa., January 6: I preached at 119 Woodlawn Ave., Aldan, Pa., December 22 and at Corinth near Wilkinson, Miss., the 29 and back to Aldan January 5, 1947 with three good services. Sunday night service is increasing. Hope The Gospel Light a fruitful year of progress in the Cause of Christ.

W. T. Newton, Craig, Alaska, March 26: The Gospel Light is a fine paper and I enjoy reading it each week. Wife and I are still working in the Craig Childrens Home. We will be in Alaska until August, 1947 and then we will start back to California. We now have 21 children in the Home and they are well, and getting along fine and are all able to eat and need clothes. Any donations from brethren of sisters will be appreciated.

Richard Donley, 1425 Summit, Sioux City, Iowa, March 25: We are in our third week of work in this city. At our first meeting for worship, there were six present. Last Lord's Day there were twelve. I have bought a house, and will use part of it for a meeting place until we can do better. My wife and I have come here to stay until the cause of Christ is established in this city of over a hundred thousand souls. I am responsible to the elders of the good church in Crosbyton, Texas. Brother F. L. Paisley preaches there, and is at least partly responsible for the interest that Crosbyton is taking in this kind of work. This is the most inviting mission field that I have ever seen. We have already heard much favorable comment on our teaching. Surely, with God's help we can establish a faithful church. While we are planting a church in one part of Sioux City there ought to be other faithful preachers working in other parts of the city and in the neighboring towns. We need preachers who are able to preach the gospel, and who are willing to face the obstacles of a new field. We need churches who are willing to support preachers to come here to work. The harvest is white, but the laborers are few.

T. W. Croom, 122 Martinez Street, Santa Fe, New Mexico, March 25: Completing almost three years of pleasant work with the church at this place, I am moving to Reno, Nevada to take up work with the church there. I am starting from here on the 31st day of this month. Brother E. M. Borden of Hansford, California will succeed me in the work here. My new address will be 1611 South Wells Ave., Reno, Nevada.

A. A. Phillips, 2702 N. Kern Street, Bakersfield, California, March 25: After two years of pleasant work with the congregation at Lamont I have resigned to accept the work at the K of P Hall congregation in Bakersfield, California.

The harmony that prevails among the good folk at Lamont is indeed commendable. They have kindly released me by mutual agreement. Brother R. Nottingham will serve them until a regular man is secured. Brother Will M. Thompson begins a meeting with them March 26. Brother R. M. Moore is with the colored brethren in Bakersfield in a good meeting. Brother Homer Gifford, my predecessor has accepted the work with the Sunnyside congre-

gation in Porterville, Calif. I anticipate a happy and profitable work with the brethren in Bakersfield, I have been closely associated with them for some time, a fine group of people. We plan to start the construction of a new building soon.

Edwin C. Stillings: I wish to recommend to your readers, Brother H. C. Finley, Route 2, Box 394A, Pine Bluff, Arkansas. He is a good man for sing-



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ing schools. He is highly recommended every where he goes. He is also a good Gospel preacher. This gives him a two fold value to your territory. If any one wishes references they may write the Church at Hinton, Oklahoma, or the Church at Oak Grove, La.

Neal Watson, Blevins, Arkansas: I am living in Blevins teaching Science, Mathematics and Physical Education in the Blevins High School. I am working with the church here two Lord's Days each month. Each Sunday night we have a Bible study in which every-

one regardless of age takes a part. My other time is taken up with the churches at Corinth, Nathan, Midway, and Bell's Chapel at McCaskill. Bro. Gilbert Copeland is to conduct the summer's protracted meeting here. My school will be out May 1st and therefore I will be where I can hold some meetings. It is my desire to be engaged in this type of work this summer, as I know plenty of gospel preaching needs to be done. If I can be of service to any congregation please let me know as soon as possible and give the time of which I may be of service.



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1 At<sup>b</sup> 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,

SHALL HAD A SUBJECT, WHO  
take, and give unto them  
for me and thee.

### 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,

<sup>a</sup> Rom. 14: 21; 1<sup>b</sup> 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, APRIL 10, 1947

NUMBER 19

## Two Laws (No. 3)

J. A. COPELAND

We shall take up this subject now from the viewpoint of Two Covenants. A covenant is an agreement between two or more parties, or a contract; a promise. God made two covenants with Abraham. One was temporal in its nature, and sometimes styled a land covenant. God promised to Abraham he would give to his seed the land of Canaan, for an everlasting possession, if they would follow Him (Gen. 13:14-18; 12:6-9; 15:18; 17:1-8). The other was spiritual in its nature, and was the promise of Christ, and the salvation of mankind through the seed of Abraham (Gen. 12:2, 3; 18:18; 22:15-18; 26:4; Gal. 3.8, 16).

God gave a law to those embraced in the first covenant, which was the Law of Moses. He also gave a law to those embraced in the second covenant, which is the Law of the Spirit, or the Law of Christ. Now let us read from the thirty-first chapter of Jeremiah, beginning with the thirty-first verse. "Behold the day cometh saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was a husbandman unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Now let us notice a few things in this scripture. God said He would make a "New Covenant." He said it would not be according to the covenant He made with their fathers when He lead them out of Egypt. Now you remember

how the children of Israel were in Egypt in bondage, and God sent Moses to lead them out of that bondage. They crossed the Red sea and did not go very far until they came to Mt. Sinai. You also remember how Moses went upon the Mount and God gave him the Tables of the Covenant. That was the "First Covenant." But God, speaking through Jeremiah, said He would make a "New Covenant," which would not be according to that one.

But has He made that New covenant? Now turn to Hebrews 8:6-13: "But now hath He (Christ) obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the day come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Then he goes on and repeats the prophecy we read from the thirty-first chapter of Jeremiah. Then the New Covenant was in existence when the apostle wrote to the Hebrews, for he said, Christ "is" the mediator of the better covenant, which "was" established upon better promises. So the First Covenant had its beginning on Mt. Sinai when Moses received the Law, and the Second Covenant began in the city of Jerusalem, on the first Pentecost after the resurrection of Christ.

Now let us note some of the differences. First Covenant (Heb. 8:7); Second Covenant (Heb. 8:7); Old Covenant (Heb. 8:13); New Covenant (Jer. 31:31).

The Old Covenant was to the Jews only (Gen. 17:13). The New Covenant to all nations (Isa. 2:2; Matt. 28:19; Gal. 3:26-28). Moses was the Mediator and Lawgiver of the Old Covenant (John 1:17). Christ is the Mediator and Lawgiver of the New Covenant (John 1:17; Heb. 9:15; I Tim. 2:5).

They became citizens of the Old Covenant by a natural birth (Gen. 17:13). Men became citizens of the New

Covenant by a spiritual birth (John 3:3-6). Under the Old Covenant they offered animal sacrifices, and animal blood was shed to atone for the sins of men (Lev. 16:11-19; Heb. 9:7). But Christ was the sacrifice offered, and the blood of Christ is the "Blood of the New Covenant" (Heb. 9:11-28; I John 1:7). Under the Old Covenant their sacrifices were typical, and there was no complete forgiveness of sins (Heb. 10:1-4). Under the New Covenant we have complete forgiveness of sins (Jer. 31:34). That Old Covenant is done away. The New Covenant remaineth (II Cor. 3:11).

The Old Covenant ended on the cross (Col. 2:14; Eph. 2:14-16). The New Covenant began on Pentecost (Luke 24:46, 48; Acts 1:6; Acts 2).

(Next, we will discuss the works of the Old and of the New).

## Jesus The Christ

VOYD N. BALLARD

Jesus stands alone in contrast with the great of the earth. He is not only the wisest of the great and the greatest of the wise, but He taught the wise wisdom and the great greatness. He towers so high above all other great men that it is easier to make Him divine than human.

Born in poverty, surrounded with the selfishness and bigotry of the age, yet he taught the widest benevolence of earth. Uneducated, He uttered the wisest saying recorded on the rolls of time. While he never wrote but a single sentence in the sand, His life is told in sacred story and His words are recorded in the books of all civilized people and on the monuments and tombs of earth.

He was without sin, yet he bore the sins of many. He was rich in heavenly goods, yet He became poor for our sakes. While on earth He was hungry and thirsty, and yet to millions he is the eternal drinking fount and the bread of life. He had no home on earth, not even a place to lay His head, but it is He who prepares for us a Heavenly Home, a mansion in the Father's house. Truly He is the Christ, the Son of God.—Box 64, Coalinga, California.

# Waiting Upon The Lord

L. R. WILSON

Occasionally I hear someone say, "I've just about decided there is no use in trying to do right." When I hear such a remark I know the one making it has not been as attentive in waiting upon the Lord as he should. Listen to this statement, found in Isa. 40:31: "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

The word "wait" does not mean to sit idly by with folded hands. In the Twentieth-Century Dictionary it is defined thus: "To remain in readiness to execute the orders of a person; to be ready to serve; to perform the duties of a servant or attendant; as, to wait at the table." To wait upon the Lord means to stand in readiness to take orders from Him to do His bidding, whatever that may be. In view of this fact we should always be ready to wait upon the Lord, to stand by for His orders and be ready to carry them out to the letter. If we believe in Him to the saving of our souls we must. Whatever He commands us to do, we will do it, without a moment's hesitation.

Let us observe that in waiting upon the Lord we grow stronger all the time. Instead of wearing out and having to take a vacation, or finally retire, we gain in strength and momentum as we go along. Each step we take gives us added strength and endurance. Let us take a careful look at the language of the prophet, with a slight transposition of terms.

1. "They shall renew their strength." Here we constantly dream of the "fountain of youth." Such an idea, however, is but an illusion. Still we cherish it; and the older we grow the stronger we hold on to it. Not many years ago Jack Dempsey was referred to as the Manassa Mauler. He received more than a million dollars for one fight. For about five or six years no man was found who could withstand his terrific blows. But it was only a few short years till his legs became wobbly and his strength failed. A very few years ago the great Babe Ruth, king of baseball, received more than the President of the United States. But his body soon weakened, and his little day was over. The outer man soon wears out. Not so with the inner man: the more we do for the Lord the stronger we grow.

I once heard the following story concerning John Quincy Adams. After he had served his country as president, and retired to private life, a friend, meeting him on the street one morning said, "Good morning, Mr. Adams; how are you this morning?" In reply the former president said, "I'm fine, I

thank you. I'm very fine. But this house in which I live; the walls are fast falling in; the roof is becoming somewhat dilapidated; and the foundation is giving away. Soon I'll have to change houses." He had in mind the same idea that Paul had when he said, "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).

2. "They shall walk and not faint." The Christian life is sometimes referred to as a "walk." In Romans 6:3, 4 Paul declares that we are raised from the waters of baptism to "walk in newness of life." And in Eph. 4 he urged his readers to "walk worthily of the vocation wherewith ye have been called." Faint means to become "weak, languid, fatigued, unenergetic, timid, irresolute, feeble, exhausted." It is a great consolation to be able to walk without ever becoming exhausted or fatigued. During the first World War I remember one incident very distinctly. On the boat going to France a great many of us had the "flu." We didn't have any too much to eat, and what we did have was not very palatable. Having suffered several days from the "flu," and with very little nourishment, my strength was at a low ebb when we disembarked in Bordeaux. After leaving the boat we started a hike of about thirteen kilometers with out overseas packs, which then weighed about a hundred pounds. I had not gone far till my strength failed and I fell beneath the load. I could go no farther. It is quite an experience in the life of a boy to be five thousand miles from home for the first time, with more than three thousand miles of water stretching between, in a strange land whose language you cannot understand, and to fall by the way while his buddies march on and leave him behind.

Many men have lost their lives in time of war because they faltered by the way. Before bidding a final adieu to the Israelites, Moses recalled this experience: "Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary" (Deut. 25:17, 18). It is essential to continue our journey of the Christian life. Solomon said, "If thou faint in the day of adversity, Thy strength is small" (Prov. 24:10). It is bad enough to faint in the armies of men, but to faint in the army of the Lord is an irreparable tragedy. What a source of consolation to know that we may continue our march with an unflinching tread if we wait upon the Lord.

3. "They shall run and not be weary." This is a reassuring thought. Not only

is the faithful servant of the Lord renewed in strength and enabled to walk without becoming fatigued, but he shall also run without growing weary. As we begin the Christian journey it is first a walk; but as we quicken our steps it is called a race. From a rapid walk we break into a run. In Heb. 12:1 Paul says, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." It is interesting to watch young men run, especially a two-mile race. When they first start on a long race of this kind they move at a fairly even pace. The first two or three rounds the positions of the runners do not change very much. But when they start on the last round some of the runners will be gaining on the others in speed and distance. Some are able to finish with increasing energy and momentum. Others finish with a faltering pace and waning strength. All will admire the winner but give little attention to the loser, no matter how hard he tried. In the Christian life we all may be winners. If we are faithful to the Lord's commands, we may run without growing weary. Like a battery on a car, the farther we run and the faster we go the more energy we pick up. We renew our strength.

4. "They shall mount up with eagle's wings." As we hasten our journey from earth to glory we walk, we run, we fly. Faster and faster we go. If we wait upon the Lord we increase in strength, we gain in momentum, we rise above the things of the earth and finally soar away. The eagle is noted for its courage, its cunning, its strength of eye, strength of wing and love of liberty. The eagle is capable of rising above the clouds and hanging suspended in the thin air with scarcely a motion. Seldom do you see an eagle resting in a low and exposed place. Usually it is on some cypress or spruce snag, far up on some towering mountain peak.

How interesting to behold the eagle as the storm clouds gather. Far up the mountain side in the top of some huge tree he sits. With folder wings and an

## THE GOSPEL LIGHT

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askant look, he holds firmly to his perch. A flash of lightning is hurled across the valley below. A low rumbling noise of thunder is heard. The rolling clouds are gathering thicker, and blackness is fast filling the sky. In nymphlike fashion the lightning plays from cloud to cloud and the thunder bolts are hurled with terrific horrors. Closer and closer the storm clouds gather. The great eagle keeps his powerful eye upon the gathering clouds. Within a few more minutes he may be hurled to his death in the deep gorge below. Then he stretches out his wings with confidence and lazily folds them up again. The storm is now about to engulf him on every side. The lightnings are appalling, the thunders are deafening, torrents of water are swirling in the valley below. The time is now come for the king of the birds to soar away: in another moment he may see the snag on which he sits shivered to bits by the flickering lightning; or he may be dashed to his death in the swirling storm. He now stretches out his broad wings and with a shout and laugh he majestically rises above the storm and soars away in the golden sunlight above.

If an eagle be taken from the nest and put into a cage, it cannot be tamed. It will walk the floor of its prison house

and gaze wistfully at the sun. Let the prison door be opened and it will fly away without so much as a single look at its former place of abode. If its wings be not too weakened, it will make for the upper sky. So it is with the Christian. His soul is framed with bones and walled with corruptible flesh. It often sighs for liberty. It longs to track the ethereal blue and explore the universe of God. It longs to join the kindred spirits on the heights of glory. Day by day the Christian rises higher and higher. His soul is drawn nearer and nearer to God. One day his cage will fall apart and he will fly away home.

Once in a great while the eagle may through temptation, or sheer carelessness, take too much of a chance. He may endanger himself by greed or carelessness in his quest for prey. With a high-powered rifle a hunter sometimes is able to pick the eagle off his place of rest. If his wing be broken it may heal again, but his ability to soar in the uppermost sky will be greatly impaired. So it is with the Christian. A very familiar poem, which beautifully expresses this thought is *The Bird with the Broken Wing*. Though it was read on my broadcast, lack of space prevents printing it here.

our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:22-24). Now read Acts 4:10, 11, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner." We learn from first chapter of Ephesians that he was made head of the corner when he was raised from the dead. This, said David, is the Lord's doing. This is the day the Lord hath made. When did the Lord make this day to be rejoiced in? When he raised him from the dead and made him head stone of the corner? When did the Lord do this? On the first day of the week. (Mark 16:9). Now when we consider these verses together we learn of the importance of that day, the importance of the supper, and that the disciples ate this supper on the first day. It would be foolish to say, "which first day," since there is only one first day in each week. The language in Acts 20:7 teaches they ate this supper each first day.

The eating of this supper has caused some confusion in the past. It is wondered what the Lord meant by saying "he took the cup." This, however, is easy to understand when we read the statement of the Lord. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27). Whatever this cup was, they were requested to drink it. If we would say he was speaking of the container, we have him commanding the disciples to drink the container. This cannot be. The truth of the matter is, the statement "the cup" referred to the fruit of the vine which they were commanded to drink. There was no discussion as to how many containers would be used, but what was to be in the container. "The cup" equals the contents, the fruit of the vine. As to how it would be served, the Lord said nothing. He left that up to the judgment of His people. The important thing is for each Christian to partake of the Lord's supper the first day of the week, thereby remembering him and showing his death, until He comes.

This supper is the main thing that holds the Lord's people together. Also it holds us closer to the Lord than anything else. Neglect it and you will finally neglect other Divine principles and your soul will be lost.

Other parts of the service are important, but when you consider the price paid and the truth taught in this service, you will know, they were not far wrong when they talked of the "Most important part of the service."

It is possible to make a sound argument without making a lot of noise.

## The Lord's Supper

CLEON LYLES

When the lesson had been completed and someone arose to officiate at the Lord's table, we often heard them say, "We have come to the most important part of the service." But that was a long time ago. That expression has been criticized severely, and I have not heard anyone make it for some time. I wonder, however, if they were far from right? Was that not the most important part of that service? Was that not the reason why they had gathered? Of course I would not want anyone to get the idea that I would minimize any service of the Lord, but I am prone to believe they told the truth when they said they had come to the most important part of the service.

A careful study of the Lord's supper will reveal how important it really is. We have this record from Paul in I Cor. 11:23, 30. "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the

Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In these verses we learn that Paul was anxious that these people eat this supper as often as they should, and that they do it in the right manner. He did not discuss in this connection how often they should partake of this supper, for they knew how often it should be done. They had learned this, no doubt from this same apostle. We are told definitely that "Upon the first day of the week, the disciples came together to break bread" (Acts 20:7). This statement shows that they habitually met on this day for this purpose, and that this was the custom of the early church is shown by every scholar of note. Christians were warned not to "forsake the assembly" (Heb. 10:25). It was on the first day that Jesus arose, that the spirit was given, that the church was born, that the Lord was crowned, and that the law went into effect. It is no wonder, then, that the disciples met on this day to break bread.

The Lord's day, as it is called in Rev. 1:10, was prophesied of by David. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in

# "Who Shall Deliver Me?"

WAYMON D. MILLER

"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 8: 22-24).

The Apostle Paul employs a strange and striking figure in the above text. He pictures himself as being bound to a body of death, from which he fervently longs deliverance. Some have thought that Paul drew this figurative illustration from the common practice in his day of chaining two prisoners together. While chained together, the prisoners were granted liberty outside the prison confinement. Paul was granted this measure of freedom while in Rome. But if one of the prisoners died, the other was compelled to remain chained to the dead body, and to drag about the decaying, putrified, nauseating carcass. How utterly abhorrent and loathsome was such an ordeal, and how the live prisoner must have longed deliverance from his sickening burden! But as used by Paul, this expression was but a figure, having spiritual significance and application. It is very appropriately expressive of man's natural and irrepressible desire for deliverance from spiritual bondage.

## Man's Desire For Spiritual Deliverance

Man ever and earnestly longs for the removal of any painful circumstance that may surround him, just as the prisoner above would long to be removed from the dead carcass chained to him. The veil of grief was hung upon the hearts of millions in this country last week because of the terrible mine tragedy in Centralia, Illinois. Over one hundred miners were entombed by the fatal blast. Notes found in their pockets expressed their impassioned hope of freedom from their entombment. Sympathetic chords reverberated in the hearts of millions, for all well knew man's mortal fear and repugnance for such enslavement. The multiplied millions of peoples of the oppressed nations of the world a few years ago longed, as they had never longed for anything else, to be freed from the cruel powers.

But the strongest desire burning within the soul of man is not for material but spiritual deliverance. More than they longed for deliverance from the coal mine, these miners hoped for spiritual peace with God in their doom. Just as mortal man was not designed to be enslaved to physical forces, neither can the soul be content while

imprisoned in spiritual bondage. The soul of the sinner is in turbulent turmoil without God. None is so well aware of this condition as the sinner himself. There fills the hearts of sinners an unquenchable thirst for the cool, sweet waters of spiritual freedom of spirit. This thirst can be slacked only by partaking freely of the water of life, which Jesus abundantly offers. (Rev. 22:17) And with what complete satisfaction the sinner can drink! "But whosoever drinketh of the water which I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14) The soul of the sinner likewise is starved for food upon which it has not feasted. The very depth of his being is possessed with a gnawing hunger that the bread of life alone can satisfy. To accommodate this demanding need of man, Jesus said, "I am the bread of life... I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." (John 6:48, 51) There permeates the system of the sinner a tiredness of life, for which Jesus alone can grant rest. To this end, He invited, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) The sinner also gropes about in spiritual despair and darkness, and continually seeks the radiance of spiritual light. To fulfill this need, Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) The unregenerate cry, "Peace, peace, when there is no peace." How troubled in spirit, and vexed with anguish of soul! In Jesus alone, the Prince of peace, can this peace be enjoyed, for "the Lord will bless his people with peace." (Psalms 29:11) There also fills the soul of the sinner a fear that Christ alone can calm. How true it is that "the wicked flee when no man pursueth." (Prov. 28:1) Jesus alone can bring courage to the spirit of man.

These are all yearnings for which divine deliverance alone can bring relief. The wealth of the world cannot buy these blessings, and the pleasures of the world are but cheap and mocking substitutes for them. The soul longs for more satisfying and permanent blessings than the husks of sensual pleasures can bring in the filthy swine pen of worldliness. It is no wonder that one in bondage to sin would cry out in agony, "O wretched man that I am, who shall deliver me?..."

## Who Can Deliver Us?

In seeing the deepest and most urgent needs of the soul, we are not confronted

with the momentous question, "Who shall deliver us? who can bring relief? who can bestow these coveted spiritual blessings?" Paul pondered the gravity of these questions in his own experiences. But to ask this question is also to answer, for our Redeemer has forever been the world's only hope of deliverance. Peter regarded Jesus as the only one to whom to go for these blessings, and to turn from Him is to abandon all hope. (Luke 6:66-69) Indeed Jesus is amply qualified to deliver us from all that oppresses us. He is our Good Shepherd (John 10:11), and can supply all our wants, make us to lie down in green pastures of plenty, and lead us in peace beside still waters. He is our King (Rev. 19:16), will lead us through all our battles of life, and finally to celestial victory and glory. Jesus is our atonement (Heb. 9:15), and with His blood we are cleansed from every stain of sin and shame. He is our Great Physician (Matt. 9:12), and can apply healing balm to all our spiritual ailments. He is our sacrificial Lamb without spot or blemish (John 1:29), and by the offering of himself can obtain perfect forgiveness of our sins. He is our Mediator (I Tim. 2:5), and is willing and ready to take the burdens of our hearts to the Father. He is our High Priest (Heb. 4:15-16), and is ready to sympathetically minister unto us. Seeing that Jesus can help in so many ways, we conclude with Peter that there is none other to whom we can go. Yes, Jesus can and will deliver us, if we shall avail ourselves of him.

## From What Does He Deliver Us?

Jesus will deliver us from anxiety, which is one of the deepest concerns of man. The Psalmist urged and assured, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psalms 55:22) In view of the Lord's delivering us from the bondage of anxiety and perplexity, Paul suggested, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6-7 RV). With what reassuring faith we are promised relief from such burdens! "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19) Peter urged, "Casting all your care upon him; for he careth for you." (I Peter 5:7) What wondrous hope to have One upon whom we can rely, and who cares for us, in time of anxiety!

Jesus will deliver us from sorrow, which causes us greatest depression and despair. In times of prostrating grief, Jesus will never forsake us nor leave us alone! When all other friends have failed, we have a true and understanding Friend in Jesus. He is one who can "be touched with the feeling of our

infirmities." (Heb. 4:15) With tenderest regard Jesus continually watches over his children. "For the eyes of the Lord are over the righteous, and his ears are open into their prayers." (I Peter 3:12) Jesus shed tears of sympathy and compassion at the grave of Lazarus, which but illustrates His tender regard for weeping ones.

Jesus will deliver us from sin, which is the greatest need of mortal man. Without this deliverance we are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12) Jesus is our wonderful Saviour and Redeemer, and will save us from the power of sin. He was wounded for our transgressions, bruised for our iniquities, and with His stripes are we healed. (Isaiah 53:5) It is by Jesus that we are set free from the bondage of sin. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17-18)

Jesus will also deliver us from death, which is the greatest fear of man. His work upon earth was to "abolish death" and bring "life and immortality to light through the gospel." (II Tim. 1:10) The tomb shall not eternally confine our souls, for Jesus has promised a resurrection. "No man can come to me, except the Father hath sent me draw him: and I will raise him up at the last day." (John 6:44) Truly, "It is not all of life to live, nor all of death to die." Death shall not prevail over us, for in Christ we shall live forever! "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." (John 11:25-26).

## "Do Catholic Medals Keep Off Lightning?"

CECIL B. DOUTHITT

Under the above heading the Knights of Columbus, in an advertisement in the Louisville Times of January 27, make a vigorous attempt to defend "the Catholic viewpoint on medals, pictures, statues, and relics." The advertisement tells the story of "an old Catholic woman," who "wouldn't think of leaving off her medals for fear of being struck or drowned or something," and then takes the position that this Catholic woman "may be right about her medals" after all, if the medals have been "blessed," and if she "wears the medal with a sense of security."

I know an old colored woman who believes that the rabbit foot she carries protects her from danger and brings "good luck." She wears the rabbit foot "with a sense of security" and she

"wouldn't think of leaving off" her rabbit foot. There is only one difference between her rabbit foot and the Catholic woman's medals: the medals have been "blessed" by a Catholic priest, and the rabbit foot has not been "blessed" by said priest.

This Catholic advertisement says, "There is a vast difference between the supernatural and the superstitious," and contends that the Catholic "viewpoint on medals, pictures, statues, and relics" belong to the realm of the "supernatural," while such things as the rabbit foot, "fear of black cats, walking under ladders, and Friday the 13th" belong to the realm of "superstitious." If the Catholic relics have been lifted out of the superstitious and exalted to the supernatural because the priest has "blessed" them, why doesn't he bless the rabbit foot, and all black cats, and all ladders, and Friday the 13th, and thereby instantaneously lift these things out of the "superstitious" into the exalted realm of the "supernatural?" Or is it more difficult to "bless black cats" and a rabbit foot than it is to bless a piece of metal? Why let the poor old colored woman superstitiously wear her rabbit foot? Why doesn't some priest "bless" her rabbit foot so she can wear it supernaturally like the Catholic woman wears her "blessed" piece of metal? To say he has authority to "bless" a string of beads or a piece of metal, but does not have authority to bless a rabbit foot, is not the answer. There is just as much divine authority for his blessing a rabbit foot, or a black cat, or a ladder as there is for his blessing a piece of metal or a string of beads. There is none for either; the Bible gives no support to the "blessed" relics of Catholicism: "the Catholic viewpoint on medals, pictures, statues, and relics"—so-called "mementoes of Christ," is superstition to the core, and emphatically condemned in both the Old and New Testaments:

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them" (Exodus 20:4, 5).

"Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:29, 30).

### SOME FOLKS!

Some folks ought to be firemen, for they are always throwing cold water on everything.

Some folks are present at church during the annual big meeting and then live absent ever afterward.

Some folks are such fair weather church-members that nineteen drops of

rain will keep twenty of them away from worship.

Some folks are always thanking the Lord that they live in a land of open Bibles, but when did they open theirs last?

Some folks have a pagan home, pagan books, pagan amusement, and a pagan Sunday, and then they wonder why they do not rear a Christian family.

If some folks put as much money in mission work as they do the movies, they would see more startling results than they do on the screen!—Selected.

### NOT GROWING OLD

By Ida M. Ford

What if my hair is turning gray?  
Gray hair is honorable, they say.  
What if my eyes are growing dim?  
I still can see to follow Him  
Who sacrificed His life for me  
Upon the cross of Calvary.

What should I care if time's old plow  
Has left its furrows on my brow?  
Another house not made with hand  
Awaits me in the glory land.

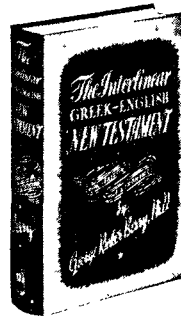
What though I falter in my walk?  
What though my tongue refuse to talk?  
I still can tread the narrow way;  
I still can watch and praise and pray.

My hearing may not be as keen  
As in the past it may have been;  
Still, I can hear my Saviour say  
In whispers soft, "This is the way."

A gossip talks about others; a bore talks about himself; a brilliant conversationalist talks about you.

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## The Lord's Way Is Better

GUSSIE LAMBERT

Some time ago I baptized a man who had been stricken with infantile paralysis from his waist down. All in his immediate family are Baptist and he of course had been reared in that environment. He had never been a member of any church but during the last year began to think very seriously on religious matters.

The Baptist preacher came to see him about being saved and of course to get him to join the Baptist church. The man was very interested in being saved and wanted to be a member of the church. But because of his paralytic condition and being a little self conscious about appearing in crowds he wanted to be baptized privately or with no one there but him and the preacher. This put the Baptist preacher on the spot. He could not baptize him unless he could get him down there before the church to vote on him. The man's self consciousness made him a bit reluctant and he delayed taking any action in the matter.

In the mean time the man had some distant relatives who are members of the church. When they learned of his condition they talked with him about salvation and asked me to go to see him. When I went and learned what his problem was I turned to the second chapter of Acts and showed why people should be baptized and that this baptism makes one a member of the Lord's church and saves his soul. Then I turned to the eighth chapter of Acts and showed how the eunuch was baptized. That there was no one there to vote on him and according to the procedure of Acts 2 the Lord added him to the church just like he did the Pentecostians. When I read the story of the eunuch the man replied, "That's the way that I want to be baptized." Shortly after this conversation his nephew and I took him down to the church and baptized him.

Because of their unscriptural practice in voting people into the church the Baptist lost a member here and the Lord gained a soul. In their efforts to make new ways to salvation men are clumsy. Truly the Lord's way is better.

### "TELL 'EM WHY!"

Teddy Byrum and his mother had been shopping all morning, and were tired and hungry, so Mrs. Byrum said, "We'll go to a restaurant and get something to eat, and then we'll feel better."

That suited Teddy exactly, and his quick eyes spied a restaurant across the street. "Come on," he cried; but his mother held back. "No, Son, we can't go to that place—don't you see the 'Beer' sign? We want to eat where they don't serve alcohol."

They walked down the street, and saw many tea rooms and restaurants

and cafeterias, but passed them all, for each one indicated in some way that it was in league with the liquor traffic. Finally, when Teddy felt that he could not move his legs another step, Mrs. Byrum exclaimed, "Oh, there's The Brown Betty—I know that's a temperance place."

The Brown Betty was a cozy little tea room, with brown walls and brown menu cards; and a brown-eyed waitress in a brown apron brought them delicious soup and sandwiches, and hot chocolate. Finally, Mrs. Byrum paid the bill and they started out, but Teddy stopped.

"Aren't you goin' to tell 'em why?" he asked.

"What do you mean?" Mrs. Byrum was puzzled.

"Tell 'em why we came all the way down here—because they don't sell any beer."

His mother looked at him a moment. "Son, you're a better temperance man than I am," she said at last. "Why didn't I think of that?" She turned back and asked to speak to the owner of the shop—a pleasant but tired-looking woman. When Mrs. Byrum told her about their search for a temperance shop, and how much they had enjoyed their meal in The Brown Betty, the woman's face brightened and her eyes filled with tears. "I can't tell you what it means to hear that," she said. "I have been getting quite discouraged. So many people come in and ask for beer or stronger liquor, and seem irritated because we do not have it, that

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I had almost decided to give up and stop trying to run a temperance restaurant; but you have made me feel that I ought to keep on."

"Of course you ought," agreed Mrs. Byrum, but we who want clean, safe eating places ought to help you. I am going to tell all my friends about The Brown Betty and urge them to eat here whenever they are downtown."

As they went homeward Mrs. Byrum said, "I must stop at Tait's and order the groceries—and I am going to tell Mr. Tait that I am buying all my groceries from him now because he does not sell beer. I told Mr. Marshall why I quit buying from him when he began selling beer, but I never thought to tell Mr. Tait how I felt about it. Maybe he is getting discouraged too."

To which Teddy replied, sagely, "Well, it is lots easier to be good if you know somebody cares"—Selected.

(Note: To us this story, copied from a denominational magazine, contains a worth while thought. Why not try the "Tell 'Em Why" idea where you trade and observe the reaction.—Ed.)

## OBITUARY

J. L. GARNER

(By Mrs B. J. Garner)

J. L. (Jim) Garner departed this life December 14, 1946. How sad when the messenger came to our door and brought us the sad and shocking news that our brother had said "good bye" to this world and all who loved him. The grim reaper of death has invaded the home of him whom we loved and said: "Your work here is finished." How suddenly were our hearts drooped in mourning when quickly our minds turned towards that broken home. How sad, how lonely.

His tender voice has been hushed, and his loving smile we shall here see no more. When the shades of evening gather and we together around the fireside meet, it is then we miss him most. To me he always seemed so patient, meek, kind and longsuffering. To me his daily life seemed to say: "whatever the cross may be, I shall bear it without a frown." His was a place none other can fill. To know Jim was but to love him.

I have been in the family 33 years, and often visited with them. He always seemed so pleasant and so happy to have us in his home. I know no words to express the things I would like to say regarding the true Christian life of this beloved brother. We believe he was faithful to his Lord, always serving when he thought he might best serve those who were striving to carry on in the vineyard of the Lord.

"Blessed are the dead that die in the Lord, from nenceforth; yea saith the spirit, that they may rest from their labors; and their works do follow them."

Submitted in love.

## MEN WANTED

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A nation great and strong,

Men who, for truth and honor's sake,  
Stand fast, and suffer long.

Brave men, who work while others  
sleep,

Who dare while others shy.

They build a nation's pillars deep,  
And lift them to the sky.

—Ralph Waldo Emerson.

## Economist Versus Statistician

An economist is a man who begins by knowing a very little about a great deal and gradually gets to know less and less about more and more until he finally gets to know practically nothing about everything.

Whereas, a statistician, on the other hand, begins by knowing a great deal about a very little and gradually gets to know more and more about less and less until he finally gets to know practically everything about nothing.

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**E. R. Harper III**

A letter from sister E. R. Harper, Abilene, Texas, informs us that Brother Harper is very ill. He has been in the hospital for several weeks and will possibly undergo an operation soon. They desire your prayers for his recovery.

Doyle Williams, Rector, Arkansas, April 1: We just closed a very fine meeting in Rector. Brother Pruitt from Alabama did the preaching. He taught the truth with simplicity. There were four baptisms. I am now in a meeting near Dongola, Illinois, with good interest.

Orbie Robbins, Elizabeth, Arkansas, April 2: Since my last report I filled my regular appointment with the congregation at Crider, Mo., with good attendance and fine interest. I shall be with the congregation at Washburn, Mo., over the second Lord's Day in April, then to Gospel Hill congregation near Pottersville, Mo., over the third Lord's Day. I have time open for some meetings. Any congregation desiring a meeting may contact me at above address.

C. E. McCord, Lilbourn, Missouri, April 2: Last Lord's Day being the fifth Sunday, I was off from my regular work. Having an invitation from the Church at Holcomb, Mo., I preached for them at 11 a. m. Had fine crowd and fine interest. One young woman made the confession and was baptized that afternoon. The gospel is still the power of God unto salvation. To God be all the praise.

L. W. Mayo, Box 431, Winslow, Arizona, March 31: The work of the Lord has made pleasing progress here during the last few weeks. Since our last report to any of the papers we have baptized two of our city's foremost citizens. I am to go to Kingman, Arizona to conduct a mission meeting on April 27. If you have some good tracts to spare I would be glad to have them during that meeting. Address me as above.

M. E. Waldrum, 214 W. Washington Ave., Madison 3, Wisconsin, April 1: The work of this congregation continues to grow with good interest, considering everything. It is being sponsored by the Columbus Avenue Church in Waco, Texas, for which we are truly grateful. Two ladies were baptized last Sunday and another is to be baptized this week. One of the ladies had never seen a scriptural baptism before. Several witnessed that one for the first in their lives. But the church is definitely making an impression here. Brother James Willeford, Carlsbad, New Mexico, is to be here in a meeting the first three Sundays in May, after which he is to locate with this congregation. We have the highest hopes for this work.

A. E. Findley, Box 356, Van, Texas, April 2: The writer and his wife have both been down with influenza. We are up now but still weak. Our work with the Van Church is very pleasant. A family of three recently united with our forces and we are looking forward with anticipation and hope.

A. Chester Grimes, 2924 West Broadway, Muskogee, Oklahoma, April 5: Our work at the West Side congregation here in Muskogee is quite encouraging. We have had 23 additions since the first of the year. Eleven of them during March. We now have a membership of 171. This congregation had its beginning two and one half years ago with 72 members. A very desirable lot was secured this week for a building site for our new building, which we expect to erect during this year. Our present facilities are too small and we do not have sufficient lot room to expand in our present location.

**NOT SO DUMB**

After a ruthless process of rejection, five applicants for the post of errand boy remained to be interviewed.

The interviewer sought to amuse himself by asking the boys puzzling questions to test their general knowledge.

"How far away from the earth is the North Star?" was the question fired at the third shiny-faced youngster.

"I'm sorry I cannot give you the exact figure offhand, sir," was the reply. "But on a rough estimate I should say that it is far enough away not to interfere with my running errands."

He got the job.

**TROUBLES**

I've got a heap of troubles  
And I've got to work them out.  
But I look around and see  
There's trouble all about.  
And when I see my troubles,  
I just look up and grin,  
And count all the trouble  
That I'm not in.

The man who never thought anything of walking ten miles a day now has a grandson who never thinks of it either.

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Delight, Arkansas

# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, APRIL 17, 1947

NUMBER 20

## Two Laws (No. 4)

J. A. COPELAND

We want to keep clearly before your minds in this investigation the fact that God made two covenants with Abraham. One was that He gave to Abraham's seed the land of Canaan. The other was that through that seed, "All the families of the earth would be blessed." That meant that Christ would come of the seed of Abraham and establish a system of salvation that would be for all nations. To keep that lineage as pure as possible God gave them a law to govern them until Christ came (Gal. 3:8, 16, 18).

When Christ came and died for the salvation of mankind, that old law had served its purpose and gave way to a better law. Read Romans 7:1-4. The tribe of Levi was set apart to be priests under that old law, but Christ is our High Priest (Heb. 3:1), and all Christians are Kings and Priests unto God (Rev. 1:6). Since there has been a change of the priesthood, was any other change necessary? Read Hebrews 7:12. "For the priesthood being changed, there is made of necessity a change also of the law." That old law was the law of "Sin and death." The new law is the law of the "Spirit" (Rom. 8:2). "For the law was given by Moses, (The Old Law) but grace and truth, (The New Law) came by Jesus Christ (John 1:17). Yes, Grace and Truth came by Jesus Christ. That is why it is called The Law of Christ. Paul said, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). It is also called The Perfect Law of Liberty. "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 deeds" (James 1:25). Paul speaks of the law of Christ as the law of faith (Romans 3:27).

Because the New Testament teaches in so many places that we are not justified by the law many people conclude that salvation is not conditional on the part of man, or that man cannot do anything to be saved. Those passages teach that we are not justified by the law of Moses, but they do not teach that Christ laid down no conditions for

man to comply with in order to be saved. Again, some conclude that since there are passages of scripture stating that man is not justified by works, that there is nothing for him to do in order to be saved. But there are three classes of works spoken of in the New Testament. One is the Works of Man. That refers to devices, or systems of religion that originated in the mind of man. Another class of works is the Works of the Law of Moses. We are not justified by the works of man, nor by the works of the Law of Moses, and the scriptures so teach. But we read of still another class of works in God's book, and that is the Works of God. Men are saved by the Works of God.

With reference to the works of man, I want to give two or three passages. Turn to Romans 10:1-3. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The Israelites had zeal, but they lacked knowledge. They were ignorant of God's righteousness, God's works, God's commandments. They went about to establish their own righteousness, their own works, and in so doing they had not submitted themselves to the righteousness of God.

Time and space would forbid my referring to all of the passages which refer to the works of the Law of Moses, but we shall examine a few. Go with me to the third chapter of Romans and we will begin with the 19th verse. "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." Let us note, "What things soever the law saith, it saith to them who are under the law." That no doubt refers to the law of Moses. The Gentiles were not under the law, therefore it was not speaking

to them. But the law of Moses ended at the cross, so no one is under the law now. "Therefore by the deeds of the law there shall no flesh be justified in His sight." As the law has been abolished, there is no one under the law now; no one can be justified by it. But NOW the righteousness of God, (The commandments of God, the works of God) without the law, is manifest, being witnessed by the law and by the prophets. But what righteousness is Paul talking about? Now read verse 22. "Even the righteousness of God (the works of God) which is by faith of Jesus Christ, unto all and upon all that believe, for there is no difference." No difference between the Jew and the Gentile as no one now is under the law of Moses. But all that have a faith in Christ that will lead them to follow Him, whether Jew or Gentile, will embrace the righteousness of God. "For all have sinned, and come short of the glory of God" (V. 23). Both Jew and Gentile need a savior, and all can believe in Christ and be saved. "Being justified freely by his grace, through the redemption that is in Christ Jesus" (V. 24). But one may say, We are justified freely by his grace, and not by works. Yes, by God's grace He sent His son into the world to give man a plan of salvation. And Paul said, "Being justified freely by His grace, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS." Not through the law of Moses nor by the works of that law. When people get into Christ they are redeemed. Paul said, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:13, 14). Yes, redemption is in Christ, but how do we get into Christ? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:26, 27).

Now let us read Rom. 3:27. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." The law of works here refers to the law of Moses and does not exclude boasting. The law of faith refers to the law of Christ, and gives no one a right to boast, for by God's grace He sent Christ into the world to give man a plan of redemption. Man could not devise a plan, therefore he

should be thankful to God for his mercy and grace which brought that plan to him. But read further. "Therefore we conclude that a man is justified by faith without the deeds of the law" (V. 28).

That passage does not say that we are justified by faith without obedience to Christ, but without the deeds of the law. The law of Moses. But how do you know he meant the law of Moses? Read the next verse. "Is he the God of the Jew only?" If justification is through the law of Moses, then He is the God of the Jews only. "Is he not of the Gentiles also? Yes of the Gentiles also." Since God is the God of Gentiles also, then justification does not come by the Law of Moses. "Seeing it is one God which shall justify circumcision (Jew) by faith, and the uncircumcision (Gentile) through faith." The Jews who lived under the law, and lived by faith in a coming Christ was redeemed by the blood of Christ when He died on the Cross (Heb. 9:15). Paul said that God would justify the uncircumcision through faith. That is

through the system of faith given by Christ, the gospel system, which is God's power to save. Well is there one plan for the Jew, and another for the Gentile? No. The circumcision referred to the Jews while they were under the law of circumcision. But the law of circumcision has been abolished, and both Jew and Gentile are in uncircumcision now, and must be saved through faith in Christ, for Paul said, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

So we are not saved by the works or righteousness of man, and we are not saved by the works or righteousness of the Law of Moses. But we are saved by the works or righteousness of God. Some say righteousness excludes grace, but Paul said: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:21). Read John 6:28; James 2:14-27.

tain condition that gave them freedom without effort. When Jesus told them they must continue in his word to be free, they rebuked him with these words: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be free?" (John 8:33) These believing Jews thought that by their being a Jew and a believer all was well. There are thousands like them today, and we continually hear their sordid sophistry: "I'm a believer, therefore, I'm saved. I've joined 'such and such a church' and you just can't tell me I need anything." "Jesus answered them, verily, verily, I say unto you, whosoever cometh sin is the servant of sin." (V. 34). In today's parlance, it doesn't make any difference what you believe, nor who you are, at any time you commit sin you are a servant of sin; you're serving sin, and sin cannot enter heaven whether committed by an infidel or a Baptist.

Paul gives some wonderful lessons to those nominal Christians who lay claims to salvation by belief and impossibility of apostasy because of their salvation, so-called. Paul was writing to real Christians, because in the first chapter and the second verse of the first letter to the Corinthians he wrote, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." But unto these men and women who were set apart in Christ, he wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (I Cor. 6:9, 10) Now we know Paul was writing to Christians, yet he told them, "be not deceived." What difference would it make whether or not they were deceived? They were saved people, and religionists today say, "once saved always saved." It was utterly foolish to warn them if they were completely safe. The only reason Paul warned them not to be deceived was because they could be deceived—they could believe some fatal doctrine like "once

## Weighing The Wayward

VAUGHN D. SHOFNER

Multiplied hundreds each week chant their comforting chatter to ease the minds of men and women who want to enjoy the sins of sensuality and at the same time "feel" that heaven awaits them when they die. These comfort giving religionists teach that mere mental acceptance of God and Christ places a person in a saved condition, and then they continue their false comfort by declaring, "Once saved always saved. It is impossible to be eternally lost after belief."

If the Bible teaches this heaven will be littered with murderers, fornicators, adulterers, drunkards and all manner of corruption. It is so easy to believe, but it is so hard to disbelieve. Man adjusts himself to the natural order because of his belief in a power greater than his own. Plans are made and the day is used beneficially. Likewise night can be used to benefit man. Seasons are also useful, but only when man conforms his plans to them. Seed are sown because of need of the harvest and belief in production, but when are they sown? In the proper season. The harvest is gathered, but when? Not the day after planting because the planter might need it, but after the natural steps of development produce the fruit. The planter believes in a power that gives life and fruitage and yields to the order, the conditions, of that Power. If he did not accept that Power, he would circumvent His order; override the laws of His universe.

Salvation is for the believer, but it

is for the believer who obeys the conditions in the Giver's plan. No plainer lesson need be desired than this one the Savior gave. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). According to the doctrine of man Jesus did some foolish talking. He was talking to some Jews "who believed on him," and he began with the conditional conjunction "if," and followed it with a verb of action "continue." These men believed on Jesus. That's all it takes to be saved. Evidently Jesus thought differently, for he told those believers to continue in his word if they were to be freed from sin. They had to be obedient believers to receive salvation.

James was following Christ's teaching when he wrote: "Even so faith, if it hath not works, is dead, being alone. Ye see then how that by works a man is justified, and not by faith only" (James 2:17, 24). Jesus Christ is the author of salvation, but only obedient believers receive it. The writer of Hebrews plainly says, Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Regardless of belief, those who fail to obey the gospel of Christ will be lost eternally. (II Thess. 1:7-9).

We receive some more valuable lessons by way of those believing Jews of the 8th chapter of John. They had some high-powered ideas about a cer-

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saved always saved", take part in these sins of sensuality and be deprived of inheritance of the kingdom of God

Then in the next verse he says, "such were some of you: but ye are washed, but ye are sanctified (set apart) in the name of the Lord Jesus." By the statement, "such WERE some of you," we know they are not such now. Then if they are not such, because of their obedience to the plan of cleansing, why mention these things to them? They were saved from the sins that once separated them from inheritance, they can't fall, so why mention these sins? Simply because they could take part in them and at that time they would be deprived of inheritance of the kingdom of God. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).—Box 622, Wellington, Texas.

## The Blitzkrieg

CLEON LYLES

This word is not new at all, but it took Hitler to make it famous. He would send his planes over England in such great numbers as to darken the sky, and they would drop so many bombs it would seem the world would be destroyed. But it did not gain for him what he wanted. People are not as easy destroyed as we sometimes think.

I remember the blitzkrieg when I was a boy. Of course we did not call it that, but it was the same. One boy on the school ground would decide he disliked another. He would rush at him with all the fury a human being could demonstrate. But it did not work then any better than it does now. People just do not seem to fear the blitz.

Sometimes the same method is used in arguing the scriptures. Someone with a theory to support finds as many passages that sound like they teach what he is trying to get over as possible, and blasts away, but I have found they also fail. One good passage that teaches a truth is worth more than a hat full that simply hint at matters that sometimes are not there. The Lord needed to say a thing but once to make it so. Saying it twice does not give it any more force. In fact the Lord did not say the same thing twice to the same people.

Another method of the blitzkrieg was demonstrated a few years ago when some weak people began to send letters over the brotherhood that were written in such a way to do harm to certain of our brethren. I received many of those letters. They never had the desired effect on me, and it is doubtful that they did no anyone. They caused me to investigate the person a little more, and when I did I came up with more appreciation for him than I ever had. The blitz did not do so much harm.

I heard of another trial of the blitz-

krieg in one congregation. In fact it has been tried on several. Some person with a theory to advance gets hold of the membership record and begins to blitz the congregation with his ideas.

In all of this I have never known the method to work. In fact it always works backward. There is some truth to the statement of the Jew who said, "I don't care vat you say bout me, just so ye tell vat business I'm in and var I'm located." Our method sometimes gives the wrong person the publicity. Wrong in the sense that it is the opposite of what we intended.

Christianity is filled with meekness, longsuffering, gentleness and goodness. Not madness, anger and malice. The Christian is gentle in all his dealings. He is not interested in doing harm to people, but in helping people. To be sure he fights error, but even then he conducts himself in a Christian manner.

A man in error must never get the idea that the person criticizing him is really happy to shower rebuke upon him. If the Christian allows such a condition to exist he loses all influence he might have upon the person. Even in our preaching we must always be so sincere that others will recognize it without being told. It does no good to tell one you do not like to criticize. In fact when one does this he only calls attention to the fact that he does. You can tell by the manner in which a man makes his approach whether he is enjoying it or not. Therefore let us all be careful about our approach when trying to save a soul. Never try the blitzkrieg, it will not work.

### WATSON-RHODES DEBATE

Brother Sterl A. Watson, who ministers for the Park Hill Church in Fort Smith, Arkansas engaged Brother N. E. Rhodes Jr. of El Dorado, Arkansas in debate March 25 through 28. I do not have the exact wording of the two propositions. However, Brother Rhodes affirmed the first two sessions that it is sinful to divide the congregation into classes for Bible study and to permit women to teach the children or women classes. Brother Watson affirmed the last two nights that it is scriptural and right for the congregation to be divided into classes according to age and ability for Bible study, and that it is permissible for Christian women to teach the children and women in such classes. Brother Watson did a fine job in this debate. I feel confident that the debate will do much good. The anti-brethren have caused much disturbance in that section and this debate was a real education to many. Brother Watson showed the inconsistent practice of Bro. Rhodes and his group so clearly that they felt the weight of his arguments. Brother Watson pointed out the fact that their practice does not harmonize with their teaching, and that their teaching does not harmonize with that of the Bible. Rhodes argued that a woman must keep silent in the church,

but Watson showed that in the very congregations that Rhodes calls "loyal churches" the women do speak, and that with Rhodes' approval. Brother Rhodes contends that it is wrong to divide into classes for study, but Bro. Watson produced the church paper that Rhodes recommends and writes for that classified the congregation and recommended the different kinds of literature for each class.

Brother Watson answered every argument that Brother Rhodes made in grand style, and the good that shall come from the discussion will greatly strengthen the cause of our Lord. I predict that the church of our Lord in and near Fort Smith will grow stronger and stronger, and that the "Anti-cause" will grow weaker and weaker. Let us all work and pray that the Lord's church may go forward from victory to victory, and that we be more devoted to His cause daily. The cause of Christ must be upheld, the truth must triumph and error must be overcome. We must not try to win an argument, but we must defend the truth of God in any and every place.

This is the second debate in which I have heard Brother Watson. The other was with a top man of the organization known as the "Seventh Day Church of God." He did a fine job in that one also. If you need a debater, he can do the job.—Gilbert Copeland.

## English Lecture Book

PAUL SHERROD

Brother Leonard Morgan of the Hindley Congregation in London, England, has written to me offering copies of a lecture book recently printed by the British brethren. The book contains copies of lectures delivered this past June on the following subjects:

"The Bible" by Walter Crosthwaite.

"The Church" by F. C. Day.

"The Apostles' Doctrine" by Will Steele.

"The Fellowship" by Albert Winstanley.

"The Breaking of Bread" by Frank Worgan.

"The Prayers" by Leonard Channing.

The price of the book is two shillings per copy, or 50 cents in American money. Those interested in obtaining copies may send their 50 cents to me in care of the Broadway Church in Lubbock, Texas, and I shall be glad to forward the book to them. Many of those interested in a closer relation with the British brethren will want to read this lecture book.

There are approximately 250,000 blind men, women and children in the United States.

Success is determined by determination.

# Israel; True To Form

H. H. DUNN

When Abraham, in obedience to the voice of the Lord, left his home in Haran and came into the land of Canaan, the Lord appeared unto him and said, "Unto thy seed will I give this land: and there he builded an altar unto the Lord who appeared unto him" (Gen. 12:7). Abraham at this time had with him his family and his nephew Lot and his family. They went down into the land of Egypt and dwelled there for a while and then came again into the land of Canaan. Their possessions having increased greatly and the land wherein they dwelled not being sufficient for both they separated, Lot choosing the plain of Jordan. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17).

A few years later the Lord spoke to Abram again saying: "Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing that I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" I am now quoting from Gen. 15:1-16 but I stop reading for a while to direct the attention of the reader to the fact that Abraham did not understand how that he was to receive the inheritance of the land and asked the Lord to explain it to him.

Now that is too plain for any, with any degree of intelligence, to fail to see. Read again verses seven and eight. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to in-

herit it. And he (Abram) said, Lord God, whereby shall I know that I shall inherit it?" In other words Abram asked the Lord to explain unto him how that he was to inherit the land. Now continue the reading and see how the Lord answers Abraham's question: "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Again we pause to call attention of the reader to the fact that God is explaining to Abram how he (Abram) shall inherit the land of Canaan. Remember Abram's question quoted from the eighth verse: "Whereby shall I (Abram) know that I (Abram) shall inherit it?" Now begin reading again and for emphasis we repeat the thirteenth and fourteenth verses as the Lord began to answer Abram's question: "Know of a surety, (i.e. "Abram, you may know of a truth" H.H.D.) that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Both of these verses have reference to the seed of Abram. Now in the next verse, the fifteenth, the Lord explains what shall happen to Abram personally. Hear it: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

Abram was then living in the land of Canaan. The Lord herein explained to him that he should so continue to a good old age and then die in peace and be gathered to his fathers. He was not to be taken with his seed into a land that was not their's and be in bondage to the people of that strange land. But after his death his seed should go into the land that was not their's and there be afflicted for four hundred years. Now, in the sixteenth verse the Lord explains to Abram how he shall finally receive the inheritance. Let us read it: "But in the fourth generation they shall come hither again: for the iniquity

of the Amorites is not yet full." In the verses following, 17-21, the record is given of the confirmation of this covenant that the Lord made with Abram.

From these passages we learn two things that the Premillennialists refuse to see; and that is that Abraham, personally, was not to inherit the land. He was to live and die in the land but was not to be given possession of it personally. It was to be inherited by his seed. And through his seed inheriting it, Abraham should have possession of it, though he be dead at the time. Get this point positively: Abraham was not to personally receive any of the land, not even so much as to set his feet upon. But it was to be given to his seed when the proper time should come. And the reason that it was not yet the proper time was that "The iniquity of the Amorites was not yet full." The time when the iniquity of the Amorites should be full and consequently the time for Abraham to inherit the land would be in the fourth generation of their going into the strange land (Egypt).

This same promise was renewed to Abraham's son, Isaac, Gen. 26:3, 4, and also to Isaac's son, Jacob, Gen. 28:3, 4, 13, 15. The point here that the Premillennialists just won't see is that when the Lord gave the land of Canaan to the seed of Abraham, Isaac and Jacob that was Abraham, Isaac and Jacob inheriting the land in their seed. The Premillennialists contend that they (Abraham, Isaac and Jacob) were to personally inherit the land. God almighty never made them such a promise. The premillennialists insist that as they never received the land as a possession while they lived, God will give it to them after the resurrection. As Peter said concerning those who deny the coming of Christ "This they willingly are ignorant of" that God never promised Abraham, Isaac and Jacob a personal inheritance of the land; neither while they lived nor after their resurrection. Such an idea is but the imagination of a fermenting brain.

But let us follow the record on: When the time was come that the seed of Abraham were to become strangers in a land that was not their's, Jacob and his family, altogether three score and fifteen souls, Gen. 46; Acts 7:14, went into the land of Egypt. No one could recount the fulfillment of the promise that God had made with Abraham concerning the inheritance of the land of Canaan more minutely than did Stephen in his great sermon recorded in Acts seven. In that sermon Stephen goes back to the calling of Abraham while he dwelt in Mesopotamia and follows the course of events and promises all the way through to its fulfillment under the leadership of Moses and Joshua.

All that generation that went into the land of Egypt died. (Ex. 1:6) As the second generation increased abundantly there arose up a new king

over Egypt, which knew not Joseph and the Egyptians began to afflict the children of Israel. It was at this time that Moses, who was of the third generation, was born. This was, as Stephen stated, when the time of the promise drew nigh, which God had sworn to Abraham. In the fulness of time God brought the seed of Abraham, Isaac and Jacob out of the land of Egypt. But that generation received not the inheritance. When Moses had led them out of Egypt and their spies had searched out the land before them, they rebelled at the task of taking the land and the Lord was wroth, and sware, saying, "Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh..." and Joshua the son of Nun. (Deut. 1:35ff). And so it was. That evil and rebellious generation perished in the wilderness. The succeeding generation the fourth, entered in and possessed the land as God had sworn and explained unto Abraham. But even this generation was a stiff-necked and rebellious people and Moses warned them of their stubborn self-righteousness.

Hear him in his charge to them: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" (Deut. 9:4-6). He warned this people that they must be obedient in order to enter in and possess the land. "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you" (Deut. 4:1).

Their retaining the land and remaining as a nation before God was also dependent upon their faithfulness to God. "When thou shalt beget children and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against thee this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall be utterly destroyed" (Deut. 4:25, 26).

The premillennialist cares nothing for

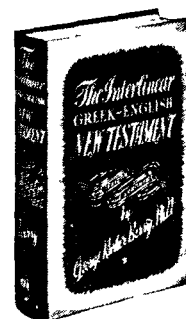
God's warning of utter destruction. Hear God's warning again: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall utterly perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God" (Deut 8:19, 20).

But Israel was always stubborn and stiffnecked. When God would tell them to do a thing, they would rebel. When he would tell them not to do a thing, they would determine to do it. For example when Moses by the word of the Lord commanded them to go up and possess the land of Canaan, he said afterward unto them: "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God" (Deut. 1:26). And then when Moses told them that they should never have the land but that their little ones should go in and possess it, then, they determined that they would do it. But hear again as Moses shows their stubbornness: "And the Lord said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill. And the Amorites, which dwelt in that mountain; came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken unto your voice, nor give ear unto you" (Deut. 1:42-45). Notice again: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiffneck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way that I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands" (Deut. 31:24-29). And they continued in that same stubborn and rebellious way, growing worse with each succeeding generation. The Lord would chastize them through wars, pestilences, captivities, etc., and still they would rebel against his commandments.

This continued on until about six hundred years before the coming of Christ when the Lord told Jeremiah to get a potter's earthen vessel and take of the ancients of the priests; and go forth unto the valley of the son of Hinnom and there proclaim unto them the word that the Lord should tell him which was a pronouncement of destruction to come upon them. "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break the people of this city, (Jerusalem) as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury" (Jer. 19:10, 11).

They had broken the covenant that the Lord had made with them and disregarded his will until he now tells them that as a nation they shall be broken never to be made whole again. Still they were beloved for the sake of their fathers and the Lord promised them that he would make a new covenant with them. (Jer. 31:31-34). Under that new covenant another nation should be formed; a chosen generation, a peculiar people, a royal priesthood, that should show forth the praises of him who called them out of darkness into his marvellous light. (I Peter 2:9) Through the prophet Daniel the coming of that new kingdom with the events leading up to it were foretold. (Dan. 2 and 7). When the time of that promise drew nigh, God sent his Son into the earth. The same people who had received the teaching of the Lord as given unto them through his prophets from of old but turned in

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their stubborn hearts from it now refused as a nation to hear the teaching of the Lord from glory. Hear Christ as he portrays to them their stiffnecked, stubborn ways from the beginning up to that time and what should be their miserable end: "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and when the time of the fruit drew near, he sent his servant to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them" (Matt. 21:33-45).

True to form, as of old, the Jews were continuing. They caught the heir to the throne of the kingdom and killed him, as they had beaten, stoned and killed the servants whom God had sent unto them before. (See Acts 7: 51, 52). They had broken their covenant with the Lord and refused to render unto him the fruit of his vineyard (their obedient service). They had lost their glorious kingdom and but a few years prior to the coming of Christ had lost to Herod the Great even their independence as a nation. Now their destruction forever as a nation is coming upon them and when presented as a parable by the Lord they could see that their destruction was but just viewed as others but when applied to themselves they were filled with anger and determination that they would again thwart the purposes and degrees of the God of heaven against whom they had always rebelled. Their miserable doom came upon them not many years later at the destruction of Jerusalem. Had they accepted Christ as their king; become obedient unto the commands of

the Lord under the new covenant, they might dwell quietly and peaceably even in Palestine today. Being Christians and subject to the powers over them. But not so with them. They still persist in their stiffnecked and stubborn rebellion against God. The events in Palestine today are but the results of and a continuation of their stubborn rebellion. For near two thousand years they have been fighting and waging unrelentless war in a vain effort to mend their vessel that is broken so that it cannot be mended. Sad indeed.

Perhaps the Premillennialists delight in their stubborn, stiffnecked rebellion against God for they encourage them with their teaching that God will not keep his word but will bless them in giving in to their rebellious ways and build them again a mighty nation upon the earth. Truly I envy no Premillennialist. May God pity them together with the Jews who continue to run true to form.

## Paragraph Sermons

E. M. BORDEN

If I know my duty and will not do it, I not only do myself an injustice, but I am a stumbling block in the way of others. Let us have the courage to do that which we know is right. Let us stand for the right. Let us condemn error wherever we find it. Let us live so that we will set a good example for others. Am I helping to pull the load, or am I riding while others pull the load? Let each Christian answer for himself. If I neglect to do my duty in assembling with the brethren on the first day of the week to break bread, I may influence some one else to do the same.

"I went to the lodge last Monday night; I went to a banquet on prayer meeting night; I went to the show on Friday night; I went to a business meeting on Saturday night; so you see I have been very busy. I really should have gone to church last Sunday, but I got up too late. Sunday night I became interested in a detective story, and I was so thrilled I forgot about church until it was too late. If I am not too tired I will be at church next Sunday, but I will not try to get there in time for the classes." Brother, does this sound familiar to you?

We entered this world without our choice, and we leave it without choice, but we do have a chance to be saved, or a chance of heaven or hell, and that choice is in this life. After we have become God's children, we have a choice as to whether we will serve God or Satan. Moses was an Israelite, but he had a choice as to whether he would share the persecutions with his own people or live in the king's house and share the luxuries of the royal house.

He chose to be known as an Israelite and share the persecutions with his own people. He set earthly honor aside and became an humble servant of the Lord. The Lord selected him to lead Israel out from bondage in Egypt.

The church of Christ is a blood purchased institution. (Acts 20:28) That means that every member of the church of Christ has been saved by the blood of Christ. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14) When a sinner comes to the place where he reaches the benefits of the blood of Christ, he then becomes a member of the church of Christ. "And the Lord added to the church daily such as should be saved." (Acts 2:47) Then the Lord adds to the church. As he saves them he adds them.

A man must obey from the heart that form of doctrine, mentioned by Paul, in order to be saved from his past sins. To obey from the heart is to obey from the intellect or the understanding. Obedience that is not from the heart will not be acceptable to God. If there is not a deep conviction of sins, there can be no repentance. If there is no repentance, there can be no obedience from the heart. So we must obey from the heart that form of doctrine, which is baptism. The doctrine is the death, burial and resurrection of Christ, and the form of it is baptism. Life is on the resurrection side of the burial. In other words, salvation is on resurrection ground.

A congregation will grow in proportion to the work and character of its members. Where the church of Christ prospers, human institutions 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 credit when the church succeeds. The credit of a successful meeting is often laid at the feet of the preacher, when, in some cases he had very little to do with it. A working church can have a good meeting with an ordinary preacher? while the best preacher in the brotherhood will fail in another congregation. The same is true with reference to local work. Many congregations are growing and prospering while an ordinary preacher is in the pulpit.

When nothing seems to help, I go and look at a stonecutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred and first blow it will split in two, and I know it was not that blow that did it, but all that had gone before.—Jacob A. Riis.

The man who is born with a silver spoon in his mouth rarely makes much stir with it.

## Preaching

VOYD N. BALLARD

I do not claim to be an authority on the best way to preach the gospel, but I do think the following things are necessary if one is to please the Lord with his preaching: 1. A man should preach the gospel because he wants to preach it; He should be able to say "I just love to preach." "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! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." (I Cor. 9:16, 17).

2. He should preach it because he wants to please the Lord. "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). ".... for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10).

3. He should preach it to save souls. "I am made all things to all men, that I might by all means save some." (I Cor. 9:22).

4. He should preach THE WORD, (II Tim. 4:2), and not his ideas and opinions.

5. He should remember that while the world may change, and men may change, the gospel does not change. The same gospel that saved in Paul's day, saves in our day.

6. He should remember that the "gospel is the power of God unto salvation" (Rom. 1:16), and that nothing else can ever take its place.

Let us preach the gospel brethren, and be well pleasing unto the Lord.—Box 64, Coalinga, California.

David M. Owens, Manganfield, Ky., April 7: I conducted service at Corinth, Wilkinson, Mississippi, March 30 and preached at Walnut Grove near here April 6th in their new church building. Had a nice crowd.

A. E. Findley, Box 356, Van, Texas, April 4: The writer will (the Lord willing) begin a meeting at Lamar, Arkansas August 15 to continue through the 24th. Should some congregation in Arkansas desire my services for ten days following the Lamar meeting, I shall be glad to get in touch with them. I refer you to the church at Clarks-ville, Arkansas where I held a meeting last year, who will vouch for me, also my home church at Van, Texas.

Tillman B. Pope, Box 217, Alma, Ark., April 10: Twenty-two churches wrote me concerning the preacher for local work. He is now located. There must be a shortage of preachers.

J. D. Taylor, Box 725, Dalhart, Tex., April 8: Brother U. Beeson is conducting a fine meeting at Central here. Bro. Beeson is being heard most favorably and he is an able preacher.

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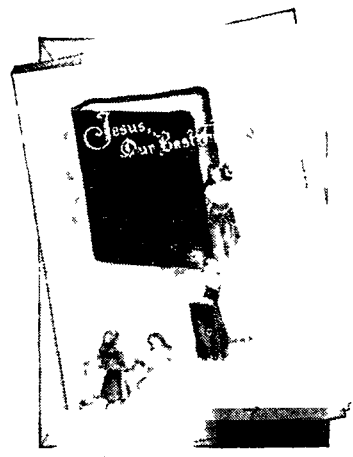


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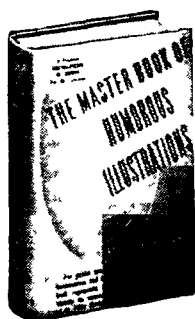
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### An Appeal For The Church of Christ Apache, Oklahoma

The church here is composed of common people. The brethren are erecting a new church building made of cement blocks. They intend to stucco the outside, plaster the inside, and use celo-tex overhead. The size of building is 70x36.

The old building was practically a wreck and something had to be done. The church here is limited in finance. They are doing about all they can to build this building. Some men are working at 25 cents per hour in order to erect this building. Brother Farmer, deceased, labored here, and likewise J. J. Ballard. This is now the home of J. W. Ballard. He is in poor health.

But few times in life have brethren seen my name in papers appealing for help for any place. I personally know this is a worthy effort. I'm simply asking individuals who find it in their heart, or congregation that wish to give to a worthy work to please send whatever amount you desire to J. A. Rice, Treasurer, of this congregation.

I'm working here till July 1 at which time I enter meeting work for the summer and possibly till fall of 1948.—Will M. Thompson, Box 89, Apache, Okla.

Malcolm Bowen, 425 North 6th St., Fresno 2, Calif., April 11: This is my first report to the papers since moving from Seattle, Washington, September first to begin work with the Arlington Heights Church of Christ. I preached for the Northwest congregation while in Seattle. Since moving here twenty-seven have been added to the church. We now have a membership of over two hundred. Our Bible school has over two hundred in attendance. Bro. J. Emmett Wainwright held a meeting here in October. Three were baptized

while he was here. In November we held a lectureship. Preachers from the San Joaquin valley attended. January 1st we began a "Bible Quiz Program" over station KARM of Fresno. The program is heard at 8:05 each Sunday morning. Brother Floyd Thompson was with us in a meeting February 23 through March 9. Two were baptized in this meeting and four placed membership. I had the pleasure of baptizing my son, Malcolm F. in January. We are planning to have a vacation Bible school for June 16 through 20. Brother Foy E. Wallace Jr., is to be here for a meeting October 5 through 12. I hope to visit in Arkansas, Tenn., Mississippi and Illinois this summer. The church is growing. We use extra chairs each Sunday morning. Some have had to sit on the church building porch as there was no room for them in the building. We can seat 325 people by using extra chairs. The brethren here are planning to build a new auditorium in the near future. Brethren W. H. Collins and Charles Ferguson are the elders here. They are fine men and it is a pleasure to work with them.

Geo. B. Curtis, 115 Grandview Ave., Clarksville, Arkansas, April 10: Our new church building is nearing completion. It is of native stone, and when finished will be one of the best in the state. The building program has made such demands on my time that I've neglected my writing, but shall begin as soon as the building is finished.

#### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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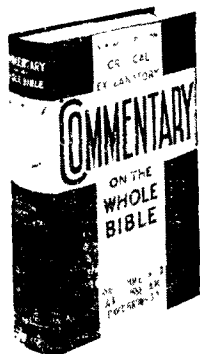
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# The Gospel Light

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

VOLUME 17

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## Manifestations of God's Power

ELMER A. L'ROY

The great power by which God spoke the world into being is not being considered in this essay. That was indeed a great thing. We shall pass it by and study other manifestations of power, because the creation only indirectly had to do with human beings. Inanimate things occupied as much or more of God's power as did that directly concerning human beings. Our study is of the power of God manifested in direct relation to mankind.

The first great manifestation of almighty power with a number of people is that of the deliverance of the children of Israel from Egyptian bondage. Never has a nation been so treated as God treated Egypt. Never has a nation been so completely broken as was that nation. Her glory was before that day. God, by almighty power, systematically stripped her by the plagues. He said to Pharaoh: "For this very purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth." According to the record of the plagues, God first destroyed the cattle of Egypt. He then sent hail that beat into the earth the plant life; then, it seems, that lest some leaf might have withstood the hail, He sent locusts to finish His "scorched earth" policy in Egypt. Great darkness came over the land, which, if it had prevailed, would have prevented the sprouting anew of the devastated countryside. Think of the economic ruin of the nation. Think how it would fare with us today if the cattle and all living food plants were destroyed from our own country. As a last blow to the ruined nation the first born in every Egyptian household were caused to die, and the army with Pharaoh at its head perished in the waters of the Red Sea.

After the passing through the sea on dry land, Moses sang a song on the occasion. In that song as recorded in Exodus 15:14, 15 we have the following prophetic statement:

"The people shall hear, and be afraid: Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;

The mighty men of Moab, trembling shall take hold upon them;

All the inhabitants of Canaan shall melt away."

We read like statements in other places. Moses made intercession for the children of Israel on the fame God had for Himself among the nations because of His great power in Egypt. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; And they heard that thou Lord art among this people . . . Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness . . ." (Num. 14:13-17). "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." (Deut. 2:25; see also Deut. 11:25).

That God's power was such that the whole world in that long past day was in dread of Israel is seen when we read the following Scriptures: Rahab, the harlot, in Jericho said to the spies, "... I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites . . . whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you . . ." (Josh. 2:9-11; See also Josh. 5:1). The men of Gibeon were bold liars, but they told the truth of the power of Israel's God. Read: "And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and

all that he did in Egypt, and all that he did to the two kings of the Amorites" (Josh. 9:9, 10).

The almighty power of God as manifested in raising (resurrecting) His son, Israel, from Egypt changed the history of the entire world by its far reaching influence. There has never been anything like it before or after.

The second manifestation of great power by God was in raising (resurrecting) His Son, Jesus, from the grave. It is impossible for one to know the extent and influence of that power in the same measure that he may know of the raising of Israel. This manifestation of power is revealed in its magnitude relatively. The results that have followed in its wake prove that the power was great. Jesus was raised from the dead. It took power to do that. How much power? Enough to overcome death, the grave, and the devil. Jesus came forth from the power of death never more to be claimed by the grave. It would be hard to say how much power it took to do that, but it took great power—God's almighty power. In overcoming Satan, Jesus did what he said that He would have to do—"enter the strong man's house, bind the strong man, and spoil his goods." Jesus bound the devil, spoiled his house and his goods. How much power did it take—MUCH power. (See Matthew 12:29 and Col. 2:15).

Paul declared the greatness of the resurrection in Eph. 1:19-20. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places . . ."

We have passed through another Easter. The pulpits of the land were filled (as usual) with the resurrection theme. We are not debating the rightness or wrongness of Easter celebrations. We wish to point out how that "with the lip this people honoreth me, but their heart is far from me." While confessing the resurrection of Jesus as a fact by poem, ceremony, and celebration, many, many of the religious people of the land deny the power of it. Not more than one preacher out of a townfull will preach the power of the resurrection in truth.

The Scriptures teach that almighty power raised Christ from the dead.

That power will change our lives. That same power manifested today will make children of God. It will raise sinners to sainthood and the alien to citizenship. But again, I repeat that denominational preachers all over the land have preached the resurrection of Jesus not knowing, or wilfully ignoring, a true significance on human redemption. A man who preaches the resurrection yet affirms that one is saved by faith only denies the power that raised Jesus from the grave.

Read: "Therefore we were buried with him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). How was Christ raised up from the dead? In this verse, "by the glory of the Father." What does God use to glorify Himself? His power. He raised Jesus by almighty power. See again Eph. 1:19, 20. A sinner is raised a Christian by the power of God.

Again "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). The "Jesus-raising power" is here again connected with baptism. The penitent is buried with the Lord in baptism and is raised with Him believing not only in Christ, but also in the rightness and necessity of the ordinance of God. The power that raised Jesus from the dead raises the immersed one a Christian and a servant of God.

Peter says, "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" (I Peter 3:21). How could any man, calling himself a preacher of the word, fail to see the connection between the resurrection of Jesus and baptism in searching to please God? If power—almighty power—Egypt devastating and breaking power—raised the Lord from the grave, then no less such power raises the penitent believer from the waters of baptism as a citizen of the kingdom of God—the church. Any man who will not preach the truth about baptism is not practicing his doctrine when he observes Easter and preaches on the resurrection of Christ!

To be revealed is still another resurrection and manifestation of almighty power. That is the resurrection of the righteous dead unto everlasting life. Paul taught that Jesus will come taking vengeance on "them that know not God, and obey not the gospel." He taught further that God will raise the faithful to eternal salvation. See II Thess. 1:8 and Heb. 5:8, 9. John, the revelator, saw the dead, great and small, before God being judged. Power will save us in that day. Power will bind the wicked hand and foot and cast them out. Power—almighty power—

assures us of the home of the soul. Will you obey the gospel commands and be ready for the operation of God's power to raise you to everlasting life? As God

raised Israel, resurrected Jesus, and made a saint of a sinner, He will also save you from the second death if you will obey Him.—DeQueen, Arkansas.

# Home

L. R. WILSON

**Home is regarded as one of the most beautiful words in the English language.** It has more meaning and significance to us than almost any other word. Many of our most beloved songs have been written about home. Life on this earth would be very dreary indeed if it were not for home. However far we may wander upon this earth, we still retain our memories of home—which are very precious, indeed. Let us look briefly at what home means to us.

**1. Home signifies the place of one's abode.** As the "darkies" put it, it is the place where one "stays." This definition of home may appear meaningless at first, but when one finds himself a wanderer upon the earth without any place at all to stay he can then appreciate what this means. There are many people this very day who have no place at all to stay. They wander about, friendless and penniless, saying to themselves over and over, "If I only had a place to stay, how happy I would be." Had not John Howard Payne been a homeless wanderer we never would have had that beautiful song which we all love so much, "Home, Sweet Home."

**2. Home signifies a place of rest.** Regardless of where we go upon this earth, there is no place where we may rest like we can at home. I have seen business men on the road, traveling from place to place in the performance of their duties, anxiously awaiting the time when they could get home to rest from their labors. I have seen mothers traveling with small children who were completely worn out from a lack of rest, such as they can only find at home. I have seen people go away on a "vacation" to get away from their routine work, only to return home much more tired than when they went away. My own work takes me away from home a great deal of the time. Very naturally, I enjoy the contacts which I make and the associations with the other people, but I am always anxious to get home where I can relax and enjoy the rest which I can only find at home. When one's nerves have been keyed to high tension for days, it is a wonderful feeling to go home and completely relax from all the worries, toils and cares which try one's endurance.

**3. Home means a place of security.** In times of fear, distress or danger we had rather be at home than anywhere else. Somehow we just feel more secure

there than any other place in the world. A man is both lord and king in his own home. The law gives him the right to protect his home against any intruder or violator. If a man is killed in the act of molesting another man's home, no recompense whatever is demanded for his life. Man is given the absolute right to protect and safeguard his home. It is his own personal domain where he rules supreme.

**4. Home signifies a place of order.** Even the material furnishings must be orderly arranged to make a home. Strange as it may seem, we are unable to relax and enjoy being at home with everything in the house turned "topsy turvy" and out of place. A disorderly house upsets our thinking, disturbs our rest and prevents us from enjoying home as we should. But it takes more than material furnishings to make a home. Some of the most unhappy homes I have ever visited were homes that had all the material furnishings that money could buy, with every piece carefully and neatly arranged. On the other hand, some of the happiest homes that I have ever seen were very modestly furnished. One might have the most expensive suite of rooms that money could buy, with scores of servants at his beck and call, and yet not know the meaning of home. There can be no home where there is no love. A one-room cottage, modestly kept, if there is love within, is worth infinitely more than a castle void of love. One person alone cannot make a home. There is nothing so void and empty as a house where only one person lives. Walking into a cold, empty room alone is one of the most depressed feelings one can experience. A man can never know

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what a real life is as long as he does not have a help meet. Without such he has no one for whom to work, no one to whom he can return, no one to greet him upon his return, and no one to share his joys and his sorrows. What a lonely, dreary place this world would be if there were no one to share it with us. How different it is when a man goes away from home and realizes there is someone praying for his success and his safe return, someone whose life is bound up with his, someone whose success or failure and whose rise or fall is linked with his own, someone who rejoices with him when he rejoices and grieves with him when he grieves, someone who believes in him, boosts him and defends him, someone who is willing to toil, sacrifice and labor that he may succeed; then, but not till then, can a man know the meaning of home.

**5. In order for home to be complete there must also be children in it.** Without children we become selfish, we lack understanding and grow old and cranky. It is true that our children cause us much trouble and worry; they require many sacrifices, bring us many disappointments, and increase our work, but we cannot expect the greatest joys and greatest happiness without some worries and some sacrifices. Those who are unwilling to take the responsibilities of rearing children, to make the sacrifices necessary for them, and to bear the burdens imposed upon them as a result, are shirking their responsibility to society and denying themselves many of the greatest joys in life.

**Home is the fundamental unit of society, and the basis of civilization itself.** It was ordained of God in the very beginning of time, and was intended for man's welfare and happiness as long as he lives upon the earth, and to fit and prepare him for his eternal home after death. When we destroy our homes, we cut loose from our anchor and are left to drift upon a wild and raging sea without sail or rudder. The late Bob Taylor said, "The biggest fool that walks on God's footstool is the man who destroys the joy and peace of his own sweet home, for if Paradise is ever regained in this world it must be in the home. If its dead flowers ever bloom again, they must bloom in the happy hearts of home. If its sunshine ever breaks through the clouds, it must break forth in the smiling faces of home. If heaven ever descends to earth and angels tread its soil, it must be in the sacred precincts of home. That which heaven most approves is the pure and virtuous home, for around it lingers all the sweetest memories and dearest associations of mankind, upon it hangs the hopes and happiness of the nations of the earth, and above it shines the ever-blessed star that lights the way back to the Paradise that was lost."

**The Bible often uses the word home as a symbol of heaven.** In the long ago Solomon declared, when man dies he "goeth to his everlasting home, and

the mourners go about the street." Paul said, "We are of good courage . . . and are willing rather to be absent from the body, and to be at home with the Lord." Jesus pictured heaven as a place of "many mansions," which he has gone to prepare for his disciples. The pictures set forth in the Bible of heaven are impossible for us to grasp while we live in the flesh, but we may be sure that our heavenly "home" will be a place of supreme enjoyment. This is evident not only because of our conception of home as we now know it but because of the direct statements from the Word of God.

**1. Heaven will be a place of rest.** Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Apostle Paul assured us that "there remaineth therefore a rest for the people of God." And the beloved John wrote, "Blessed are the dead that die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors."

**2. Heaven will certainly be a place of safety and security.** There will be no robberies, no murders, no thefts and no fears of any kind. While we live here crime stalks through every land, banks fail, people are robbed and homes are plundered, but these things will be unknown in our heavenly home. Jesus said, "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal."

**3. Heaven will be a place of order.** Someone has said, "Order is heaven's first law." There will be no rebellions, no revolutions, no wars, and no overturning of governments. Jehovah, God, will be our supreme ruler and king, and His reign shall never cease.

**4. There will be no rule of force in heaven, save that of love.** There will be no disappointments, no betrayals of friendship, no misunderstandings and no heartaches. Nothing will be done by compulsion; every word, deed and act will be prompted by love alone.

**5. Finally, in heaven we will all be children.** Here we often dream of the "fountain of perennial youth," but we are never able to find it. There we will all be children—children of God—for ever and ever. The finger of time will never mark its furrows upon our cheek; our heads will never grow hoary with age; our forms will never become stooped and tottery. We will always be youthful, happy and gay. Blessed thought!! Happy day!

Cleon Lyles, Little Rock, Arkansas, April 15: Two were restored and one baptized over the week end at Fourth and State. 523 attended our Bible classes, and our contributions have been well over eight hundred dollars the past two Sundays. Jack Meyer will be with us May 4th through 11th.

## Christians at Work

CECIL B. DOUTHITT

"They therefore that were scattered abroad went about preaching the word" (Acts 8:4). That is, they continued to do abroad just what they had been doing in Jerusalem, preaching the word.

It is said of these same Christians, "They spake the word with boldness" (Acts 4:31). Also, they "gave the apostles their witness of the resurrection of the Lord Jesus" (Acts 4:33).

From the beginning of the church in Jerusalem it has been the Lord's will for every Christian to tell others of the grace of God as revealed in Christ. In this way the gospel of Christ soon can be heard by the whole world.

If the church today would only use the means and opportunities God has given them to teach others the church would grow as it did in those primitive days. As far as we know, the Lord has made no other provision for the salvation of the world, if we fail to do that all-important work.

When Andrew had found that Jesus was the Messiah, he then made that fact known to his brother, Simon Peter, and brought him unto Jesus. (John 1:40-42). The woman of Samaria (John 4:39-42) told the people of her village what she had learned about Jesus and many "believed on him because of the word of the woman, who testified, He told me all things that ever I did." When the example of Andrew and the Samaritan woman is followed today, by the whole church, a great number of people will be brought unto the Lord. It is our duty to follow that example.

In a recent article in the Gospel Advocate our good friend, Brother J. M. Powell of Atlanta, wrote this: "The best place in the world to start carrying out the demands of the Great Commission is just where we are. Each of us lives in a little world of his own. Each of us is obligated to evangelize his little world. Those whom we convert to the cause of Christ are obligated to evangelize their little worlds."

That each of us has obligations and responsibilities in his own little world cannot be denied. And each of us, in so far as he is able, must convert those of his little world. If we do not try, we cannot say that we are pure from the blood of all men. (Acts 20:26-27).

Orbie Robbins, Elizabeth, Arkansas, April 16: Since my last report I preached for the congregation at Washburn, Missouri over the second Lord's Day in April. Had good attendance at Sunday morning and evening services. The Lord willing I shall be at the Gospel Hill congregation over the third Lord's Day in April, then to Crider, Missouri over the fourth Lord's Day. I have some time not taken for meetings. Any congregation desiring a meeting may write me at above address.

# The Blood-Sealed Pattern

JAMES L. NEAL

What becomes of gospel subjects in the 20th century who die without having heard the gospel of Christ? This question is made to include all nations of earth.

In Mark 16:15, 16 Christ said between His resurrection and ascension: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." In Romans 1:16 Paul says that the gospel of Christ is the power of God unto **salvation to every one that believeth**. Peter said: "Repent and be baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2:38). Both Paul and Peter were authorized by the Lord and qualified by the Holy Spirit to make these divine statements. And Christ had been delegated all power in heaven and on earth when He said: "He that believeth not shall be condemned." These truths are according to the divine pattern, **sealed by the blood of our Lord!**

Hence, those of our own 20th century who are gospel subjects and have not heard the gospel of Christ, **do not believe**; therefore, they stand condemned! Faith comes by hearing the word of Christ. (Romans 10:17). They stand in a lost condition, without God and without hope in the world!

However, those of us who have the gospel of Christ stand before God, gravely charged to carry it to those who are lost in sin; and, unless we do what we can to carry it to them, we'll stand condemned at the great judgment day, to be lost with all those who never heard the gospel, because we never mentioned it to them! Thousands may cry unto us then: "You met me day by day, and knew I was astray; yet never mentioned Him to me!" (I Tim. 4:16; II Tim. 4:1, 2). Will we lay down all hobbies and be busy while it is day, saving the lost?! The present chaotic condition of this old world will improve just in exact proportion to the spread of the simple gospel of Christ out over the world. If all living saints of the kingdom on earth today will imbibe the old time spirit and zeal of Paul, Peter, John and the martyrs of the centuries past and go forth proclaiming the good news of the gospel "in the spirit and power of Elijah," as it were, we'll have the wonderful millennium of Revelation 20 ushered in upon us, free from all literal interpretations.

To wholly literalize the thousand-year reign of Revelation 20, saying that the kingdom of Christ will not be established on earth till the second coming of Christ, is to **defeat the very millennium itself!** Shame on good men, anyway! There never could be a

millennium as of Revelation 20, according to present, premillennial ideas! The very idea of putting Christ back on David's old literal throne is out of harmony with all fundamental tenets of Bible teaching on the subject of the kingdom! On the face of it that would unite "church and state," the very thing that brought the thousand years of the Dark Ages, wrought through the Roman Catholic church! The Dark Ages were literal, alright; but, who wants any more of it!

Beloved fellows, let us climb into the Bible realm of love, fellowship, old-time, godly consecration and zeal, and march right on to glorious victory in the great army of the Lord! May Jehovah, the ruler and super-ruler of the heavens and the earth, in His marvelous love and tender mercy pardon and help us all to do these exalted and so much needed things!

There is great need in the church today to build up a better attitude of heart toward each other. We need and must have a mutual feeling of love and well-wishes **toward others** among us. I must be willing to put even the brother with whom I differ **first and myself second!** Of course, God and the church come **FIRST** always; then others next and self **last**. This I am trying to do and I **believe we all will** as we grow in the grace and knowledge of the Lord. Then we'll knock out all doctrinal differences among us, and be united in "the unity of the Spirit in the bond of peace!" **AND THEN WE'LL TAKE THE WORLD FOR CHRIST!** (Eph. 4:1-6).

## Churches and Colleges

VAUGHN D. SHOFNER

The superficiality of my reasoning may be sneered at by the modern educators, but I humbly ask you to consider the college question from the following viewpoint.

As we review the history of the church we can see that the outstanding reason for the innovational practices held by the apostatized "Christian" church is founded upon nothing less than "following a multitude to do evil." Democratic organization by popular vote outlawed the rigid rules that were divinely placed. We still trend toward that weakness.

The Jerusalem church of New Testament times is the divine pattern for churches today, and when any church by educational elevation or popular demand departs from that standard it stands condemned. The first church accepted Christ's commands to "Go," to "preach," and to "teach." That

church also accepted the responsibility of teaching the proper thing—whatever Christ had commanded. The first church accepted "pure religion" as being care for "the fatherless and widows in their affliction," and to keep "unspotted from the world." That church spread this teaching throughout the world and helped those in need, even when it required all their physical belongings being used in a common way. We notice there was nothing obtained by the church that was not accessible to all who had need of it. The teaching of Christ was offered to all. Physical help was given to all that stood in need. There were no barriers that excluded some and included others.

By that standard it seems that the church of today is not obligated to provide for anything that is not accessible to all. The New Testament teaching is to be offered to all. Physical provisions are to be extended to all who are in need. The whole world needs Christ and his teaching. If the world is saved eternally it will be through the teaching of Christ. Thus the church has that responsibility divinely placed upon it.

As an individual Christian I have the right to pursue any course that is acceptable in God's sight to gain a living. As an individual I have the right to spend my money in any way that is not abominable in God's sight, after I have returned to Him the proper amount and provided for my family. I have the individual right to obtain great secular education as I devote the proper time to the study of God's word, but I have no right to demand that the church help care for my educational rights beyond the study of the Bible. Teaching God's word is the only educational responsibility placed upon the church. To be educated in other ways is an individual privilege that cannot be provided for through the church treasury.

To have institutions of higher learning free of atheism and modernism is a thing to be desired and provided. To be able to send our children to schools where Christian influence and wholesome living are prized and taught should be the desire of every disciple of Christ, but no such organization has scriptural right to demand that the church provide for the privilege of paying those institutions the assessments that necessarily accompany their courses, and which comparatively few Christians can pay. No school can scripturally ask of the church anything that is not accessible to all. No school can demand that the church help in teaching beyond "the oracles of God."

Will M. Thompson, Box 89, Apache, Oklahoma, April 14: My time for meetings is booked from July 1st to third Sunday in September. I have an open date embracing 4th Sunday in September and first Sunday in October. The walls for new building here are up.

# A Radio Sermon

O. O. O. NEWTON

We begin our study by calling your attention to the condition of the world today. People in all walks of life are wondering what to do or say. The nations of the earth are trying to lay plans by which they can live together in peace, and it seems hard for them to so do.

We who are members of the CHURCH of CHRIST firmly believe in the God of the Bible, and that every word found in the Bible is truth. If all men everywhere would accept the principles of Christianity, the world would live in peace as never before. The church of Christ today is calling upon the religious world to unite upon the teachings of the WORD of God, and thus prove to the world that Christ was the One who was sent of God (John 17:21). Write these references down and read them in your own Bibles. We all know that in union there is strength; in division there is weakness. It was Jesus who said: "And if a house be divided against itself, that house cannot stand" (Mark 3:25). And again Jesus says, in Matthew 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Now, according to the words of our Savior, we are either working for Him or we are working against Him. There is one way for us to know whether we are for the Lord or against Him. That is by studying our Bible and finding out just what our Lord would have us to do. We find in Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And in Gal. 3:24-25: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by FAITH. But after that FAITH is come, we are no longer under a schoolmaster." We can all learn lessons by studying the Old Testament scriptures, for they bring us to Christ. We find in the Psalms chapter 133, verse 1: "Behold how good and how pleasant it is for brethren to dwell together in UNITY."

If all the religious world today would accept the eternal God as the only authority in matters pertaining to life and godliness we could all dwell together in UNITY. The world would then believe that Jesus was the One sent of God as Jesus prayed in John 17:21. In Jer. 10:23 we read that it is not in man that walkest to direct his steps. That is the reason why God has given unto us the Bible, that we might study and learn how God wants man to walk in order to please Him.

In our study of the Bible we learn that we are not to live in the way that seems to be right unto us. The Bible says, "There is a way that seemeth

right unto a man, but the end thereof are the ways of death" (Prov. 14:12). In order then for man to be certain that he is right let him study the book of God and live as God directs. It was Solomon who said in Eccl. 12:13-13, "Let us hear the conclusion of the whole matter: fear God and keep his commandments for this is the whole duty of man. For God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." It has always been, is, and always will be, the duty of man to God to show his Faith in God by doing what God has asked him to do.

We all know that we today are not living under the Old Testament scriptures, but under the New Testament. In our study of the New Testament we learn that the apostle tells us that we should possess the Faith that works by love (Gal. 5:6). In the sermon on the Mount the Lord Jesus Christ had this to say to his disciples, "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). Hence if the religious people of the earth today would do the will of the Lord, we would dwell together in UNITY, and our souls would be prepared for the Kingdom of HEAVEN. We cannot do the WILL of the Lord unless we know what His will is. We cannot know what His will is, unless we study the Bible, the Book that contains His WILL. It will do man no good to know the will of the Lord, unless he does His will. If we do his WILL His promise will be ours to enjoy. We shall enter into the kingdom of Heaven. The Saviour declares that He and God, the Father, are one in purpose (John 17:11). Also in John 10:30, He says "I and my Father are one." The question arises how are the Father and the Son one? Shall we let Jesus answer in John 4:34: "Jesus saith unto them, my meat is to do the will of Him that sent me and to finish His work." (John 9:4, 5). I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world I am the light of the world."

And Jesus did show unto the world that He really recognized the authority of His Father at all times. In the Garden of Gethsemane, after telling His disciples, "Sit ye here while I go yonder and pray," and He taketh Him Peter, James and John and said, "Tarry ye here and watch," and He went a little farther and fell on His face and prayed unto God and said; "O my Father, if it be possible, let this cup pass nevertheless not as I will, but as thou wilt." It is certainly true that up unto the last hour of the life of your Saviour and mine, He had the love of God in His heart to the extent that He was willing to die for the people of the earth. The trouble with so many peo-

ple today is they do not appreciate what the Saviour has done for them. God, the Father, has shown unto man His love. In John 3:16-17 "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." (Phil 2:8). And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Yes, the Son of God died on the cross, but thanks be to his name, He arose from the dead on the morning of the third day, was made alive and alive forevermore, and declared that He had all power in Heaven and on earth (Matt. 28:18-20).

The disciples were in Galilee, and when Jesus came, He spake unto them saying, "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."

## Kirby, Arkansas Has New Building

It was the writer's pleasure to be present at the dedication services for the new church building at Kirby, Arkansas on last Sunday afternoon, April 20.

Gilbert Copeland, minister for the Nashville church delivered a most inspiring sermon very fitting to the occasion. Talks were also made by a Brother McCartney, of Bradford, Arkansas, who preaches for the Glenwood church, near by; and by a brother Johnson of a neighboring city, Amity. M. E. Tolleson, an elder of the congregation, made an interesting talk, in which he gave a brief history of the church in Kirby. Visitors from several nearby congregations were present.

There are several members of the church in Kirby, and they have been meeting regularly, although their building was destroyed by tornado several years ago. For the past few years they have used the school building, and as mentioned by Brother Tolleson, were welcomed to it, but they desired a building they could call their own. It has been a struggle on the part of the few members, but they now have a very nice concrete block building, adequate to their needs. It is a credit to the Cause in that vicinity and we predict a strong congregation in later years.

The little town of Kirby is nestled quietly in the beautiful scenic hills of Southwest Arkansas, only a few miles from Hot Springs.—Flanoy Alexander.

Theory is a funny little thing that doesn't work unless you do.

# Paragraph Sermons

E. M. BORDEN

The timber in building the temple of Solomon was brought from Lebanon to the sea and then sent by water to Jerusalem. (I Kings 5:9). The Children of Israel crossed the Red Sea before they were free from Egyptian bondage. (Ex. 14:30). Naaman was told to dip seven times in the river Jordan in order to be cleansed of the leprosy. (II Kings 5:1-18). We are commanded to be baptized for the remission of sins. (Acts 2:38). Paul said that the early fathers of the Jews were all baptized unto Moses in the cloud and in the sea. (I Cor. 10:2). Jesus said: "He that believeth and is baptized shall be saved" (Mark 16:16).

"In his name," is not always to repeat his name when we do certain things. "In his name," ordinarily means, by his authority. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father" (Col. 3:17). This can mean no more than to do things by his authority. "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:46). To preach in his name is to preach by his authority. **Cornelius was baptized in the name of the Lord Jesus Christ.** (Acts 10:48). The Pentecostans were baptized in the name of Jesus Christ. (Acts 2:38). To be baptized in the name of Jesus Christ is to be baptized by his authority. When a person is baptized by the authority of Jesus Christ, he is baptized "Into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). This is where Jesus gave instruction as to how to baptize people. Therefore, by the authority of Jesus Christ we baptized in the name of the Father and of the Son and of the Holy Spirit. Have I the right to change the plan?

I do not believe in infant baptism, for scriptural baptism is to penitent believers, and infants cannot qualify, but I do believe children should be trained from childhood. "As the twig is bent so is the tree inclined." When a person reaches the years of maturity he can hear the message and believe and be baptized. The parent cannot believe for the child. There is no example of infant baptism in the New Testament, then why should we practice it? Those who were baptized on the day of Pentecost were penitent believers. The jailor and his house believed before they were baptized. No infants there. Then after they were baptized they rejoiced believing in God. Cornelius and his house believed before they were baptized. Jesus told his apostles to baptize the taught. "He that believeth and is baptized shall be saved" (Mark

16:16). Infants do not need to be baptized. They have no sins.

There is no institution like the church of Christ. (1) The church of Christ was founded by the Lord, but others are founded by men. (2) No man can enter the church of Christ, except by a birth of water and the Spirit. (John 3:5). (3) The Lord adds people to the church of Christ, but not to churches founded by men. (Acts 2:47). (4) All human institutions end at death, but the church of Christ continues. (5) The church of Christ appeals to the inward man and not to flesh and blood. (I Cor. 15:50). (6) Christ is the head of the church of Christ, while other churches have human heads. (Eph. 1:22, 23). (7) The church of Christ is built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. (Eph. 2:20). Institutions founded by men are built according to the creeds or doctrines of men. (8) The church of Christ contains all Christians, while demoniations claim to contain only a part of the Christian family. (9) The members of the church of Christ meet on the first day of the week to partake of the Lord's Supper. (Acts 20:7) Some of the denominational churches claim to eat the Lord's Supper two or four times a year, and some do not assemble at all to eat the Lord's Supper. If a man is a Christian he is a member of the church of Christ.

## Woodard, Oklahoma Disaster

I visited the area of the disaster in northwestern Oklahoma the morning after it happened. A number of such scenes I have witnessed before, but none so devastating in property damage as well as toll in lives.

The storm struck while mid-week services of various religious bodies were in session. At the moment the storm struck, brother D. B. Robinson, minister of the church of Christ, was administering baptism to two. The light went out, and they knew that something terrible was happening, but since the church was two blocks out of the path of the storm, they did not know the extent of storm.

Seven families of the church lost their homes. One was hurt seriously and two slightly. There were no deaths among members of the church. The minister's family was among the seven families to suffer the loss of all their earthly possessions. All the clothing and personal effects left, were those they had on.

The path of the storm was one mile wide, covering the entire west half of the city. I do not see, after visiting this area of Woodward, how anyone in the section escaped alive.

The church here, with some outside friends, is sending a truck load of bedding, food, and clothes. I understand that other congregations in this section of the state will assist.—R. A. Hartsell, Guthrie, Oklahoma.

## OBITUARY

By H. F. Sharp

MRS. E. E. McFADDEN—I was called to say the last words in the funeral services of Sister Elzie McFadden, Ark. Sister McFadden was born February 5, 1888 at Charlotte, Arkansas and passed away March 20, 1947. She became a member of the church of Christ 39 years ago. She was married to E. E. McFadden 37 years ago. To this union was born ten children (six boys and four girls). She has 26 grandchildren.

Sister McFadden was faithful to the Lord throughout her life here. She was always at worship as long as her frail body would permit. Her life was a blessing to those with whom she came in contact. She lived so that her children knew the value of a godly life by the happiness she had in following Him. She now rests from her labors and her works do follow her. Truly "she being dead yet speaketh." The little church building at McFadden was filled to capacity with hundreds standing and there was as many on the outside of the building as there was on the inside. This testified to the high esteem she merited of her friends. Sister McFadden has departed this life but her influence for good will long be remembered.

"The stars shall shine for a thousand years  
For a thousand years and a day,  
But God and I will live and live,  
When the stars are passed away."

In loving remembrance—H. F. Sharp

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### GOD PROVIDES

A poor colored woman was asked by her mistress: "Nancy, suppose that you should have a spell of sickness, and be unable to work; or suppose—"

"Stop!" was the eager reply. "I never supposes. De Lord is my shepherd, and I knows I shall not want; and, honey, it's all dem supposes as is makin' you so miserable. You'd better give dem all up, and trust de Lord."

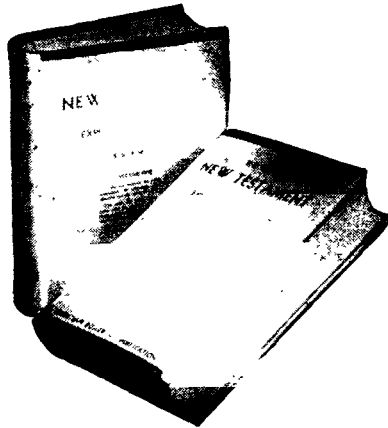
No better advice has ever been given than this. No advice is needed more than this. I believe there are few people who have really learned to trust the Lord. Most of us trust him only in the imagination, and not in real life. Let us read some verses that teach us to trust the Lord. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Psa. 37:5). "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved" (Psa. 55:22). "Casting all your care upon Him; for He careth for you" (1 Peter 5:7). Then there is the advice of the Lord in the sermon on the mount. "Seek ye first the Kingdom and all these things shall be added unto you."

Paul said we should not trust in ourselves (II Cor. 1:9). Every person who has not heeded this lesson has utterly failed. Every person who has learned to trust in God has succeeded. If God did not place the substance in the soil that makes a plant grow, could we have bread? If God did not feed the animals could we have meat? If God did not provide water could we drink? Surely we know that God is providing and must continue to provide regardless of our efforts. If God can provide in these things, can he not provide in others? If he is able to borrow an empty boat and return it full of fish, to select vessels filled with water and return them filled with wine, to take a few loaves and feed several thousand people, can he not provide for us? If he had the power to control nature, to walk on Galilee as one would walk on

a pavement, to be heard and obeyed by the dead, can he not provide the simple things of life for us?

The person who realizes the Lord will provide, who really trusts God, does not need to be told to be liberal with the gifts God has given Him. He will want to use what he earns for the Lord who has provided so well for him. "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., April 16: Sterl A. Watson closed a good meeting with the Portland Avenue church Sunday April 13. Three were baptized and two confessed wrongs. Andy T. Ritchie Jr., and the Harding College chorus were with us for the closing day on April 13. We had three services with singing in the afternoon. The building overflowed at the morning and afternoon service. The meeting was well attended throughout and Brother Watson declared the whole counsel of God. 236 attended classes here Sunday.



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1 At<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 11 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,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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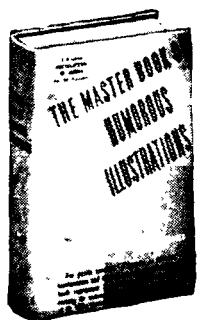
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Men have tried fixing their life center at many points, but any mortal center turns out to be a disappointment. We seek God, but as long as He is impersonal and unknowable, He cannot be a saving power in our lives. Christianity offers One Whom we may "fixate" upon to save us from this self-centered whirling to destruction, a person who has shared the human lot, drained its dregs and emerged victorious, Whose course we may follow.

He is no mere transitory friend as helpless as we but One Who is identical with God. He asks the question, "Believest thou that I am able to do this?" Then comes the healing touch, and we learn that He is the Way. "No one cometh unto the Father but by me."—Christian Advocate.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: Four baptisms, one restored and one to place membership since last report. The work is moving along fairly well considering all the illness in recent weeks. Delmar Owens of Tulsa is to be with us at Oak Avenue in a meeting from April 27 to May 7.

**DEBATE ON THE HOLY SPIRIT**

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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Earl E. McCord, Corning, Arkansas, April 14: Brother A. B. Shaver filled his regular appointment at Polatka Church of Christ, Lord's Day, April 13. He delivered two good lessons. He will be back the second Lord's Day in May. I will begin a song revival Monday night, April 21, at Winslow, Arkansas. There will be a Lectureship in Corning, Arkansas, beginning May 7th. They have secured the best of preachers if you are near enough you are invited to attend. I have some time for song revivals or to lead the singing in meetings. Write me your needs.

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received }

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VOLUME 17

DELIGHT, ARKANSAS, MAY 1, 1947

NUMBER 22

## When Is Speech "Sound"?

JESSE M. KELLEY

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7, 8).

In the foregoing scripture the apostle Paul, among other things is exhorting a young evangelist to sound speech. The heading of this article might well be "When is speech 'unsound'?", for that shall be the burden of the subject. "Sound" speech is that which cannot be questioned insofar as its correctness is concerned. When an individual teaches something and offers absolute proof for what he teaches his speech is, without a doubt, sound. Many times people talk so much that they sometimes forget to think. The result in many cases is "unsound" speech. We should all make a tremendous effort (if it requires such effort) to think before we speak.

There is a growing carelessness among many as it concerns their speech, or should we say "unguarded" speech? Many good men commit themselves on issues of which they are wholly and woefully ignorant, and will do or die by their position whether it is compatible with facts or not, while others, motivated by a desire to "turn the world upside down," rush blindly into issues where angels fear to tread. And then there are those who are obsessed with one aim, that of "skinning the sects," who commit themselves to positions that neither they nor any other can uphold. It seems that our zeal to accomplish "great things for the Lord" has lead many of us to neglect prayerful and diligent study of the Word of God, the issues confronting us, and the men connected with the issues. It is obvious that there is indeed a lack of serious, earnest thinking on the part of many. As a result our thinking has become loose, many of our conclusions untenable, and much of our speech unsound.

As an example of what we mean, this writer heard one of our "big" preachers say recently that "all Baptists and

Catholics are liars." Now I am confident that there are some liars among the Baptists and Catholics, just as there are some among the churches of Christ, but the statement that "all Baptists and Catholics are liars" is a loose one, and the result of loose thinking, or should we say the result of a failure to think. Had this brother thought before he spoke, he would not have thus spoken, for he would have realized that there is a world of difference between a man being a liar and being honestly mistaken. Both Baptists and Catholics, generally speaking, are honest in their convictions but honestly mistaken. They are not liars. Such a statement is unworthy of a Gospel preacher and the glorious Gospel of the Son of God, and he who is guilty of such should repent and pray that God will forgive him of his bigotry, and make him more humble in the eyes of his brethren and others who chance to hear him preach. Such speech cannot be proven, therefore it is unsound, and will serve only to turn those away from the church who are honestly seeking the way of salvation.

Another incident occurred one time where I had preached in a meeting. A widow who had been a Methodist all her life attended the meeting every night and took notes on the sermons that were delivered. During the course of the meeting she privately asked many questions concerning the church and the plan of salvation which were answered as best we knew how. I was told that later she was convinced that she should obey the Gospel and become a member of the church, but being anxious about her husband who had died a Methodist asked the local man about his chances of finally reaching the place he had striven for during his life time. The man promptly replied, I am told, that as sure as the husband died a Methodist his final resting place would be the torments of hell. The lady left heart broken and has never been known to attend services there again. A man that will answer an individual in such a manner has a larger use of words than he has sense. He

says what he thinks without thinking. He could learn a good lesson from the apostle Peter in Acts first chapter, where the successor of Judas is about to be named. In the course of what he had to say the apostle referred to Judas as one "who had gone to his own place." He did not say that Judas had gone to hell, which no doubt he had, nor did he even refer to him as one who is lost, but just that he had gone to his own place. It is well and good, and as it should be when we warn people of where they might go if they fail to obey the Gospel, but we are entirely out of our place, when, after one has already passed from this life, to take it upon ourselves and consign an eternal resting place to him who has passed. In such cases we are putting ourselves in the place of a judge which I am sure none of us are capable of being.

Another was heard to say in a meeting held in a community where there was no New Testament church, "The more I see of men, the better I like dogs." Had this man thought even once before he spoke he would have realized the enormity of his statement. Think of one expressing his affection for dogs, the brute creation on a par or above that of those made in the "likeness and image of God." His speech was righteously absurd, a product of loose thinking.

Still another incident occurred at a place where I was later asked to do local work. A little boy whose mother was a Christian and whose father was a Baptist was run over by an automobile. After much discussion in the family it was finally decided to have the funeral at the church of Christ building with the local preacher having charge of the funeral assisted by the Baptist preacher. Standing room in the building was a premium and the preacher made the occasion an opportunity to preach to all the Baptists in the building and tell them they were going to hell if they didn't quit their low-down meanness. The deceased was hardly referred to at all. How many Baptists that were in the building would you venture to say were converted? How many others who were neither Baptists nor Christians would you say ever attended services at the church thereafter? This man still is numbered among the living, and while such is true I can warn him that unless

he changes his tactics he will neither save himself nor his hearers

I could go on and on, but this will suffice to establish the point that many of us are talking when we ought to be listening, speaking with far too little study and thought. We would do well to adopt the old proverb "Think twice before you speak," and then sometimes leave it unsaid. God has specifically warned against careless and unsound speech, and he who fails to heed will not be counted among the guiltless in the last day. Jesus has said, "by thy words thou shalt be justified and by

thy words thou shalt be condemned" (Matt 12:37). Paul said, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col 4:6). One's speech is not "seasoned with salt" when it is used unthoughtfully. It cannot be sound speech.

Brethren let us remember the exhortation to the young preacher, "Sound speech that cannot be condemned," and quit talking so much and give our knowledge and thinking time to catch up with our speech.—Box 225, Mineral Wells, Texas

## The Blood-Sealed Pattern

JAMES L NEAL

We now come to the last treatise on this question for the time being, unless further questions are raised to merit more discussion. I've had a tinge of sadness and a prayer upon my heart throughout the long study. May our dear heavenly Father help judgment-bound souls to grasp the eternal truths set forth in our study together! Grant that thousands may accept these truths before the grim reaper knocks for them to go hence and return no more!

No one has ever been able to show by the Bible that there will be even twelve hours elapse of time between the second coming of Christ and the general resurrection and final judgment of all nations for heaven and everlasting doom! See John 5:28, 29; Acts 17:30, 31; II Thess 1:7-9; Matt 25:31-46. According to these Scriptures the second coming of our Lord, the general resurrection and final judgment of all nations will transpire one right after the other. In the high purpose of God in the final winding up of world affairs, we could not soundly think otherwise! Trying to "sandwich" in a literal thousand-year reign is but charging "kid play" upon the infinite! Let cold, formal premillennialism take note and sneak away forever!

Churches of men rise and fall with the passing years. Earthly kingdoms do the same. Even the divinely authorized Jewish kingdom is gone forever, because its citizens forsook God and nailed the Son of His love to the old rugged cross! The time is coming when the literal elements and our earth will melt of fervent heat and pass away with a great noise—be burned up! (II Peter 3:10-13). I'd rather go hence before then!

But the kingdom of Christ and God's holy word will never be destroyed. The kingdom is one thing that cannot be shaken, when God shakes everything else to pieces. The reason for this is that the kingdom of our Lord has a perfect government—the New Testament, and a perfect King—Christ

Jesus (II Tim 3:16, 17; II Peter 1:1-3; James 1:25). Christ is a divine King, therefore, He is a perfect Ruler. Though earthly citizens of the kingdom of Christ are not perfect while on earth, they have the perfect standard—the blood sealed pattern, which they follow and are made perfect on the last great day (Phil 3:12-14; 3:21). It is a marvelous thing to be a citizen of Christ's kingdom!

It is possible for all accountable beings of all climes and ages to become citizens of the kingdom of God on earth! What a blessing and privilege! But the King laid down conditions of entrance. He said "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Gathering from what the apostles of Christ did in carrying out the law of the kingdom upon its establishment on earth on Pentecost of Acts two and thereafter, we know that "born of water" in John 3:5 means baptism. Every detailed case of conversion in the Bible (only found in Acts) includes baptism by specific mention. That is a matter of vital importance. It is justly so, because one must be "born of water and of the Spirit" in order to become a citizen in the kingdom of God. The new birth takes place with the individual when he is baptized according to the instruction of the Holy Spirit. See Romans 6:3-5 and Col 2:12.

All this adds up to the simple conclusion that one enters the kingdom of Christ when he obeys the gospel of Christ (Rom 1:16; Heb 5:8, 9). One is in the kingdom of heaven when he is born again (John 3:5). One enters the kingdom when he is born of water and of the Spirit. "If any man be in Christ, he is a new creature" (II Cor 5:17). One is a new creature in Christ. To enter the kingdom one is born of water and the Spirit, to enter Christ one is baptized. (Gal 3:27). Then these things are equal. Being born of water and the Spirit and being baptized mean

one and the same thing. Scriptural baptism is based upon faith, which comes only from the word of God, which is the sword of the Spirit and the language of the Spirit (See Rom 10:17; Heb 4:12; John 6:63). The Spirit's part in the new birth is to furnish the instruction through God's word. The deliverance comes when this divine instruction is followed by the individual penitent believer. The Holy Spirit says "He that believeth (he that has faith that obeys) and is baptized shall be saved" (Mark 16:16). Such one is by that ordeal born into the Kingdom of (Christ) God's dear Son (Col 1:13; John 3:5; I Peter 1:23).

Beloved friends, citizenship in the great Kingdom of God is unlimited! Come right on into it and enjoy the marvelous blessings of salvation and safety!

## 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. If a man thinks he can feel salvation he is deceived and 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. The change within is brought about by faith and repentance, and it takes place before baptism, but after baptism, God blots our sins out of his book of memory.

In the fourteenth century we find people or churches worshipping according to the divine plan. Papalism tried to keep the Bible from the common people. The people called Waldenses were the outstanding people who favored the reformation of the Roman Catholic Church. The inquisition con-

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tinued to fight the Waldenses. Wickliffe and his followers came on the scene as reformers. Wickliffe died a natural death, but later his bones were dug up and burned by the enemy. 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," were the people who were later called "Waldenses." They also baptized for the remission of sins. After Calvin came on the scene, with his fight against conditional salvation, many of the Waldenses gave up the idea of conditional salvation.

A few Jews accept Christ as the Son of God, but those who refuse have nothing in their favor. The Jews have lost their country, and God has not promised to return it to them. The law of Moses offered nothing for the Gentiles; but the gospel of Christ offers salvation to all who will accept. The Jew and the Gentile alike, who accept Christ, are grafted into the good olive tree. The gospel of Christ does not offer the land of Canaan as the future home of Christians. The Israelites of this day have no advantage over the Gentiles, for all alike must obey the gospel in order to be saved. It is sad to see the Jew turn down his only chance to be saved. The law was the schoolmaster to bring the Jews to Christ, but many have refused to accept him. The gospel of Christ is the power of God unto salvation to the Jews and Gentiles alike. The Jews do not have to go to Jerusalem to worship, for the temple has been destroyed. If the Jew wishes to go to the land of Canaan to live, he may do so, if the other nations will allow it, but he can become a Christian there the same as in other places. We now worship in spirit and truth.

Yes, the Jew has lost his country. A noted minister said: "When the Jew repudiated Christ and sent him to Calvary, the words rang out, 'Behold your house is left unto you desolate,' Now the Jews are just another people. The Jew has sinned against God and lost his country; and now he has turned aside his only chance of salvation. After the first century very few Jews have accepted Christ. Those who still live have a chance to be saved, but they must accept Christ. God promised, through Abraham and his seed, salvation to the Jews and Gentiles alike. Jesus came to this world with salvation to all who will accept Jesus came among the Jews. 'He came to his own and his own received him not.' It is true that all the first Christians were Jews, and there were many of them. Many of the Jews are going to Canaan now, but they are not going there to become Christians, for they can be Christians without going there. God will not protect the Jews who go to

Canaan now, for the land of the Christian dispensation is the New Jerusalem, in an eternal country.

## Census Bureau Disappointed

M. NORVEL YOUNG

The chief of the population division of the Census Bureau writes on April 16 as follows in part:

"For some reason, the Churches of Christ to which we sent schedules in January have not responded as readily as had been expected. Of the 3,741 schedules mailed at that time 2,425 or 64.8 per cent have been returned to date. Our first reminder-letter went to the 'delinquent' churches around February 19 and we are about ready to send a second reminder-letter to the churches which have not yet responded."

He proceeds to explain in a later paragraph that this second reminder is due to be the final request from the government on this matter, although he does propose to inform us later as to which churches have refused co-operation with the government so that those who are interested in a complete report may urge "delinquent" churches to respond. When a church for any reason does not answer the questionnaire after two reminders the government assumes that the church has "refused" to cooperate. (From one point of view this "refusal" is a violation of the law and the 1936 Census questionnaires carried a statement that it was the duty of the minister or clerk receiving this form to reply, and that failure to do so would involve either fine or imprisonment or both. We should appreciate the fact that we live in a land where no one expects the Census Bureau to invoke such powers). In view of the fact that the law requires this cooperation and that it is not contrary to the teaching of Christ to provide this information, let us all see that the churches which have received questionnaires do send them in promptly.

In the letter from Washington it will be noted that up to the date, April 16, the Bureau had only mailed schedules to those churches on the 1936 mailing list. We have now furnished them with a list containing some three to four thousand churches not on the 1936 mailing list. They explain that schedules will be mailed to these churches within a month. Many individuals have written to us to find out why the congregation where they worship has not received a questionnaire so far. This is the explanation.

The important thing for us to do now is to see that those churches which have received schedules will return them promptly. If every reader will inquire as to whether his congregation has received the questionnaire and as to whether it has been returned, many churches will be reminded of this mat-

ter and will respond. If you know of some small congregations where there are no elders and where there is no local evangelist please contact them and help them fill out the questionnaire. If the congregation where you worship does not receive a questionnaire within the next six weeks please write to the Elders, Broadway Church of Christ, Lubbock, Texas. They will then send you a questionnaire direct.

In spite of the fact that so few have responded so far there has been an avalanche of response to the appeals for the names of churches. The first phase of this effort was to furnish the government with as complete a list of churches as possible. Now we are entering the second phase of encouraging every congregation on that list to return the questionnaire to the Director of the Census, Washington 25, D. C. Let us not fail to have the most complete report possible so that we may obtain more radio time for the preaching of the gospel!

## POVERTY

I knew a man on whom the world  
Had lavished wealth and fame;  
A check was good for thousands  
If he but signed his name.

Stocks and bonds and real estate  
Were his main stock in store;  
But no matter if he was rich  
He always wanted more.

He frowned upon a needy world,  
The orphan's doleful cry  
Did not concern him in the least—  
"Just let them starve and die."

I saw him when his hands were cold  
And folded on his breast;  
And not a penny did he hold—  
Empty—like all the rest.

He had no bank account on high,  
All had been left behind;  
And as he lay there cold in death,  
He didn't have a dime.

For gold and silver, real estate,  
And all the world can hold,  
Become as ashes in the sea,  
If you have lost your soul.

—Selected

## MAN'S FOLLY

An old Quaker lady, who was very philosophical, used to say that there were three outstanding follies of which men were guilty. The first folly was that they would go to war and kill each other when, if they would only wait long enough, they would all die naturally. The second was that the men would climb trees to knock down the fruit when, if they would only wait long enough, the fruit would fall to the ground. The third and crowning folly was that they would pursue the women when, if they would only wait long enough, the women would pursue them.

If a husband's words are sharp maybe it's only because he is trying to get them in edgewise.

# Need For Sound Doctrine

GEORGE N. DOOM

The church is a divine institution, bought with the precious blood of the Lord Jesus Christ, and we should appreciate the privilege of becoming members of the same to the extent that we would want to do everything in our power to carry out the will of the Lord. Christ came from the portals of glory to a sin cursed world to live among men, to suffer, be put to shame and die for us that our sins might be remitted and that we could have a home eternal in the after-a-while. Hence, we are indebted to him for all spiritual blessings and promises, and we should have that desire to do the will of the Lord, not only learn his will but put into practice the things we learn from time to time, which includes the teaching of it to others.

Every congregation should be actively engaged in a sound teaching program, for many members (so called) do not know very much about the teaching of the church. The congregation that does not have this kind of a program is sadly lacking in carrying out the commands of our Lord in Matthew 28. He instructed his disciples to baptize those that were taught and believed, then to continue to teach them the things that he had commanded them, and **then** and **then** only did he promise to be with them to the end of the world (or age). Most congregations think that if they have a two weeks meeting and have two services each Lord's Day, and by the hardest a mid-week service that they are fulfilling the Lord's commands.

With so much infidelity and sectarian doctrines being spread throughout the land we have a great responsibility resting upon us to teach sound doctrine, for the Apostle Paul told Timothy that the time would come that they would not endure sound doctrine, (I Tim. 4:3), that not only applied to the world but to the church as well. Going back through history we learn that there were those in the early church that were not satisfied with sound doctrines and then the doctrines of men began and are still going strong.

In many congregations when a preacher is called to conduct a meeting they want him to just preach first principles and not teach the church, when, in reality, he should devote all of his time to teaching the members their duty. In many cases the members are so busily engaged in the affairs of the day that they do not have time to think on the most important thing in this life, salvation of their own soul and the souls of their children. They want their children to have the best education they can possibly give them, and that is fine, but at the same time if we realize what is beyond this life, we will think more seriously about their spiritual development, which is far more important than the things of this world that perish with the using.

We are all united on the first principles of the Gospel, that is Faith, Repentance, Confession and Baptism, also on the proper acts of worship. And we can be united on the teaching of the Gospel on church government, our duty toward each other and Christian living when we are all satisfied to do just as the New Testament directs. When we have differences let us come together on the terms of the Bible and forgive each other and prove our love toward each other, for our Lord said in John 13:35 "BY this shall all men know that ye are my disciples, if ye have love one to another." And again, I John 4:20, 21, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother

also." Peter said for us to lay 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. (I Peter 2:1-2). One of the reasons for the dormant condition of many congregations, is that the members are too high minded and proud to humble themselves as Christians should, or to be more specific, as **Christians will**. (James 4:6; I Peter 5:5). "God resisteth the proud, and giveth grace to the humble." The early Christians continued steadfastly in the Apostles' teaching, and that included fellowship as well as breaking of bread and prayer. The cause of Christ could not have grown so rapidly, had they been quarreling among them.

There are too many preacher lovers in the brotherhood. I have heard some say that "brother so and so is my preacher." Since when did any preacher of the Gospel have power to save anyone? The Apostle Paul taught against that very thing in I Cor. 1:12, 13. "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?" Paul says in Romans 12:16: "BE of the same mind one toward another, Mind not high things, but condescend to men of low estate, Be not wise in your own conceits." In most cases we **mind** high things and scoff at those of low estate. Since we are members one of another (Rom. 12:5) we ought to pull together in unity as one large family so that the world may see the reality of serving a true and living God through our Lord Jesus Christ.

There are many false teachers, who pervert the scripture and lead others astray with their pious actions and self-righteousness in the propagation of their speculations. **Premillennial** doctrine as well as the "No Judgment" and "Direct Operation of the Spirit" teachings are dangerous, but no more so than envy, strife, hatred, and malice. Some take the position that we should not have elders as we can't find a perfect man, (and this I do not deny) but there are men who can apply themselves to become elders and that is just as much their duty as any other duty of a Christian. The Lord intended that his body, the Church, should have elders or else Paul would not have instructed Timothy and Titus to appoint elders in every city. We agree that there must be a plurality of elders, why? Because the Bible says so in so many words. I believe that if the men who are serving as elders have the power to employ a preacher, thy certainly have the power to tell him to leave. However, if they were not doing their duty as elders, it would become the duty of the preacher to teach them their duty, just as much as to teach the alien sinner and erring child of God their duty.

There are many congregations who do not have men qualified to be elders and that is where some one or more, have failed to teach sound doctrine along that line, and if a church has been planted in a locality for a number of years without men who are qualified, then there is something radically wrong with that group that call themselves Christians. In other words there ought to be some changes made.

It is high time that Gospel preachers forget about their jobs and be ready to condemn sin whenever it may be found in the Church or out. Too many who claim to be gospel preachers, are afraid of their jobs, or maybe **positions**, and preach to suit the brethren. I have heard some of my preaching brethren beat around the bush afraid to mention baptism for fear that they would offend some of their sectarian friends, and some have gone so far as to call on them to lead in prayer just to be a good fellow. The same type of preachers are afraid to teach sound doctrine to the church, lest they offend some brother (so-called), especially if he contributes liberally of his means and stands high in

the community, regardless of how he lives and conducts himself.

I had a preacher of the instrumental brethren to tell me he could preach where they had an instrument or where they didn't have it, that it did not matter to him, that he wouldn't offend either group. Brethren I am afraid of that kind of preachers, our Lord did not compromise with the teaching of his day, neither did any of the apostles, in fact, it cost them their lives, save John and he suffered much for the cause of Christ. Stephen condemned the Jews when they put him to death, in fact that was the cause of his death, and if he had been like some of the leaders and preachers of today he could have saved his life by soft-soaping the Truth. We have some preachers who join all

of the civic clubs and associations that they can keep their dues paid in, so that the world will call them swell fellows and broadminded. Our Lord said the way was narrow and strait (Matt. 7:14) and a gospel preacher who does his duty will not have time to meddle in the affairs of the day.

These things are true, even if we do not like to admit it, therefore to put forth a greater effort to teach sound doctrine to a lost and dying world, for souls by the thousands are going into eternity each day unprepared to meet their maker, and the responsibility of preaching the gospel rests upon us. The Lord left us an example to follow, and when we do this we will accomplish that which he intended and the world will be a better place for our having lived and had a part in it.

IN THE EVANGELIST, SHEFFIELD, ALA.

## Today We Fight

VAUGHN D. SHOFNER

The actions of the entire denominational world and many of my brethren endorse the idea that heaven may be reached without much effort on the part of man. I humbly lift my voice with the echoes of all the faithful voices of the past, and shout, "We must fight to attain!" "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

~~Divine annals plainly point to the absurdity of that idea.~~ Moses walked with God to the border of Egypt; entered again to plead the cause of the house of Israel; marched those children of God through the Red Sea and sang the song of deliverance after the bonds of Egypt had been released as the God-driven waters separated them from their foes. Thus through the baptismal waters of the Red Sea the people received release from past bonds. (I Cor. 10)

This release did not give the people of Israel the right to inherit the Land of Promise. They had yet to be made "meet" for that inheritance. It was beyond the Red Sea and in the direction of Canaan Land that the golden calf was worshipped. It was during this period of probation that they murmured against the Lord and desired the fleshpots of Egypt. It was during this period the twelve spies were sent to view the glorious land. They climbed the summits of Canaan's mountains and viewed the verdant valleys, were awestricken by the silvery waters mirroring the cerulean canopy, gazed in wonder at the profuse fruitage, and cried with joy, "Surely it floweth with milk and honey." But ten of the twelve thought the fight to take the land was too much. Moses, Joshua and Caleb withstood the fainting millions who scoffed at the idea of taking the land of fortified cities in which giants lived

that dwarfed them to grasshoppers. By these things we can see that they lacked in the training that was needed to inherit Canaan.

For forty years they wandered. The faint-hearted gave up, the idolators were overthrown, the fornicators fell, and the faithful camped on Jordan's banks to make triumphal entry into the Land of Promise. It was by accomplishment that they attained; by perseverance that they prevailed. Now as the waters of Jordan parted for their entrance the battles were not over. They were not yet prepared for the inheritance. They had to fight their way into complete possession of Canaan.

Today we face the heavenly Canaan. Millions are still held by the bonds of Egypt—have not freed themselves from sin's bondage by the baptismal waters of the Red Sea. Their worldly wisdom considers God's plan as foolishness. They evade the water-gate and remain in Egypt's bondage. Many have sung the song of deliverance as sins were separated from them in baptism's burial, but think it impossible to stand with God and the few against the teeming millions, so they follow the multitudes in "sin and pleasure for a season." Their waning faith portrays the God-given tasks as being too hard to follow. They desire the inheritance, but want the world in one hand as they receive heaven in the other. That will never prepare one for the inheritance. Others are overthrown in the wilderness of spiritual and physical fornication, and still others fall in idolatry as they lust after worldly wealth and worship their pleasure-gods. Often they offer lip-service to the Lord, but their hearts are far from him. Where their hearts are, there they shall find their inheritance.

There is rest ahead, but that rest comes after the smoke of battle clears. There are joys ahead, but those joys

come after life's heartaches cease. There is an unending day, but that day comes after the shadows of time are dispelled. There is a "crown of life" in yon Canaan Land, but that crown is only for those that are "faithful unto death." There is a "tree of life" in the midst of Paradise, but only those "that overcometh" shall receive its fruitage.

Sinner friend, release yourself from sin's bondage. Come in obedience to God's appointed way. You can't circumvent the water-gate, for the finger of God points to it as the place of separation from sin, and the irrefutable words of his Book declare, "Repent and be baptized for the remission of sins."

Christian friend, how goes the battle today? Do you stand with the multitudes denying the possibility of taking the Promised Land in God's appointed way? Are you dying on the deserts of sin foolishly sipping from pleasure's cup? It is my humble plea to you to stand with God and the few, knowing that soon the surges of time will push us to Jordan's brink; and if we have stood by him the troubled river of separation will be but a portal to the glory-land. Then in the presence of Almighty God we can bask in the warmth of his love, knowing the battles of life are o'er, and realizing they were not worthy to be compared with the glories of the inheritance, for there the faithful "may rest from their labors; and their works do follow them." In that city weary pilgrims "shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Box 622, Wellington, Tex.

## State Sanatorium Notes

By HOWARD CASADA

Since our last report to The Gospel Light four more of the patients have been baptized into Christ.

The influenza epidemic hit the sanatorium hard. All public services were banned for two weeks. However the

ban has been lifted now and we are again having services according to schedule.

I recently had the privilege of speaking on the lectureship program conducted by the church at Fayetteville, Arkansas. The subject assigned me was "The Sanatorium Work." Great interest was manifested in the work and many questions asked concerning it. I would be glad to visit other congregations in Arkansas and tell about the work being done at the sanatorium.

Brother Marvin Sanders of Blytheville, Arkansas is one of our fine young men in the sanatorium who has decided to preach the gospel. Brother Sanders is twenty-two years of age and has a splendid personality. His folks are Methodists and Brother Marvin hopes to be able to convert them to Christ. Brother Sanders preached his first gospel sermon about two months ago in the Commons Building. Since then he has spoken in other services and is improving rapidly. Brother Sanders was a member of the church about a year before he was able to attend one of the public services.

The church at Booneville has recently installed a new coil unit heating system to heat the water in the baptistry. Since we bring most of the sanatorium patients to Booneville to baptize them we want to make everything as convenient for them as we possibly can.

Sister Yearwood of Fort Worth, Tex., recently sent us 20 copies of Hogans sermons and these are being enjoyed by the patients very much. Have also received some more large print New Testaments which are highly appreciated.

Please continue to mail all financial contributions for this work to Third St. Church of Christ, Booneville, Arkansas. Send all gospel literature for distribution direct to me.

Will W. Slater, Fort Smith, Arkansas, April 22: The meeting with Rose Hill Church in Texarkana, closed Sunday night. One restored and much good done otherwise. Fine attendance throughout. The Walnut Street and Dudley Avenue congregations cooperated in a very fine way. Brother R. A. Robins, of Poteau, Oklahoma, did a fine job in presenting the gospel truth. Thus far in our work we have had nine restorations and four baptisms. Rose Hill has a bright future. My meeting work begins first of June and Brother Jasper Reed will serve as minister in my absence.

C. L. Kysor, 516 Talbot Avenue, Akron, Ohio, April 25: On Lord's Day the 20th, I spoke to a group of very attentive listeners at Belington, W. Va. I received an invitation to be with them again, the Lord willing in the future, and I hope to be. Brother F. L. Rowe, Cincinnati, Ohio, was with us (Baird and Clay Drive congregation) over

Lord's Day April 13th, speaking morning and evening. We enjoyed his timely and instructive lessons very much. He promised to be with us again this coming summer. Brother C. R. Jones, 86 years young, an old time Gospel preacher, for about sixty years, will speak for us this coming Lord's Day. Brother Jones is an Elder of our congregation and A. E. McLain, Deacon. The outlook for the future of this congregation is good. Bible study 10:00 a. m. Sister A. E. McLain is teacher of a group of small boys and girls. She is well qualified as a teacher of children. We will soon have a new room and a baptistry completed. We have a mind to put our shoulder to the wheel, that souls may be saved and the Kingdom of God go forward in this city of Akron. We earnestly solicit your prayers in our behalf. If you have friends or relatives in this city, that are not active in the Lord's work, send us their name and address, that we may contact them concerning the salvation of their souls.

L. W. Mayo, Box 431, Winslow, Ariz., April 25: I have just returned from Gallup, New Mexico where Brother Paul Foutz, of Carlsbad, was conducting a meeting and in which I directed the singing. Brother Garnie Atkisson is the minister at Gallup. Even though there were no additions during the meeting I am sure that much good was done. Brother Foutz is a splendid preacher. Brother and Sister Atkisson are hard and diligent workers and deserving of the best. On the closing night of the meeting two Mormon Missionaries were present and after the services they and this writer discussed the idea of a formal discussion. The idea suited the three of us and it was agreed upon that we would meet at the church of Christ in Gallup on the night of May 22 to discuss some of the fundamental subjects of Mormonism. If the debate materializes this writer shall do the debating and Brother Garnie Atkisson serve as moderator. Our meeting at Kingman, Arizona starts on April 27 and the meeting at South Fourth in Albuquerque starts on May 11.

Walter W. Leamons, Junction, Texas, April 25: Many of our members assisted with a religious census last Sunday afternoon. It was time and effort well spent and very enlightening. This is a year around tourist resort and many of our visitors are readers of The Gospel Light. Our building is at Ninth and College Streets, just a block south of the Old Spanish Trail.

I. D. Ames, Licking, Mo., April 25: It has been some time since I have informed our brethren with regard to our work of faith and labor of love. We are conducting a mission meeting five miles from this little town in a Baptist meeting house which is not being used for the lack of any one to attend their

meeting, our meeting in this house is being wonderfully attended. Our singing is well above the average and the young people we believe are deeply interested in our mission effort. Brother A. M. Wiles from Spickard, Mo., is assisting in the singing. Brother Doctor D. L. Lewis is rendering valuable assistance by giving us a good home while in this work and rendering many kindnesses to us. This is strictly a mission effort, and if you have a desire to assist in this work, send your contribution to Doctor D. L. Lewis, Licking, Missouri. Brethren pray for us that we might continue in this all important work.

J. R. Colvin, Cotton Valley, La., April 21: The work in Cotton Valley is still growing. On April 6th two were baptized and April 13th one was baptized. To remember that little over a year ago there were 17 of the faithful contrasted with the present number of 50 is encouraging. Last Lord's Day afternoon a number of the members here went with me to Evergreen for a service. Evergreen is a thickly settled community about fifteen miles east of Cotton Valley. There were over 40 present and at least 20 or more who had never heard the truth. Even though there are only two members living in the community others expressed great interest. There is no kind of meeting place except in homes therefore we will have to start from the ground. We shall work and pray that we may establish The Cause of Christ there. The brethren here really stand behind me in the work.

Leonard R. McClane, 719 Beatrice Street, Fordyce, Arkansas, April 24: Part of my time this summer I am giving to meetings. As part of the time is as yet unengaged any church desiring my services will write me at Fordyce.

Frank J. Dunn, 9028 Santa Clara, Dallas 18, Texas, April 28: One baptism and two indentifications at recent services at Shamrock Shores. Attendance during April the largest in the history of the congregation. May the word of God continue to prosper and all else to be defeated.

Leo R. Swearingen, 807 West Ninth Street, Coffeyville, Kansas, April 28: The meeting with the church at St. Joe, Ohio, April 6-20, closed with five baptisms, and one restoration. A fine interest was manifested throughout, and the meeting was well attended. This was my third consecutive meeting with these brethren, and I have been asked to return in April 1949. Brother Judson Woodbridge, Wellington, Kansas, will be with us in a mission effort beginning May 5 through 15. Brother Woodbridge is a staff writer for the Christian Worker, and we anticipate a fine meeting.

Albert S. Hall, Route 2, Box 327, Benton, Arkansas, April 28: Since it has been some time since I have sent in a report to The Gospel Light, perhaps it is not out of order for me to do so now. Since the beginning of our work here in Benton two years ago last September, I have been giving my full time to this noble effort, except for a few meetings during the summer. We started in the County Court House with 22 members and a few little children. Within a few months we had secured a nice building site, and had a building fund growing. Now we have our building nearly finished, and, when completed, will be well worth \$20,000. It is a solid brick stucco, with 40x50 foot auditorium, nine class rooms and all modern conveniences. We now have 78 members and had 147 in Bible classes last Lord's Day. Brethren and churches over the country have assisted us to the amount of several hundred dollars, all of which has been duly acknowledged through the mails, and for which we are profoundly thankful. Our only indebtedness is \$4,000.00, which we borrowed at the bank and are paying by monthly installments. We should like for all those who assisted us to please take notice of this report, and thus be made to appreciate the fact that their money was not spent in vain. Just recently Brother J. A. Copeland of Delight assisted us in the appointment of the following brethren as elders and deacons. Elders: Floyd Martin, Vernon White and Albert S. Hall. Deacons: Kelley Guerin, Jewell Jones and Jack Beavert. Surely a better spirit of unity has never prevailed in any congregation, and we are growing by leaps and bounds. This is the only loyal congregation in the county (Saline), except two small groups out in the country, therefore you can see we have plenty to do all around us. Brethren, pray for us that the good work now started here in Benton may continue in the Lord's own way. I have some time not promised for spring

and summer meetings. If you need a preacher, and desire my services, please let me hear from you at your earliest convenience.

Will M. Thompson, Box 89, Apache, Oklahoma, April 10: Since announcing my availability for meetings I'm receiving calls for time already booked. From July 1st till first Sunday in September all time is booked. After due deliberation and meditation I've decided to devote all my time in meeting work beginning this summer and con-

tinuing till fall of 1948. I have a few open dates for this fall I'll be glad to book. From February 1st till April 15, 1948 I'll be in meetings in Oregon and California. I'd prefer to book the months of December and January in South Texas. If you want a meeting this fall or next spring after middle of April will be glad to book your meeting. Mail will reach me at above address or at 707 "C" Avenue, Lawton, Oklahoma.

W. M. \*Grooms, McKinney, Texas, April 25: On Sunday, April 13th, I



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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<sup>b</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

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

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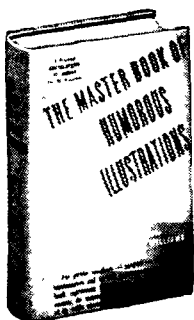
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began labors with the Davis Street church here. We left a host of friends in Camden and surrounding territory but we look forward to a pleasant work here. During the winter a new building was erected which is a credit to the town. The auditorium will seat 400 with the present pews and room for more. There are 10 large class rooms. A preacher's home is to be constructed which will give the church here all the things necessary to carry on a good work in so far as buildings are concerned. Last Sunday we had about 300 for morning service. A large group of young people manifest an interest in the work which is a healthy sign. Worship with us when passing this way.

Earl E. McCord, Corning, Arkansas: I began a singing class at the Black Oak congregation, Route 2, Winslow, Arkansas, Monday night, April 21 with an enrollment of 64. There is good interest and good responds to the work. There is some talk of keeping me over for an additional 10 nights.

Waymon D. Miller, 2503 30th Street, Lubbock, Texas, April 22: During the week of April 6-13, I preached in a meeting at Slaton, Texas. Though brief, we feel that it was a good meeting. There were six responses; four baptisms and two restorations. J. Lloyd Moyer, the evangelist at Slaton, assisted greatly. He also preached at Walnut Street the two Lord's Days in my absence, and on the first Sunday he was here two were baptized and three restored. I am now in my second year of work with Walnut Street. Our first year was unusually pleasant. Forty-five responded last year. Last Lord's Day four placed membership with us. This church is sending me to Corvallis, Oregon on May 4-18 for a mission meeting. Albert Smith is the evangelist at Corvallis.

L. W. Mayo, Box 431, Winslow, Ariz., April 20: Today was a fine day with the church here. We baptized a man and his wife. The man had made no pretensions to church membership before but the woman came from the

Methodist Church. Personal work can be given the credit for the baptizing of this couple. Brethren: Personal work will get the job done. Try it. The next week will find me assisting Brother Paul Foutz and Garnie Atkisson in a meeting at Gallup, New Mexico. From there I go to Kingman, Arizona for a two weeks meeting and then to South Fourth Street in Albuquerque, New Mexico.

C. E. McCord, Lilbourn, Mo., April 23: The work here continues to go forward in a fine way. A record breaking

crowd last Lord's Day. I baptized a lady in the afternoon that learned the truth from the radio programs from Blytheville, Arkansas conducted by Brother E. W. Stoveall. This brings the number up above the 50 mark that have become members of the church as a result of that program. The gospel is God's power to save.

J. D. Taylor, Dalhart, Texas, April 21: We baptized two more adults here last night at Central. Seven adults since first of the year. Brother U. R. Beeson's sermons are still bearing fruit.

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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# The Light

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

VOLUME 17

DELIGHT, ARKANSAS, MAY 8, 1947

NUMBER 23

## Is A Babe A Sinner?

J. A. COPELAND

I am often asked the above question. Or sometimes they ask, Is not the child born into this world a sinner? In reply I will ask, What sin has he committed? Is one a sinner who has never committed a sin? Has he told any lies? Has he been drunk? Has he cheated any one? Has he committed murder or adultery? Or, has he purposed in his heart to commit any of these sins? John said, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). "Sin is the transgression of the law." What law has the babe transgressed? "WHOSOEVER sinneth transgresseth also the law." Then if the babe sins, he transgresses the law. What law does he transgress?

But we are told they are born with a sinful nature. If that were true it would prove one thing that I have always thought about little children. And that is, they are the best people in the world. Why? Because they have a sinful nature, but never commit a sin. If one who had no weakness, no carnal desires, no inclinations to do wrong, commit sin; that would be willful sin. But one with weaknesses and carnal desires may sin through the weakness of the flesh. So if the infant has a nature to sin, but never commits a sin, he is the best person in the world.

But as the child grows up does he not have, and show, an inclination to be good as much as he does to be evil? Has not your child shown a thousand times a desire to do something good? Would you say no? Would you say that all the inclination your child has is to do evil? But they say, they inherit that nature from their parents. Then they must have mighty bad parents. If they inherit that nature from their parents, and that nature is wholly evil, then their parents would be wholly inclined to evil, and opposed to all good. But some parents are Christians. They have been saved by the grace of God, their sins have been washed away by the blood of Christ, and a baby is born unto them, that they say inherited a nature from them that is wholly inclined to evil, and opposed to all good. God pity such reasoning.

But we are told that David said, "Behold, I was shapened in iniquity; and in sin did my mother conceive me." Yes, but did David say he was a sinner before he was born? What sin did David commit before he was born? May he not refer to the sin of his mother in conceiving him, instead of his own sin? In II Chron. 2:16, it is said that Zeruah and Abigail are sisters of David, but it does not say they were daughters of Jesse. In II Samuel 17:25, it says Abigail was the daughter of Nahash. Then how do we know but that David's mother had been the wife or concubine of Nahash, and later married to Jesse, in some illegal way, and that she was the sinner in conceiving David, and not David himself. In fact does not the passage sound that way? "In sin did my mother conceive me." Could David have been responsible for being conceived in sin? Could his mother have been responsible for conceiving him in sin?

But some one may say, Paul said the Jews "Were by nature the children of wrath even as others" (Eph. 2:3). In the first and second verses of this chapter Paul says you, and ye, referring to the Gentiles. "And you hath he quickened, who were dead in trespasses and sins." God quickened or made alive those Gentiles, who had been living in sin, when they obeyed the gospel. But the passage does not say, they were sinners when they were babies, nor does it say they inherited

those sins from their parents. But in the second verse it shows they were sinners on account of the way they lived.

In the third verse Paul uses the word WE, referring to the Jews, and says they walked in the lust of their flesh before their conversion as well as did the Gentiles, and then says, "Were by nature the children of wrath, even as others." The word nature there does not mean they were born children of wrath. The same word, rendered by nature in this passage, is found in the following passages. Rom. 2:14; I Cor. 11:14; Gal. 4:8. I suppose no one will say the word nature, or the phrase, by nature, in these passages, refers to something born in man.

But let us see if Jesus taught that little children are sinners. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18:3). We have to be converted to be as little children. If the little child is a sinner, then the converted man is a sinner. When a man is converted, he is redeemed by the blood of Christ, and his sins are forgiven, (Col. 1:14) but he is no better than the little child. Read again. "Suffer little children, and forbid them not to come unto me: for of such is the Kingdom of Heaven." Some say little children are sinners. Jesus says, "Of such is the Kingdom of Heaven." Then the kingdom of heaven is composed of sinners. I have heard some say that a babe is born wholly inclined to evil and opposed to all good. But Jesus said, "Of such is the Kingdom of Heaven." Are the citizens of the Kingdom of Heaven wholly inclined to evil and opposed to all good?

## The Resurrection of The Body

L. R. WILSON

All classes of people believe in a future life. The North American Indian dreamed of "the happy hunting ground" after the death of the body. The ancient Egyptians mummified the bodies and entombed them safely, in anticipation of a life after death. The

Christian religion, however, is the only religion that gives any clear conception of a bodily resurrection. In the fifteenth chapter of First Corinthians the Apostle Paul devotes considerable space to the discussion of the future resurrection. This is one of the most beautiful and

most comforting pictures of the future state in all literature. It opens the grave and admits us not only to a life beyond the grave, but into that glorious state with our bodies made new, fitted and prepared therefor.

The apostle anticipates two objections to the resurrection. The first is, "How are the dead raised?" The Greeks looked upon the body as a prison house which was to be destroyed in death, thereby releasing the soul from its confinement. With them a bodily resurrection was absurd. Not only did they regard it as undesirable, but an impossibility. After a body had disintegrated and returned to the elements of the earth, it was unreasonable to suppose that God could bring it forth from the earth a new body. Since their finite minds could not grasp such an idea, they thought it foolish, and thereby limited the power of God by their own foolish reasoning. Paul answered their first objection thus: "Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body as it pleased him, and to each seed a body of its own." These were simple everyday facts with which all people were acquainted. Everyone had seen seed planted in the earth and knew that before it came forth it had to die. This simple illustration was so evident that no sensible person could deny it.

We should be exceedingly careful that we do not try to limit God's power by our own finite reasoning. The God who was able to create our bodies from the dust of the earth, in the first place, has the power to bring them forth from the grave by the resurrection. Year after year the vegetable creation comes forth from the dust of the earth, grows up and bears fruit, then dies and returns to the earth again. After weeks and months of rain, snow and wintry winds these same plants come forth again from their hidden graves and spring into life with new and vigorous bodies to bless the earth once more. Certainly, the God who is able to call forth the vegetable creation from its inanimate state can bring forth our bodies from the dust of the earth into a new life.

The second objection which the apostle presents, and proceeds to answer, is this: "With what bodies do they come?" That is, what kind of bodies will we have in the resurrection? The writer then elaborates as follows: "All flesh is not the same flesh: but there is one flesh of men, another flesh of beasts, and another flesh of birds, and another of fishes." These distinctions have been proved to be scientifically correct. It is possible to analyze a drop of blood and tell whether it be the blood of a person or of a beast, but there are no tests which will determine what kind of person—

whether male or female, white or black—or what kind of beast. (The proponents of the theory of evolution have here another problem impossible to solve. If man came from an animal, why does he not have the same blood? The argument which the inspired writer here makes is that since there are different kinds of flesh here, we must not seek to limit God's power by supposing our fleshly bodies hereafter must be such as we know here. The apostle further deposes, "There are also celestial bodies, and bodies terrestrial." That is, there are heavenly bodies and earthly bodies now. We need not marvel then if God prepares still other bodies as it seems good to Him. Paul next explains, "The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Since the heavenly bodies now differ from one another, then why should it seem strange if our glorified bodies differ from one another? Indeed, this is exactly what we should expect.

Paul next mentions four contrasts between our earthly bodies and the bodies that shall be. First, "It is sown in corruption; it is raised in incorruption." Second, "It is sown in dishonor; it is raised in glory." Third, "It is sown in weakness; it is raised in power." Fourth, "It is sown a natural body; it is raised a spiritual body." Here we have the difference between our earthly bodies and our glorious bodies, in the hereafter.

Someone may ask, "Is it possible for the spirit of man to live while the body remains in a disintegrated state in the earth?" If this were not true, then we would have to conclude that there is no living God. God is a pure spirit—He has no physical form, such as men have here—yet He is the very fountain of life. It is no more unreasonable to suppose that the soul of man can live outside the body than that a snail can live outside its shell. These mortal frames are only temporary places of abode. Jesus answered this quibble when He exposed the objection of the Sadducees, regarding the seven men who had married the same woman. Quoting from their own scriptures, He said, "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). Abraham, Isaac and Jacob had been dead for centuries when God appeared to Moses in the burning bush and declared Himself to be their God, using the present tense. If these patriarchs had been like the little dog Rover, "dead all over," it would have been absurd for God to have declared Himself to be their God—it would have

been equivalent to saying, "I am the God of nothing."

Still another objector may ask, "How is it possible for our earthly bodies to completely disintegrate and afterwards, when they are raised new bodies, still retain their identity?" This question is childish. It is said that we have a complete change of bodies here once in every seven years. The cells and tissues are constantly deteriorating while new ones are taking their place. We often see a series of pictures of some prominent person from the time of infancy until he reaches old age. A mere glance at such pictures will show the changes made in a man's body; yet, he is the same individual. He does not lose his personality; though he experiences "several" changes in his body from infancy, there is still a striking resemblance in all of his pictures. If we are constantly changing bodies here and yet retain our individuality, then why should it seem unreasonable for man to exchange his earthly body for a glorious body and yet retain his individuality?

When my daughter, Elizabeth, was about eight years old she found a little green caterpillar crawling across the driveway at our home. It was searching for some green leaves to eat. Only a few days before this same little creature was a beetle, or grub, with a white, soft, milky appearance, and was very unattractive. However, it had changed its appearance and ceased feeding on decayed matter and was now in search of living matter. Elizabeth picked the little creature up and put it in a glass jar with a green leaf for it to eat. When I came home that night she showed it to me. The next day she discovered it had eaten its leaf. She then gave it another leaf; and the following day when she looked at it she found it had eaten this one also. She said, "My, it must have been awfully hungry. I'm going to get it a jar full of leaves this time." She then gathered a handful and stuffed them in the jar. The next day when she looked at it the little creature had eaten but very little and seemed to have gone to sleep. On the following day she examined it and observed no change in its position. She

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then put the jar up and did not notice it for a week or more. When I asked about it after some days she went to see it, and came rushing to me, shouting, "Oh, Daddy! Daddy! It has made a cocoon! It has made a cocoon!" The little creature, when it had eaten all the leaves it wanted, had spun several yards of silk strands across some of the leaves, after which it had drawn up on these silken strands and wrapped itself firmly about. There it remained in a dormant state for a few weeks. Then, one day Elizabeth went back to see about this same little creature and found it had come out of its cocoon or chrysalis, and was now a lovely butterfly. She removed the perforated lid from the jar and let it out. It now went a-

bout from flower to flower in search of nectar. It was no longer a hideous creature feeding upon decayed matter; neither was it a creature of destruction, feeding upon the green leaves; instead it was now a very lovely creature, flitting from flower to flower and feeding upon a king's diet.

The God who is able to transform an ugly beetle into a caterpillar and then into a beautiful butterfly is able to transform our bodies from a state of corruption, weakness, and dishonor into a glorious body, fitted for a habitation with Him in the land of fadeless glory; and without doubt that great transformation will be far more glorious than the transformation of the ugly beetle into a beautiful butterfly.

## Paragraph Sermons

E. M. BORDEN

Do we realize what it means to resist the Holy Spirit? The first thought of it should cause us to tremble. Think of how Stephen's hearers must have felt when he laid this charge at their doors. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye" (Acts 7:51). It is clear, from the statement of Stephen, that these people had resisted the Spirit, as their fathers had done in the past. How do people resist the Spirit? Let us turn to Neh. 9:30 and see how their fathers resisted the Spirit. "Yet many years didst thou forbear them and testifiedst against them by the Spirit in thy prophets; yet they would not give ear." Their fathers resisted the Spirit by resisting the words of the prophets. The prophets spoke as they were guided by the Spirit, and their fathers refused to accept it. In that way they resisted the Spirit. The people in the days of Noah resisted the Spirit as it spoke through Noah. Men today can resist the Spirit by not accepting the words of the Spirit.

"And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Peter 1:5-9). Are we among those who are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ? Are we among those who have forgotten that they were purged from their old sins? Did you have a good excuse for not being at church last Sunday?

When Paul speaks of the one body, he refers to the saved, and not to one local congregation. Those who have become God's children, by faith and obedience, are the members of the church. "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) Then the church is spoken of as the body of Christ, and Christ is spoken of as the head of the body. If I am saved, I am in that body. We are also told that we are baptized into Christ. (Gal. 3:27) To be baptized into Christ, then, is to be baptized into the church of Christ, for the church is the body of Christ. All Christians are in the family of God.

Some of the early Christians were favored with miraculous spiritual gifts. Peter and John conferred spiritual gifts upon some of the Samaritans. "Now there are diversities of gifts, but the same Spirit," says Paul. Miraculous wisdom, knowledge, faith, healing, prophecy, tongues, interpretation of tongues, were some of the miraculous gifts. Among the spiritual gifts, he speaks of faith, hope and charity. These are not miraculous. Faith, hope and love still remain, but miraculous gifts have ended. "Now abideth faith, hope and charity, these three, but the greatest of these is charity. Miraculous wisdom and knowledge do not belong to this time.

Are we really sincere in contending that the gospel is God's power to save? How much have we given to have the gospel preached to people who have never heard it? Did you try to get that friend of yours to come to hear the gospel preached? Did you hand him a good book to read? Believing as we do that people must hear the gospel before they can believe, obey and be saved, we should be the greatest missionary people in the world. The greatest period of missionary work was in the first century, when, from a small group in Jerusalem, the gospel was carried to the entire world within the limits of

seventy years. Every member proved to be a missionary, for, wherever he went he told the story of the cross. Every one told the story of a better covenant, the beginning of the church of Christ.

## Study In Eldership

GEO. B. CURTIS

Qualifications as listed in First Timothy Third Chapter.

1. Blameless
2. husband of one wife.
3. vigilant.
4. sober.
5. of good behavior.
6. given to hospitality.
7. apt to teach.
8. not given to wine.
9. no striker.
10. not greedy of filthy lucre.
11. patient.
12. not a brawler.
13. not covetous.
14. one that rules his own house well.
15. not a novice.
16. of good report of those without.

Qualifications as listed in Titus, Chapter One.

1. Blameless, as steward of God.
2. not selfwilled.
3. not soon angry.
4. not given to wine.
5. no striker.
6. not given to filthy lucre.
7. lover of hospitality.
8. lover of good men.
9. sober.
10. just.
11. holy.
12. temperate.
14. holding fast the faithful word as he has been taught.
15. able by sound doctrine to convince and exhort gainsayers.

An elder that rules well to be counted worthy of double honor. (I Tim. 5:17).

An accusation is not to be received against an elder upon mere rumor. (I Tim. 5:19).

The elder that sins is to be subjected to an open and public rebuke. (I Tim. 5:20).

No partiality is to be shown in the matter of elders. (I Tim. 5:21).

Care is to be exercised in the ordination. Nothing done rashly can be done right. (I Tim. 5:22).

Elders are the custodians of the money to be used by the church for whatever purpose. (Acts 11:30).

Elders are to feed the flock of God, the church. (I Peter 5:1).

Elders are to take the oversight of the church willingly, not because of hire, or a salary. (I Peter 5:2).

They are not to be lords over God's heritage. (I Peter 5:3).

They are to be examples to the flock, the church. (I Peter 5:3).

The faithful elders shall receive a reward that never fades. (I Peter 5:4).

# "Catholic Religion Proved By Protestant Bible" Reviewed

GILBERT COPELAND

The *Catholic Truth Society of Oregon*, Portland, Oregon, has published a Twenty-Four page tract with "Ecclesiastical Authority" under the caption, "Catholic Religion Proved by Protestant Bible." This Catholic Society is a little bolder than the average run of Catholics in that they try to prove their religion by the Bible. Most Catholics do not try to prove their religion by anything. The priests have tried to put it into their system that the Catholic religion should not be questioned and that the authority of the "CHURCH" goes without proof. But all honest students of the Bible have been asking for the truth. We want nothing but the truth. Even the Catholic Bible says, "And you shall know the truth: and the truth shall make you free" (John 8:32, Douay Version). Yes, we would like to have some proof that the Catholic religion is all right.

It takes only a casual glance at the tract they have published to see that proof is lacking. In the first place, nothing is said about the "Catholic Religion" in the "Protestant Bible." Though I do not claim to be a "Protestant", (only a Christian) I know what Bible they have reference to when they speak of the "Protestant Bible" and I believe it—every statement. The Bible to which reference is made will certainly prove that every one of the modern denominations are wrong. I have no defense for them. They cannot stand the searching light of Bible truth. But to say that I believe every statement of the Bible, and that I have no defense for the modern protestant denominations, is not an admission that this tract has proved the Catholic religion by the Protestant Bible. Far from it. It is not proof. It does not resemble proof. The man does not live that can prove the present doings of the Catholic church by either the "Protestant Bible" or the "Catholic Bible." The *Catholic Truth Society of Oregon* would do well to first prove their religion by their own Bible. Is it possible that they have decided that the Catholic religion cannot be proved by the Catholic Bible, therefore they will try the Protestant Bible and see if they can do any better? Regardless of their decision, The "Catholic Religion" CANNOT be proved by "The Catholic Bible."

Before we notice the tract further, suppose we compare two or three points of Catholic religion with the "Catholic Bible." Note them carefully:

## INFALLIBILITY OF THE CHURCH

This is one of the doctrines of the Catholic church that the *Society of Oregon* tried to prove by the "Protestant Bible." Let us see what kind of proof the Catholic Bible gives on the subject. It is to be understood that the word "infallibility" means, "exemption from liability to error; the quality of being infallible; not subject to make mistakes." With this definition in mind, remember it was the Catholic church that translated the Catholic Bible. The "infallible Catholic church" (?) gave to the

world a Bible, and since the Catholic church cannot make a mistake, then the Bible has no mistakes in it. Well, let us see if it does. Get your "Douay Version" (Catholic Bible) and turn to I Kings 13:1-2 and read, "Saul was child of one year when he began to reign, and he reigned two years over Israel. And Saul chose him three thousand men of Israel. And two thousand were with Saul in Machmas, and in mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin. And the rest of the people he sent back every man to their dwelling."

Now, what do you think of that for a young child of one year leading an army? We know that such is impossible. But notice further. To this young king of one year a son was born. Verse 16 speaks of Jonathan Saul's son, being with him. How old Jonathan was I do not know, but he must have been quite a young soldier because his father was the new king, ONE YEAR OLD. That is just one blunder of the Catholic church that proves it is NOT infallible. I Kings 9th and 10th chapters of the Catholic Bible tells of Samuel anointing Saul to be king over Israel. He could not have been a child of one year, for at that very time he was on a journey looking for his father's asses. So you see the Catholic church makes mistakes; many of them, but this one proves it to be fallible. Many others could be given but this is enough. It proves their claim to be false.

## SPRINKLING FOR BAPTISM

The Catholic church practices sprinkling for baptism. She was the first of all the sectarian world to change the God-given manner of this command. The Catholics have changed their practice concerning baptism, but they cannot change God's commandment. The Catholic Bible condemns Catholic practice. How will they explain this??? Notice Romans 6:4, "For we are buried together with him by baptism into death: that, as Christ is risen from the dead by the glory of the father, so we also walk in newness of life." Baptism is a burial. Sprinkling is not a burial, but Catholics practice sprinkling. Why do they do it when their Bible says baptism is a burial??? Just another Catholic blunder. If their Bible is right, their practice is wrong.

## THE CATHOLIC PRIEST

The Catholic Priest is not allowed to marry. Why? The Catholic Bible (Douay Version) says, Gen. 2:18, "And the Lord God said: It is not good for man to be alone; let us make him a help like unto himself." This applies to the Catholic priest if he is a man. It is very evident that this is true. Heb. 13:4, "Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge." Proceed with caution Mr. Priest. Your Bible says that "Marriage is honourable in ALL..." Marriage is even honorable for Catholic Priests, but fornicators and adulterers God will judge." Was Peter your first priest?? That is the Catholic claim. Then read Matthew 8:14, "And when Jesus was come into Peter's house, he saw his wife's mother lying and sick with a fever." And again, I Cor. 9:5, "Have we not power to carry about a woman, a sister, as well as the rest of the apostles and the brethren of the Lord and Cephas?" Yes, sir, Peter was a married man. If he was your first priest, you had one married priest.

Of course Peter was not a Catholic priest. There was no such thing in the days of Peter, and there is no authority for such today. It is very interesting to read from the Catholic Bible of the qualifications of the priests. Read Titus 1: 5, 6, "For this cause left I thee in Crete: that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city, as I also appointed thee: If any be without crime, the HUSBAND OF ONE WIFE, HAVING FAITHFUL CHILDREN, not accused of riot or unruly." Well, well, can you feature that? The Catholic Bible says that before a priest is appointed he must not only have ONE WIFE, but that also he must have FAITHFUL CHILDREN, but the Catholic church will not allow the priest to marry. There is something wrong with either the Catholic Bible or the Catholic religion, because they contradict each other and when one falls, they both fall!!!

#### THE BIBLE CANNOT BE UNDERSTOOD WITHOUT AN INTERPRETER

This is the Catholic way of keeping the people ignorant of the truths God has given to save the world. (John 8: 32). Though the Catholic church has ever tried to blind the eyes of the people by this falsehood, the Catholic Bible teaches differently. Notice these passages from their own book: John 5: 39, "Search the scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me." Acts 17: 11, "Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so." Eph. 3: 1-4, "For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles: if yet you have heard of the dispensation of the grace of God which is given me toward you: How that, according to revelation, the mystery has been made known to me, as I have written above in a few words; As you reading, may understand my knowledge in the mystery of Christ." As strange as it might seem, the Catholic Bible says that if a person reads he may understand. In Paul's day people even searched the scriptures to see if the things spoken were true. Have you ever heard of a Catholic priest doing that? Catholics say the Bible is no good without an interpreter. But Jesus said, "Search the scriptures." That is the difference between Jesus and Catholics. Which will you follow? You cannot accept both.

#### TRADITION

Catholics teach that "the Bible alone" is incomplete, and that without tradition people could not know their whole duty. The Catholic Bible records the language of Jesus on the subject of tradition. Hear him, Matt. 15: 3, "But he answering, said to them: Why do you also transgress the commandment of God for your tradition? And in vain do they worship me, teaching doctrines and commandments of men." The Catholic Bible says "tradition is vain." Catholic priests and the Pope say "tradition is good." Which is right???

Catholic church authority says the Bible (inspired scriptures) is not enough, but the Catholic Bible says it II Tim. 3: 16, 17, "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: That the man of God may be perfect, furnished to

every good work." Can't you see how very weak the institution is that claims to be infallible, and yet they cannot keep their teaching and their own Bible in harmony. But did you know they did not try to do so? They do not care what God's word says. They do as they please regardless.

#### HONORING MARY

In the tract *Catholic Religion Proved by Protestant Bible* I quote from page 20: "Comment: Since God honored Mary more than other angelic or human beings, are we not allowed, EVEN OBLIGATED, to do the same?" Well, far be it from me to make the decision. Let us turn to the Catholic Bible and see what it says: Matthew 12: 46-50, "As he was yet speaking to the multitude, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold thy mother and thy brethren stand without, seeking thee. And he answering him that told him said: Who is my mother and who are my brethren? And stretching forth his hand toward his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother." Jesus said then that any disciple was as close to him as his mother. That does not sound like he intended for us to honor her above other children of God. If so, what does that passage in the Catholic book mean??

These are a few of the many doctrines of the Catholic church that their own Bible condemns. But until they can explain these, and unless they are willing to try to examine these contradictions, no others need be sighted. Why will they believe, or claim to believe a book that so plainly and forcefully condemns the Catholic church. If the doctrine that I believe and practice was so condemned by the Bible that I claim to believe, before my God, I would give it up before trying to prove it by another man's book, like the *Catholic Truth Society of Oregon* has done.

(Next week we start reviewing the text of the tract).

### When I Have Time

When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care  
I'll help to lift them from their low despair,  
When I have time.

When I have time, the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead his feet in pleasant paths always,  
And cheer his heart with words of sweetest praise,  
When I have time.

\* \* \* \*

When you have time, the friend you hold so dear  
May be beyond the reach of all your sweet intent;  
May never know that you so kindly meant  
To fill his life with sweet content—  
When you had time!

NOW is the time! Ah, friend, no longer wait  
To scatter loving deeds and words of cheer  
To those around whose lives are now so drear.  
They may not meet you in the coming year—

NOW is the time!

—Anon.

## NEWS, NOTES AND REPORTS

### Arkansas

Cleon Lyles, Little Rock, Arkansas, May 4: The meeting started today with Jack Meyer. Record crowds. Five additions. 544 in Sunday School \$869.22 collections.

H. H. Dunn, Huntington, Arkansas, May 2: Am now in a mission meeting at Elkins, Arkansas. This meeting is sponsored by the church in Johnson, Arkansas. Began last night with pretty fair attendance. A number of the brethren from Fayetteville and Rogers together with several from Johnson were here to lend their aid in any way helpful. May the Lord bless the labor here. Go next to Oilton, Oklahoma. Beginning there the nineteenth of this month.

W. E. McWha, Glenwood, Arkansas, May 2: Our work here in Glenwood is progressing very nicely. We have a band of loyal workers. We are planning to either remodel or wreck our church building and rebuild sometime in the near future. Brother T. Coy Porter, Nashville, Tenn., will begin a series of gospel sermons June 1, and continue through the 10th. Brother Porter was with us last June in a ten days meeting. He defends the truth, but he does it in such a way, the sectarian world cannot become offended. Remember the date, beginning at 11:00 a. m. Sunday, June 1, and continuing through June 10. Singing will be in charge of some of the brethren. If you have never heard Brother Porter, avail yourself of this opportunity to come and hear him proclaim the plain gospel truths. A cordial invitation is extended to all, and especially to any local church of Christ that are in driving distance.

J. H. Baird, Crossett, Arkansas, May 5: The work in Crossett continues to make progress, with a steady increase in attendance and interest. As yet, the brethren are having to conduct their services in Community Hall. However, they hope soon to be able to acquire a lot and erect thereon a suitable house of worship. The restrictions heretofore imposed by the Lumber Company have greatly hindered, but now that these have been greatly modified, it is thought that the long cherished plans can be carried out. The field is most promising for a real harvest, and it is held that an adequate foundation is being laid for a rich harvest of souls in the near future. Thus far, there is no outward demonstration of opposition to the work. There are but two principal denominational churches in the city, the Baptist and the Methodist. The

Baptist Board only recently proffered the use of their baptistry to our brethren. On every hand, there apparently is a rapidly increasing demand for the plain, simple truth of the Gospel; in fact, dissatisfaction is being openly expressed with many of denominational affiliation. Arrangements have been made by the brethren to launch a soul-saving campaign, beginning June 8th. Brother Phillips, of Louisiana, has been engaged as the preacher, and the meeting is scheduled to be held in a tent. The brethren will be greatly encouraged, if members of the church from neighboring congregations will arrange to attend as much as possible—they need all the help and encouragement that can be given them, as this meeting doubtless will determine the future status of our cause throughout this vast, spiritually undeveloped area.

### California

Voyd N. Ballard, Box 64, Coalinga, Calif., May 1: From April 22 through 25th I engaged Paul Winter, Oneness Holiness in debate in Lamont, Calif. In many ways this was one of the best debates I have ever had a part in. We had splendid attendance and cooperation from brethren in Lamont, Taft, Bakersfield, Wasco, Shafter, Arvin and Porterville. Brother Arlie Smith the minister of the Central church in Bakersfield moderated for me. One married lady was baptized into Christ as a result of the Truth she heard me preach in the debate.

### Guam

#### A Letter

Gospel Light  
Delight, Arkansas

Guam, Guam  
Station 1, Box 23  
c-o B. P. M.

I am now working in Guam and I cannot find a church closer than 25 miles and have no means of transportation. I would like to have my Gospel Light sent here. If you will put the above address on it I am sure it will come regularly. I believe I have it coming about three years. My last address was 2315 Logam, Des Moines, Iowa. Also I would like to hear from any members of the church who contemplate coming here. Your brother in Christ, LEE WHITON.

### Illinois

David M. Owens, Harrisburg, Ill.:

I preached at Bardley near Morganfield, Ky., April 13 and at Diamond, Ky., from 15th to 24th. One restored. First gospel meeting of the Church of Christ ever held there. I preached at Walnut Grove near Morganfield, Ky., the 27th. Visited the church in Henderson, Ky., the night of the 27th. The church here is making a great progress. I am gradually working towards the northwest to Montana for mission work.

### Kentucky

O. C. Thompson, Hickman, Ky., May 3: Sunday was a splendid day for the church here. Large crowds attended both morning and night services. Interest and attendance continues to grow. One was baptized here recently. I have entered my second year with this fine congregation and we anticipate great things for the future in this field. I have the last two weeks of July and the first two weeks of August open for meetings, so if you are in need of a preacher to assist you in a meeting, I shall be happy to be of service to any congregation, especially so in Arkansas or Texas. If you desire my services you may contact me at the above mentioned address.

### Louisiana

Ellis G. Grubb, Box 23, Crowville, La., April 7: As to visible results, we have had two added to our working forces in the Delhi congregation since our last report. Good interest and good crowds at all three places, Delhi, Winnsboro and Route 3 four miles west of Crowville. We will begin tent meetings about May 1, and plan on keeping them going through summer and fall. If any church has a song leader that they could send to our assistance we would greatly appreciate it. Also any church desiring to do mission work could find no better field to send their preacher into than northeast Louisiana for two or three weeks work. "Come over and help us" is the cry of many towns and villages in this state. Brethren, our finances are very low. Please send us a contribution at once. Send it to the Elders of the Church of Christ, Box 1334, Monroe, La.

Mrs. S. P. Sanderson, Kilbourn, La., April 12: Brother Ferguson is not preaching for us, as it has been necessary for him to get work closer to home due to the condition of his family. He will conduct our meeting, beginning First Sunday in August. We are still having Bible study and worship services each Sunday at 10:30 and prayer services each Sunday night. Our young people take an active part in the services.

## Maine

### BANGOR ENCAMPMENT MEETING JOHN P. FOGARTY

A challenge to Christians planning a vacation this summer.

Would you like to be one of the hundred Christians to spend two weeks in an encampment meeting? Then plan at once to bring the family to Bangor, Maine for the first two weeks in July. Maine is known as the "vacationland of Summer."

This unusual invitation is possible since we have acquired the use of a local seminary with facilities so that we can accommodate you for meals and lodging. This will be staffed entirely by members of the church of Christ. The expenses per day will be \$2.50 for those 12 years or older. Children under five will be free guests and those from 5 to 12 will pay \$1.50 per day. All guests must furnish linens.

The two weeks program includes a daily Bible School for all ages. Experienced instructors from many states will head the various aged groups. For the Ladies class, will be Sister A. R. Holton, recognized as one of our best teachers in this work. Other capable teachers will fill the remaining five groups. A thirty minute radio broadcast will be conducted daily. Other good singers are needed for the radio chorus. Warren Jones, of Virginia, Shirley Morgan and Harold Thomas of Maine will be associated as song directors. During each afternoon personal workers will canvass the city of Bangor. Robert C. Jónes, of Texas, J. O. Baird

of Tennessee, C. Roy Bixler of Missouri and others will assist in the personal work. Ten States and Canada have been heard from and a total of 75 have indicated their intended coming. We can accommodate one hundred adults and a like number of boys and girls.

You will receive personal benefit spiritually and at the same time aid in giving the Gospel to thousands of others here. Write us your decision to come as soon as you know. Remember the date July 1-14.

For those who come earlier an invitation is extended to attend the NEW ENGLAND ENCAMPMENT MEETING on Lake Passagassawaukeag, near Brooks, Maine. The program is to be similar to the Bangor program and the costs are the same. Write for printed leaflet.

For those who could come the last two weeks in July, may attend a duplication activity of the Bangor Encampment, in the city of Portland. Whether you can spend the summer or just a small part of it, you will be assured of spiritual feasting and Christian fellowship in expanding the borders of the kingdom. We will be looking for you.

## Mississippi

F. O. Howell, P. O. Box 901, Vicksburg, Miss., May 1: Our series of meeting closed April 20. The visible results were ten additions to the congregations, eight of whom were baptized, one of the number a former Catholic, one a former Episcopalian, and one a Methodist, all of whom are heads of families; and two heads of families

restored to the fellowship of the congregation. About two weeks before the meeting began, "finis" was written on a divided condition that had existed among the membership for several years, and the place of meeting of the group that went away was formally closed. No conference was held of the conflicting groups, and no formalities marked the get-together. We simply preached the gospel in its fullness, on Proper Christian Relations, and the response was entirely individual and spontaneous. Since my coming in October of last year, we have added five class rooms and a nursery. We now have nine class rooms and some of the classes are already too large for the best results. In so far as I have knowledge or information, all are happy and are supporting our program of activity, one hundred per cent. Brother E. V. Wilson of McKenzie, Tenn., directed the song service during the series of meetings and did a wonderful job. He and I have worked together in many campaigns for Christ. He knows exactly what to do and how to do it to get the best results. We expect to conduct a series of meetings among negroes during the summer. I think you will hear of more interesting developments in the church in Vicksburg soon.

## Oregon

Gus Winter, Church of Christ, 2205 Portland Ave., Klamath Falls, Oregon, April 23: E. W. Evans of Berkeley, Calif., held us a short meeting March 23 to 28. Three baptized, making five baptisms since first of year and seven



WILL W. SLATER

Gospel preacher, and vocal music teacher.

## INTERESTED IN SONG BOOKS?

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Because of the high cost of paper, we have had to raise price on last edition of "GOSPEL SONGS AND HYMNS" just from the press. Much better paper used, a much better book in make-up. We paid more than \$1,000.00 for song permits, getting the best songs possible, trying to make this the best song book on earth. Beautiful DeLuxe Cloth, blue color. 75c per copy; \$8.75 per dozen; \$35.00 per 50; \$67.00 per 100, prepaid. Cordwain Tag: 45c per copy; \$4.80 per dozen; \$19.00 per 50; \$36.50 per 100, prepaid.

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STATION A, FORT SMITH, ARKANSAS

by placing membership. Several families have moved here recently.

## Texas

A. E. Findley, Box 356, Van, Texas, April 28: Since the influenza epidemic, our attendance has increased by almost one-third. A business man here made the good confession last night and was baptized today. We are planning on two meetings this year with the writer doing the preaching in one of them.

### GENERAL CLAY ADMITS TWO MISSIONARIES TO GERMANY

M. NORVEL YOUNG

Word has been received from General Lucius Clay, who is in charge of the American Zone of Germany, that two permanent missionaries of the churches of Christ will be admitted into Germany June 1.

General Clay states these missionaries will have to live on the German economy and will receive no favors from the United States Army. However, they will be free to carry on their work.

Brethren Otis Gatewood and Roy Palmer will be the first two to enter. Their families will reside in Zurich, Switzerland, where they can be learning the German language and working with Dalmar Bunn and Miss Frida Graf. Brother Palmer and Gatewood will establish their residence in Frankfurt and begin the huge task of evangelizing that area and preparing the way for further efforts to be made when other missionaries are allowed to enter.

## West Virginia

O. E. Moss, Box 324, Hundred, West Va., April 30: The work with this fine church is very pleasant. One baptized since last report. C. R. Nichol spoke to capacity audience afternoon of Mar. 30th. Harold Thomas of Danforth, Maine, was guest speaker Monday night

### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

GOSPEL PILOT

Box 1095

Tulsa 1, Oklahoma

and brought an inspiring lesson. C. C. Combs and family of Johnstown, Pa., who formerly labored here accompanied Brother Thomas. I am to deliver the sermon to the graduating class of the local high school afternoon of May 18. We have been missing Brother Geo. B. Curtis from the pages of The Gospel Light. Let the readers hear from you, Brother Curtis!

### TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church

and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

"A good thing to remember, and a better thing to do, is to work with the construction gang and not with the wrecking crew."

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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, 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.

39 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.

40 And with many other words did he testified and exhorted, saying, Save yourselves this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added unto the church about three thousand souls.

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DELIGHT, ARKANSAS

# The Gospel Light

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

VOLUME 17

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NUMBER 24

## Common Sense

L. R. WILSON

A day scarcely goes by that we do not hear someone talking about the need of common sense. Nearly every individual possesses some of this precious commodity, yet not very many are overburdened with it. It has often been said, "About the most uncommon thing in the world is common sense." College professors are sometimes deficient in it; even some of our statesmen could profit by a greater use of it. This naturally raises the question of what we mean by common sense. Since nearly everyone thinks that he possesses his share of common sense, it is but natural that our understanding of it should differ somewhat. This naturally raises the question of what we mean by the term.

Common sense is the ability to look at any question from every angle. A picture of a house that shows only a front view is very inadequate. If we want to get a true perspective of a house we must look at it from every angle. The same is true with any question that comes before us. Too often we judge matters by first impressions, without taking the trouble to look at them from every viewpoint. If we learn the truth—which alone can make us free—then we must look at all questions from every side.

Often there is a very fine line between genius and insanity. This is not to be wondered at when we apply our common sense. A genius is nearly always a specialist in some particular field. If he were to generalize in his thinking he would not be a genius. Since he specializes in only one field, he thinks in only one channel. This always causes him to be unbalanced and makes it nearly impossible for him to adjust himself to the world in which he lives. He is not, therefore, able to cope with the problems that arise on every hand. This causes him to act in an irrational manner. A man who is an expert in one or more fields, and is still able to adjust himself in other fields, is more than a genius. Many times I have been called upon to commend a preacher for regular work with a congregation. Often a congre-

gation wants a man who is an expert in every line—including preaching. They want just about everything rolled up in one package. If such a man could be found he would be a super genius. A man who is perfectly at home in every field is seldom superior in any one particular field. The man who can do one thing just a little better than anyone else—regardless of what it is—and can still keep his head under any and all circumstances, is fortunate indeed. He is a success.

Seldom is a great artist able to adjust himself to the ordinary conditions of life. Most artists find it difficult to condescend to the level of the masses. They live in a different world to that of the average individual. As we sometimes say, "They are out of this world." How to get along with such people has puzzled a great many of us.

Common sense is indispensable to a knowledge of the Bible. Sometimes we hear of people who claim to have received some special revelation, or vision, which admits them to the inner-secrets of the Divine council. Such people go about trying to build up some peculiar theory of their own, and asking everyone else to accept their own individual interpretation as being inspired from on high. There are others who do not go so far as to claim a special vision or revelation from heaven, but they do claim to have some special knowledge that the average individual does not possess; and they expect all others to accept their private interpretation. Still others, although they do not make any particular claims for themselves above the average individual, still they are never able to look at any and every passage from all angles. They look at a passage through colored glasses and fancy they have seen it clearly from every angle. As a result they build up some particular notion which is out of harmony with all reason and common sense. If all of us would take the time and trouble to look at the Bible from every angle, as common sense dictates, and try to understand what the writers had in

mind, we would have but little trouble in grasping the meaning.

Nearly all our difficulties have come about as a result of our failure to use common sense. The Bible was given to the masses of people, so that they might understand it. If it is impossible for them to do so, then it does not fit the needs of the people. Furthermore, a revelation that requires an inspired teacher to reveal its meaning is not a revelation at all. If the average individual cannot understand the Bible sufficiently to obey it, then it is not what the human family needs. The fault is not with the Bible; it is the failure of the masses to make use of that rare quality that we call common sense. It may be argued that since so few people use common sense in the study of the Bible that it is not suited to man's needs. But do we reason this way in other fields? Let us look at some of the other fields for a moment.

Common sense would solve nearly all of our domestic problems. For several years divorces have been on the increase in this country. It is not unusual to meet with people who have been divorced several times within a very few years. When you talk with them about their domestic problems they nearly always complain of incompatibility—one wanted to do one thing and one another. If they tried to see the other's side of the question—making a proper application of our common sense rule—they would be able to adjust themselves without much difficulty. All any family needs to get along together is the desire to do so and a little common sense.

Common sense would also prevent most church squabbles. One would think that churches would never have any troubles among themselves; but this is not the case. In fact, the very reverse is true. It appears that the churches have more troubles than almost any body of people. If each and every member would look at the problems that arise among them from every angle, and would use a little common sense in the study of the Scriptures which relate to their problems, they would seldom have any troubles among them.

Common sense would also settle all of our problems in school. Sometimes students are unable to adjust themselves in their school work. It is

doubtful if any school among us has existed long without some misfits. There are always some students who cannot adjust themselves to the rules and regulations. They feel that they must have special privileges which are not accorded to others. When they cannot obtain such privileges they turn against the school and everyone connected with it. Usually such students find it just as difficult to adjust themselves in one school as in another. They are always out of place—not only in school but in society generally. A student who can easily adjust himself in his school work can also adjust himself in any and every other sphere of life. This is an important part of every student's education. In fact no student is properly educated until he can adjust himself to the circumstances and conditions which confront him—which requires a reasonable measure of that rare quality which we call common sense. No man is truly educated who cannot look at any question from more than one angle and properly appraise it.

**Common sense is necessary in community life.** It often happens that a whole community is torn asunder by trivial questions which should never have been raised in the first place. After they have once been brought to the attention of the people they begin to argue for this side or that side, without stopping to consider any possibility of error. It never occurs to them that they could be wrong in their conclusions, which were formed in haste and with bias, without any consideration whatever of the rights and privileges of others.

**We need common sense in solving all of our economic and social problems.** Today we have many clashes in the business world because of our failure to use common sense. If every individual, and every group of individuals, would consider the needs and welfare of others they would have little trouble in getting along. In early times when small tribes and communities existed independent of one another, they had their own tribal laws and regulations; but now that we must all live together, we must learn to work together and get along with one another, otherwise we will all suffer. Whatever is hurtful to one group is hurtful to all; whatever is good for one is good for all. Or, to turn it around, whatever is injurious to all the people is injurious to each individual and each group of individuals.

**Common sense is also needed in solving our international problems.** As long as one nation thinks of its interests only, and refuses to consider the interests and needs of other nations, we are going to have trouble—wars will continue—but when men of all nations can sit down together at the peace table and look at every question from every possible angle, and try to see how it affects everyone else, we can work out our differences and solve our

problems without resorting to the law of the jungles. With a desire to settle our differences, and the use of common sense, there is no reason why we

cannot get along with one another, whether it be in the family, in the church, in the school, in the community, or with other nations.

## Is Conscience A Guide?

E. M. BORDEN

Much is said these days about conscience. Is conscience a guide? We discussed it in school. The question was, "Is conscience a safe moral guide?" It is discussed today by many religious people who take it as a guide. But is it a guide? Does it dictate? Conscience may impel, but it does not guide or dictate. The conscience condemns. (1 John 3:20). We often hear it said: "His conscience pinches him." That is the same as to say: "His conscience condemns him." Sometimes we hear people say: "I know I am right or my conscience would condemn me." Our conscience does not condemn us until we do contrary to what we think is right. It does not matter about whether we are right or not, if we think we are, our conscience does not condemn. Then, to have the right kind of conscience, we must believe the Bible and take the Lord's standard of right.

Conscience is a creature of conditions. It never appears until we have violated our supposed knowledge of right. It appears, even though our knowledge of right is not well founded. Where there is no conception of right or wrong, there is no conscience. Paul said he lived in all good conscience when he persecuted the Christians, (Acts 22:1) but that did not make it right. He thought it was the thing to do. That was his standard of right. (Acts 26:9) His conscience did not condemn him, for he acted according to his standard of right. Conscience and knowledge go hand in hand. False knowledge makes a false conscience. A satisfied conscience is one that does not condemn. When we are properly taught, our conscience is not satisfied until we are baptized.

Now, there is such thing as a seared conscience. "Having their conscience seared with a hot iron" (1 Tim. 4:1, 2). In that case, conscience fails to condemn. When a man reaches that point he is in a very corrupt state. The conscience convicts. "Being convicted in their own conscience, they went out, one by one" (John 8:9). They knew what was right, and that is what caused their conscience to condemn. When Judas returned the thirty pieces of silver he pictured a condemning conscience. He acted contrary to his knowledge of right. He fell. The Bible tells us that we must believe in Christ, repent of our sins, confess our faith in Christ, and be baptized for the remission of sins. "He that believeth and is baptized shall be saved" (Mark 16:16). If a man believes what the Bible says, his conscience will continue to

condemn him until he is baptized. Peter tells us that baptism is for the answer of a good conscience. (1 Peter 3:21) If I believe that baptism is for the remission of sins, my conscience will not be satisfied until I have been baptized.

A certain pastor who had recently acquired another degree, told his flock that conscience was born a little over five thousand years ago. That was not so bad, but his next statement was that man was a savage thousands of years before that. I supposed that is what he learned when he received his recent degree. Well, it seems that he does not believe in the Bible account of creation. He does not seem to believe that Adam and Eve were the first people on earth. It is true that conscience did not appear until Adam and Eve had violated their knowledge of right. The fact is, conscience does not appear in any of us, until we violate what we consider to be the standard of right. All people, even savage races, have their standard of right. The Indian in his savage state, has his standard of right. The Indian looks to the great Spirit, and in his own way, he is a worshipper. The preacher who denies the Bible account of creation, should "Unfrock himself" himself and give the pulpit to those who do believe in the Bible. Where there is an intellect, there can be a conscience. The Lord appeals to man's intellect. Man is allowed choice. If he chooses the evil, he may know what to expect. A man may commit sin and run away, but when he gets there he finds that his conscience is with him. His conscience will condemn him.

A good deed is never lost. He who shows courtesy, reaps friendship and he who plants kindness gathers love.

The man whose pants wear out before his shoes is making too many contacts at the wrong place.

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# The Word of The Lord

A. C. COPELAND

"Thus shall ye say every one to his neighbor and every one to his brother, What has the Lord answered? and, What hath the Lord spoken" (Jer. 23: 35)? In traveling down life's highway we meet with people who hold to many conflicting ideas. Zealous men press their views with energy. The more ridiculous a theory is, the more fanatical its advocates become.

Courtesy requires that we give some attention to the ideas of those with whom we come in contact. We become wiser when we investigate a theory although we may reject it as false. It is obviously necessary that we have some yard-stick by which we can measure any doctrine presented to us.

Fortunately we have just that. It is the word of the Lord. When the Lord speaks, that settles the question. His instructions are full; His directions are complete; His decisions are final. There is nothing good that He has not spoken; nothing useful that He has not furnished; nothing harmful that He has not warned us against.

The Lord has always had a message for man. He has not always had the same message for man. Many messages in different ages have been transmitted in various ways. The Holy Spirit has carefully kept and transmitted to us a record of much of God's dealings with mankind. Everything that is left to us is written for our learning. He has furnished everything that is necessary for the recovery of mankind from a state of degradation and ruin to the

favor of the Lord and to a hope of a happy immortality after death.

Godly men down through the ages have preserved this message for us and made it possible to "hear them speak in our tongues the wonderful works of God." May we heed the message, follow its directions, and obtain its eternal benefits.

## State Sanatorium Notes

HOWARD CASADA

Dr. Ward and Brother Byrd both members of the Fourth and State congregation in Little Rock entered the sanatorium as patients recently. Another new patient and member of the church is Brother Lester Milligan of Swifton Arkansas.

Brother Leonard Wilkes of Mountain Home, Arkansas passed away recently following a serious operation. I baptized Brother Wilkes January 18, 1947.

Contributions to the sanatorium work have fallen off the past two months. We are calling upon brethren in Arkansas to please help us in this great work. You have always responded generously to our calls for help so we are counting on you. Send all contributions to Third Street Church of Christ, Booneville, Arkansas. Brother W. L. Fulmer treasurer-elder of this congregation handles all funds.

The Booneville congregation is looking forward to what we believe will be the best meeting in the history of the congregation. Brother Rue Porter of Neosho, Mo., will do the preaching in our gospel meeting from June 17-29. Brethren in surrounding territory are invited to attend the meeting if possible.

Sisters Mamie G. Long and Minnie Metcalf of Bokchito, Oklahoma recently sent us some more large print New Testaments. These good sisters send in these Testaments regularly. And after all it is our regular contributors to this work that help us carry on.

Your humble servant recently fell victim to the flu epidemic that swept the country. After being bedfast for one week I am again able to be on the job again. After the flu epidemic attendance at all sanatorium services is on the increase.

We are thankful to Brother James L. Neal of Springdale, Arkansas for boosting the sanatorium work regularly in his "Gospel Age" publication. Bro. Neal knows the possibilities of this work and is a zealous participant in all good works.

We are still maintaining four public services per week at the sanatorium. The brethren are good to keep us supplied with literature to hand out and we believe it is doing much good. A number of the patients are interested in the truth and we hope to be able to report a number of conversions to the truth soon. Meantime pray for the work and we will try to keep you posted as to its progress. Remember this is a sanatorium of some twelve hundred patients that presents an open door to present the truth. Let us take advantage of this open door.

## The Bitter End

To "the bitter end" has a nautical origin. A ship's anchor chain, at the point where it was fastened to a vertical timber called the bitt, was known as the bitter end. Thus when the chain has been paid out to the bitter end, there's nothing more that can be done.

## INTERESTED IN SONG BOOKS?

"SUNBEAM SONGS," Our 1947 all-purpose book, is going good. 35c per copy; \$3.75 per dozen; \$13.50 per 50; \$26.00 per 100, prepaid.

Because of the high cost of paper, we have had to raise price on last edition of "GOSPEL SONGS AND HYMNS" just from the press. Much better paper used, a much better book in make-up. We paid more than \$1,000.00 for song permits, getting the best songs possible, trying to make this the best song book on earth. Beautiful DeLuxe Cloth, blue color. 75c per copy; \$8.75 per dozen; \$35.00 per 50; \$67.00 per 100, prepaid. Cordwain Tag: 45c per copy; \$4.80 per dozen; \$19.00 per 50; \$36.50 per 100, prepaid.

"THE CHURCH HYMNAL" is our next best church book. More than 50,000 sold. 35c per copy; \$3.80 per dozen; \$14.50 per 50; \$28.00 per 100, prepaid.

We have special bargain prices on other song books. Write for catalogue.

**WILL W SLATER, Publisher**

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Gospel preacher, and vocal music teacher.

# "Catholic Religion Proved By Protestant Bible" Reviewed

GILBERT COPELAND

(Number 2)

In last week's article we noticed some of the inconsistencies of the Catholic church as condemned by the Catholic Bible. This week we come to the text of the tract under review, and the reader will have no trouble in seeing that the author of the tract has missed the point all the way through.

On page one of this tract, *Catholic Religion Proved by Protestant Bible*, it is stated that the texts used in this writing are "Usually Ignored by Bible Readers." That is not true of gospel preachers and truth seekers. It may be true of the denominations, but not of the church of Christ. Therefore I refuse to be classed with those who ignore these sacred truths. The truth is, I use most of these very frequently in my preaching, and all of them as the opportunity presents itself. So to this charge I simply say, "NOT GUILTY."

Beginning with page two, the authors of the tract have the different subjects set off and discussed by topics of the peculiar doctrine of the Catholic church. So from here on I take up the subjects as they have discussed them. Under each topic they have stated what they think the Bible teaches, then have given passages which are supposed to support the doctrine, and finally they have added their "Comment." I shall give you in full what they have said on the different topics, and then we shall examine them together, under the title "Reviewed." It must be remembered that the "Reviewed" is our answer to the Catholic claim.

## ORIGIN OF THE CHURCH

"The Bible teaches that the true church began with Christ over 1900 years ago not with men and women 15 to 19 centuries later.

Matt. 28:18-20, And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Comment: History proves that the First Protestant church was the Lutheran founded in 1517 by ex-priest Martin Luther; all other sects have been created since then."

REVIEWED: The statement is true that the Bible teaches that the true church began over 1900 years ago, and that the protestant denominational sects began 15 to 19 centuries later, beginning with Martin Luther. That is the reason I refuse to be a member of any sect or denomination. They are too young and they are built around the doctrines and commandments of men. They have no right to exist upon the earth. But the Catholic church, though it was once the true church, and did not start as a denomination, it is today as certainly a sect as any of them and has digressed so far from the truth of God that it is another denomination and its principles and

doctrines are directly opposed to the church of Christ. Christ set forth the principles of His church while upon the earth, and those principles were set in working order upon the first pentecost after the resurrection of Christ. The name, doctrines and principles of the Catholic church are not in harmony with the Bible, not even with the Catholic Bible, as was clearly shown in the first installment of this discourse. Since the name of the church, the doctrine of the church and the principles of the present Catholic church do not compare favorably, in any sense, with the church that Jesus built, we know it has digressed and is no longer the church of Christ. (II John 9-10) The church of Christ today continues to be the church of Christ of the first century. We challenge the world to show that the church of Christ today is not like the church of Christ of the first century. In name, origin and doctrine the church of Christ is scriptural. "If any man speaketh, speaking as it were oracles of God;..." (I Peter 4:11). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (II John 9). The Catholic Church did not abide in the doctrine of Christ, therefore, is not accepted of God today.

## AUTHORITY OF THE CHURCH

"The Bible teaches that the rulers in Christ's church have authority which must be obeyed in matters of religion."

Heb. 13:17 "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

Matt. 18:17, "And if they shall neglect to hear them, tell it to the church; and if they neglect to hear the church let him be unto thee as an heathen man and a publican."

Luke 10:16, "He that heareth you heareth me; and he that despiseth you, despiseth me, and he that despiseth me despiseth him that sent me."

Matt. 16:18, 19, "And I will give unto thee (Peter) the keys of the Kingdom of Heaven, and whatsoever thou (Peter) shalt bind on earth shall be bound in heaven, and whatsoever thou (Peter) shalt loose on earth shall be loosed in heaven."

Comment: Hence the laws or precepts of the true church are founded upon the same authority as the commandments of God. For the church has authority to act in Christ's Name."

REVIEWED: Certainly Heb. 13:17 admonishes the flock of God, those who are children of God to look to and obey the leadership or the shepherds of the church. These shepherds are the overseers, or bishops, or elders, and each congregation has a plurality of them. The Bible knows no such system as that which the Catholic church has. Each local church that is patterned after the New Testament order chooses and selects its own officers who are appointed to be overseers of that individual flock of God. See Acts 6:3; Acts 14:23; Acts 20:28; I Peter 5:1-4; I Tim. 3:1-7; Tit. 1:5-9. In Heb. 13:17 we have the plain statement that these shepherds must give an account to God. They RULE ONLY with God's Word. It is "according to the will of God" (I Peter 5:2). The only power these men have is their power of teaching God's Word (the sword of the spirit, Eph. 6:17; Heb. 4:12) and their Godly life which is a power to draw men. These men are leaders, not drivers; and remember there is to be a plurality of these over each congregation and not

ONE over a number of congregations as the Catholic church has. The head of the Catholic church resides in Rome. The head of the church of Christ is in Heaven, at the right hand of God (Eph. 5:23 . . . And the Catholic Bible says so, too). With the church of Christ there is no higher authority upon the earth than the local church. For authority today we must look to the word of God, NOT TO ANY MAN. Christ's word was supreme when on earth. Before he left the earth he selected his representatives, the apostles, Matt. 10:1-4. To the apostles Christ gave the power of miracles, the power to speak his word, the power to bind and loose. They were his representatives and they had a work to do as agents for Christ (Matt. 16:18, 19; Matt. 10:1-4; John 16:7-13; II Cor. 5:20).

These apostles and inspired men of God wrote the will of God to man as they were guided by the Holy Spirit (John 14:26; Matt. 10:20). These men gave the world the words of Jesus, the law of the spirit of life and all things that pertain to life and godliness (II Peter 1:2-4; Rom. 8:2). We do not have their successors on the earth today, neither do we need them, because they revealed and recorded the law of Christ that will never be destroyed, the word of God. We can read that word and obey that word, no matter who, or where we are, for God is no respecter of persons, (Acts 10:34). So the Bible, God's word is the authority, NOT the Catholic church, (John 5:24). The fact that the Catholic Church does not have the power to perform miracles today proves it does not have the authority the Apostles had.

#### INFALLIBILITY OF THE CHURCH

##### I.

"The Bible teaches that not the Bible itself, but the Holy Ghost was the teacher of the Apostles."

John 14:26, "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 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

Acts 1:8, "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 parts of the earth."

Comment: In consequence, the true church was necessarily infallible, being as St. Paul said (Tim. 3:15) "The pillar and ground of the truth."

REVIEWED: It has already been shown in this discussion that the Catholic church makes mistakes. But let us look a bit further.

Certainly the Holy Ghost was the Apostles' teacher. The Holy Ghost taught the Apostles how to write the Bible (New Testament). Certainly the Apostles' work is infallible, and the scriptures cited prove that, but that is all they prove. They do not prove the present Catholic church is, or ever was infallible. Even the churches of the first century were not infallible. If you think they were, read the apostles' letters to Corinth and to the seven churches of Asia (Revelation second and third chapters . . . The Apocalypse of the Catholic Bible). We believe the Holy Spirit infallible, but the Catholic church is NOT. The two have no connection.

##### II.

"The Bible teaches that the church has Christ always WITH IT and the Holy Ghost always to guide it—not only during the first century but during all ages.

Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you ALWAYS, EVEN UNTO THE END of the world. Amen."

John 14:16 "And I will pray the Father and he will give you another Comforter that he may abide with you forever.

Comment: Hence it is an insult to Christ and the Holy Spirit to say that God's church fell into error and had to be reformed by Luther Calvin and other men."

REVIEWED: Christ is with his people in spirit where they are gathered in his name (Matt. 18:20). The Holy Spirit dwells with the people of God in the word of God (John 6:63). Christ promised to be with the apostles and he promises to be with those today who are obedient unto him. But that does not prove that his people cannot do wrong. We must walk after the spirit (Rom. 8:4-4). Cephas was even to be blamed on one occasion (Gal. 2:11). Christ promised the church at Laodicia he would "spew thee out of my mouth" if they did not repent (Rev. 3:16). It is not an insult to Christ and the Holy Spirit to say that the church goes into error. The church is made up of its members, and God cannot help it when the people do wrong. He pleads with them to do right, but when they willfully do wrong like the Catholic church has done, then God lets them go (II Thess. 2:1-13).

#### PERPETUITY OF THE CHURCH

"The Bible teaches that the visible church of Christ has had and will ever have uninterrupted existence.

Matt. 28:19 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Lo, I am with you always even unto the end of the world."

Matt. 16:18, "And the gates of hell shall not prevail against it.

Comment: Hence the theory that Christ's Church, which began with Christ—failed—became non-existent for 1,000 years—and then was revised, is ridiculous and untrue."

REVIEWED: Certainly we are not trying to prove that the church of Christ became non-existent. It DID NOT. It lived in the seed, the word of God, (Luke 8:11) and in the hearts of men (Luke 17:21). Just because you did not see it or know of its existence does not prove it did not exist. Maybe you have never seen or heard of me; most folk have not, but that does not prove I do not exist. Certainly the church of Christ has existed since it was established. Most of the church digressed—went into error, and assumed the name "The Roman Catholic Church," but even so the true church of Christ has existed separate and apart from that body all the way down. The political power of Rome did not destroy the church of Christ as she attempted to do. The Roman Church cannot crush the Lord and His people today.

#### VISIBLE UNITY OF THE CHURCH

"The Bible teaches that Christ ascribed to his Church qualities and gave to it names that prove it to be a VISIBLE organization with VISIBLE UNITY among his followers.

Rom. 12:5; Eph. 4:3 to 5:3; John 10:16; Rom. 12:4-5; John 17:21.

Comment: In many places of scripture, Christ's Church is compared to a house, a body, a city built on a mountain,

a sheepfold, etc.; but these are all visible things. Hence Christ's Church besides being one spirit is also "One Body." The Catholic Church alone has this two-fold unity. The "invisible church" theory is therefore false on the face of it."

REVIEWED: Yes, the "invisible church" theory is false. I am agreed with this statement. I also agree with the statement "The Bible teaches that Christ ascribed to his Church qualities and gave it names that prove it to be a VISIBLE organization with VISIBLE UNITY among his followers." The scriptures cited prove that statement beyond a doubt. Certainly no sane man could deny it. BUT, had you noticed that THE NAME "Catholic church" is not one of the names, and the Catholic church does not have the "qualities" that are required. So the argument proved too much for the Catholic church.

The statement, "The Catholic Church alone has this two-fold unity" is false, and besides that it isn't true!!! The church of Christ has that two-fold unity. The church of Christ has always had that two-fold unity. Certainly the protestant denominations are wrong about the "invisible church" and the "make-shift unity." There must be that two-fold unity and the church of Christ has it. The greatest trouble with the Catholic Church is, it is not united with Christ. They have unity among themselves, perhaps, but none with God and Christ (II John 9-11).

#### SINNERS IN THE CHURCH

##### I.

"The Bible teaches that Christ died for all men, both saints and sinners, and not merely for the "saved" or "predestined."

II Cor. 5:15; Rom. 6:21; I John 2:2.

Comment: Hence to the Catholic Church the soul of the condemned criminal on the scaffold is an object of tender solicitude no less than that of the just and righteous man."

REVIEWED: And may I add, to the church of Christ also. We have no argument here, because the Catholic church teaches the truth on this subject. The only misleading statement in the first part under this division is that concerning the "Saved" and "Predestined." All men had gone astray and without the death of Christ, nobody would have been saved. The Gospel is God's power to save ALL who believe and obey.

##### II.

"The Bible teaches that not only the just but sinners will always claim external membership in the true church.

Matt. 22:2, The parable of the king who made a marriage for his son.

Matt. 13:24, The parable of the field in which grew both grain and cockle.

II Tim. 2:20, But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor."

Matt. 18:15, "Moreover if thy brother trespass against thee, go and tell him of his faults between him and thee alone; if he shall hear thee thou hast gained thy brother."

Matt. 13:47, Parable of the fish net that was cast into the sea, and gathered every kind of fish, savory and unsavory.

Comment: Hence because ungodly persons call themselves Catholic, but are so in name only, is no reflection upon the church itself. It is rather a verification of Christ's prophecies."

REVIEWED: Certainly there are many members of the church of Christ that are sinful but they become so after becoming members of the church. At the time they come in they are forgiven of their past sins by the Lord, by reason of their obedience to the gospel (Acts 2:38; I Cor. 6:11; John 3:5). But the fact that they were cleansed does not mean that they may not become sinful again. for certainly many do.

Matt. 22 does not prove the point. The first were invited to come into the kingdom, but they refused. Then all classes were invited. That does not mean that a vile sinner comes in with his sins. He must repent of them before entering the kingdom (Acts 2:38).

In the parable of Matt. 13 the tract writer missed the point. Vs. 38 says the "field is the world," NOT THE CHURCH.

II Tim. 2:20 is also mis-applied. The vessels of dishonor have no reference to wicked people. They are the people with less honor in the sight of men but they are precious and honored of God.

It is our duty to admonish our sinful brethren, but if they will not repent we are duty bound to withdraw our fellowship from them, while we continue to admonish them (II Thess. 3:6). There are people in every institution who are not true to that institution, even the church of the Lord, and I have no doubt but that it is true of the Catholic church also. But if Catholics believed and practiced the Bible, they would withdraw fellowship from wicked Catholics and "External membership" would be severed.

(To Be Continued)

## NEWS, NOTES AND REPORTS

### Arkansas

H. C. Finley, Route 2, Pine Bluff, Arkansas: On May 4th I visited the brethren at Bearden, Arkansas, and preached for them at the eleven o'clock service. I found a splendid group of people. The congregation is small in number, but strong in the faith. I preach for them on the fourth Lord's

Day in each month. They are in need of a preacher. They can give a good preacher two days a month. There is a small congregation seven or eight miles from there that they think will employ a preacher one day a month. Bearden is a nice town of 1,000 population or more. It is a fine field to work in. A good man who is not afraid to work with his hands to help sustain life can do well there. Will some one go help them? Write Bro.

J. F. Silliman, Bearden, Arkansas.

Orbie Robbins, Elizabeth, Arkansas, May 7: I preached for the Christian Chapel congregation near Wideman, Arkansas over the first Lord's Day in May. The Lord willing I shall be with the Oak Grove congregation near Caulfield, Mo., over the second Lord's Day in May, then to Gospel Hill the third and on to Crider, Mo., over the fourth. I have time open for some meetings, any congregation desiring a meeting may contact me at above address.

Earl E. McCord, Corning, Arkansas, May 8: I closed a fine singing class

Tuesday night, May 6, with the Black Oak congregation, Route 2, Winslow, Arkansas. I stayed five nights longer than they agreed on in the beginning. There was an average attendance of 59 for the first part of the school and 79 for the last five nights. Good interest throughout the entire 15 nights and one of the best closing nights I have had in a long time. I am now leading the singing in the Lectureship Course with the Corning Church of Christ. Brother James D. Bales started the meeting off last night, May 7, and did a fine job of it. Since my last report, calls have come in but still have some open dates for class work or leading the singing for meetings.

J. E. Ballenger, Corning, Arkansas, May 10: Large crowds are attending the lectureship now in progress here. Much interest is being manifested and much good is being done. Speakers appearing on this program are brethren J. D. Bales, Searcy, Arkansas; G. C. Brewer, Memphis, Tenn.; E. W. McMillan, Memphis, Tenn.; Carroll Trent, Pochontas, Arkansas; Riley Henry, Hoxie, Arkansas; L. S. Maynard, Jonesboro, Arkansas; E. W. Stovall, Blytheville, Arkansas; C. L. Houser, Fulton, Ky.; H. D. Hooker, Poplar Bluff, Mo.; L. O. Sanderson, Norman, Oklahoma and J. A. McNutt, Paragould, Arkansas. The speakers appear in the order given and the lectures continue through May 17. Brother Earl McCord is in charge of song service.

Tillman B. Pope, Alma, Arkansas, May 5: I preached twice a month for my home congregation at Alma and taught a Bible class once each week through the winter. I assisted the congregation in appointing Elders and Deacons last month. They have asked me to give them full time through next winter, but since my work is evangelistic, I don't know that I can accept this invitation. I deeply appreciate their love and confidence. I am at this writing in a fine meeting with the Poplar Avenue congregation in Wichita, Kansas. It is nice to visit with Paul Moore again, he is the Editor of the Christian Worker—a splendid gospel paper. I shall close here on the night of the 15th.

John Teel Box 349, Russellville, Arkansas, May 11: The work here is still encouraging. We are having good crowds at all the services. I am in a meeting about ten or twelve miles from here which is very encouraging we are having the house almost full at each service. To date we have baptized one and expect a number of others before it closes. The interest is running very high. We only have about ten members in this community. Three of the men here in Russellville have been meeting with them the last year and assisting them in the work because the members consist of women and boys. They hold services every Sunday afternoon. I could hold some meetings in

the summer and fall. If anyone desires my services in a meeting let me know and we will try to arrange a date.

Cleon Lyles, 2200 State Street, Little Rock, Arkansas, May 12: The Fourth and State church closed an eight days meeting yesterday in which Jack Meyer preached and Floyd Sharp directed the singing. In many ways this was the best meeting Fourth and State has ever enjoyed. The preaching was the very best. Brother Meyer is sound, practical and forceful in presenting the gospel. He works in a meeting for the interest of the local church. He made the cause better in Little Rock by his coming, and promised to return next year. Eight were baptized, five restored and seven placed membership during the meeting. The house was filled with extra chairs, each night.

## California

Geo. W. Dickson, 15 Dearborn Street, San Francisco 10, California, April 25: The work at Seventeenth Street Church in San Francisco, California is making progress. We have undertaken the work of sponsoring Brother Floyd T. Hamilton to work among the Philippine Islands. Brother Hamilton is well qualified for this work; both he and his good wife are graduates of Abilene Christian College. Brother Hamilton is a successful preacher and teacher. The field is already established by Bro. O'Neal and family, who are asking for additional helpers in the work. Brother Hamilton has the endorsement of the Sacramento Church. This church sent out Brother O'Neal to the Island of Mindanao. We are asking interested churches and individuals to send a contribution to help send this family to the work. Last Lord's Day four were added to our number. Two by transfer of membership and two were baptized. One of those obeying the Gospel was a member of the Lutheran Church. We are soon to become a fully organized congregation with four Elders and six or more Deacons. We have labored long to see this accomplishment and we believe that the church will increase in number and grace.

## Louisiana

Ellis G. Grubb, Box 23, Crowville, La., May 8: We baptized five last Lord's Day, May 4. One confession of wrongs on April 27. The Lord be praised. We are still in need of more support. We thank the Lord for those that are helping in this N. E. Louisiana Mission field. May others see the need.

## Missouri

H. F. Sharp, Steele, Missouri, May 10: In the recent tornado here the little

band of Christians that meet at the Sanford community suffered great damage to the meeting house. The meeting house will have to be torn down and rebuilt. The members there are faithful and are going to donate all the labor in rebuilding the house. It will be necessary to spend about \$1,000.00 to buy the added material which cannot be used out of the old building. If you would like to have fellowship in this work mail a check or money order to J. A. Davis of Steele, Missouri, Route 2 or to Otto Childers of Holland, Mo. The brethren are worthy of your support. Knowing of the need of this congregation and of the faithfulness of the members this letter is written without their asking.

## Nebraska

David M. Owens, Beatrice, Nebraska, May 5: I started preaching for the church at 114 S. Center of this City on May 2nd. Preached from second to fourth and will preach Thursday, the 8th, Sunday, the 11th, Thursday, the 15th, and start a gospel meeting at 18th to last through the 25th. On the 25th there will be all day services with basket dinner at noon hour. Services: Bible Study at 10:00 a. m.; preaching at 11:00 a. m. and 2:30 p. m. and 8:00 p. m. Everyone is invited to be present to feed upon the spiritual food and also the natural food.

## Oklahoma

### "The Same Hour of The Night"

"And they took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (Acts 16:33).

Well that is just what we did a few nights ago. A young couple came to our place at nine o'clock, and the young man said, If it is not too much trouble I want to be baptized tonight. Well it was not too much trouble. So wife and I rushed to the church building and the baptistry was soon filled. While we were waiting for the baptistry to fill a number of the members of the church, who lived near the church building, saw the lights were on so they came to see what was going on. By the time we got everything ready we had a little congregation of fifteen. We had a nice song service and I made a short talk, and then we assisted the young man in being baptized. At the close of the service last night his wife, who was a member of the Christian Church, came and confessed her wrongs and cast her lot with the church of Christ.

This young couple have been reading the Bible for some time and just made up their mind to become a member of the New Testament church. If more people would read the Bible we

would have more cases like this.

We have had ten additions to the church here in the last thirty days.—  
R. A. Robins Poteau, Oklahoma.

## Texas

Jesse M. Kelley, Mineral Wells, Tex.: Delmar Owens closed a good meeting at Oak Avenue last night. Visible results were ten baptisms and two restorations. The church was strengthened greatly by the lessons presented. He has promised to return for another meeting next year. When in Mineral Wells visit with us.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, May 9: In a recent meeting at Sundown, Texas, seven people were baptized, some former sectarians, and eight were restored. Allan Bryan who preaches for that church, and Earnest West, who lead the songs, and preaches for the Levelland Church, did much to make the meeting a success. I am to be in a meeting with the Sixth and Olive Streets Church in North Little Rock, from June 4 to 15. From 1936 to 1941 it was my privilege to work there and I look forward to going back for a meeting. From there I plan to go to Denver, Colorado, to be with the Lincoln Street Church in a meeting, beginning June 18. Our work here at Southside continues to be pleasant and encouraging. Since last report two or three have been baptized, some restored and several to identify by membership.

Vaughn D. Shofner, Box 622, Wellington, Texas, May 12: I preached in the Lefors, Texas, meeting May 2nd through 11th. J. W. Andrews, the preacher located there, directed the singing. Crowds were beyond expectations. Thirteen were baptized one restored and one identified.

### DALLAS SINGING SCHOOL

Announcement has been made of a singing school to be conducted at the Trinity Heights Church of Christ building, in Dallas, Texas, July 7 through

July 25. Teachers in the school will be L. O. Sanderson, Tillit S. Teddlie, Wilkin Bacon, Paul Epps, Texas H. Stevens and Ray Wood. We understand there is no tuition charge, as the school is being supported by the churches. Board and room may be obtained at a reasonable charge.

Persons interested in attending, or congregations desiring to send someone to the school should write immediately to the 'Dallas Singing School,' 2200 South Marsalis, Dallas 16, Texas, for information.

### TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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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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## "Giants In The Earth"

FRANK J. DUNN

About 1,600 years after Adam's fall, man became so wicked that "it repented God that he had made man." With the exception of those whom he preserved in the ark, he destroyed every living thing from off the face of the earth.

It seems that the most wicked of all were the giants who "were in the earth in those days" (Gen. 6:4). They were instrumental in defiling others and bringing God's vengeance upon all mankind.

There are "giants in the earth" today which hinder the cause of righteousness and threaten to destroy our land. Forget not the warning: "The wicked shall be turned back into Hell, even all the nations that forget God." (Psalms 9:17).

The "giants" of today are not physical enemies, "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

Among these "spiritual hosts of wickedness" are the following:

(1) **SKEPTICISM**—A doubting state of mind. "We walk by faith, not by sight" (II Cor. 5:7). We are to pray "without wrath and doubting" (I Tim. 2:8). "He that doubteth is damned" (Rom. 14:23).

(2) **MATERIALISM**—Only those things are real which can be perceived with the five senses. This is one of the real "Goliaths" of today. In the extreme it denies the existence of spiritual things and teaches that might makes right. In milder forms it makes great inroads upon the church of God, seducing his people to seek luxury, financial security, social prominence, political power, etc. It is the opposite of the Christian's ideal of life which says, "We look not at the things which 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. 4:18).

(3) **CATHOLICISM**. It has been the publicized plan of the Roman Church for more than 50 years to make America a Catholic nation, which would mean the end of our religious freedom. This arch enemy of Christianity was foreseen by the inspired penmen of the New Testament (Acts 20:28-30; II Thess. 2:1-12; II Tim. 4:1-3; Rev. 12, 13, etc.). Born of the great apostasy of the church the Beast of Rome fears the church of Christ more than any other institution in the world because he knows that he cannot destroy her. She has no earthly head, Christ himself being the sole head of the church; and hence, to destroy the church it would be necessary to destroy every local congregation—each individual cell of which the body of Christ is composed. Even "the gates of hell shall not prevail against it" (Matt. 16:18).

(4) **PROTESTANT Denominationalism**. No less the enemy of true Christianity than Catholicism are her daughters, the Protestant denominations of today. They are founded upon and propagated by division among the professed followers of Christ, despite the fact that division is condemned of Christ and the Holy Spirit (John 17:20, 21; I Cor. 1:10-12). The principal causes of skepticism and infidelity are the conflicting sectarian doctrines of the denominational world. Nothing short of a complete return to the word of God as the only rule of faith and religious practice can meet the needs of the individual, nation or world.

(5) **INDIFFERENCE**. This "giant" appears in many guises. Sometimes it is lukewarmness (Rev. 3:15-22). It may be neglect of the great salvation (Heb. 2:2). Some are indifferent toward God, others toward sin, and still others toward their fellowmen. Some are guilty of "spiritual isolationism," who exemplify the Am-I-My-Brother's-Keeper attitude. This is that selfish, self-satisfied, self-righteous, and self-centered spirit which takes no thought of the personal responsibility of every Christian to relieve the suffering and save the souls of others.

(6) **MODERNISM**, which denies all knowledge that cannot be determined experimentally. It admits that Jesus was the best moral person that ever lived, but denies his virgin birth and miracles; that the Bible is the book ever written, but not the inspired word of God; that Christianity is productive of the greatest happiness in this life, but belief in heaven is childish. This form of infidelity is sending more souls to hell than any other, because it is being taught in most college class rooms and from many pulpits.

(7) **WORLDLINESS**—Anything that we place above our loyalty to God and Christ. "Friendship of the world is enmity with God" (James 4:4). It may be works of the flesh, worldly pleasure, a man's job or his family or friends. Even "respectable" forms of worldliness, such as the latter, are condemned of Christ (Matt. 6:24, 33; 10:37, 38).

On which side are you? Are you fighting the battles of the Lord, or following blindly the leadership of a wicked "giant?"

What are the most effective weapons to use in slaying the giants? There are five "smooth stones" against which no Goliath can stand.

(1) **Truth**—The sword of the Spirit is the word of truth (Eph. 6:17; John 17:17).

(2) **Faith**—The Lord has promised to be with us even to the end of the world (Matt. 28:20), and we can do all things through him (Phil 4:13).

(3) **Courage**—Realization of danger and willingness to face it at any cost (II Tim. 2:3).

(4) **Diligence**—Hard work, steadfastness to the end (II Peter 1:10; Matt. 24:13).

(5) **Unity**—Not union, but oneness among the followers of Christ (Eph. 4:4-6).

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

When you break your word, you break something that cannot be mended.

Prosperity makes friends; adversity tries them.

# Christ's Reign Vs. Premillennialism

JAMES L. NEAL

John's language in Revelation 20:1-7 has been the ground for much religious speculation. Many honest thinkers have failed to take into consideration the fact that Revelation is a book of symbols, written in language highly figurative throughout. Good men have taken thousand year reign" part of this text and tried to literalize it. Others have possibly symbolized it out of its connection.

No passage of Scripture can rightly be interpreted to mean anything that is out of harmony with other plain statements of the Bible and the general scope of its teaching. If some text is found that cannot be explained so as to be in harmony with all the Bible, it is best to let it alone. Much harm, division, grief and sorrow come from theorizing.

## The Literal Interpretation

There is a doctrine sought from this text which 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. Other Scriptures are brought to bear upon this proposition, both from the Old and the New Testaments, by those who hold to this idea. This is the literal interpretation.

## Duration of Christ's Reign

There is a doctrine found in the New Testament which teaches that Christ's reign began when His Church or Kingdom was established upon the first Pentecost after His resurrection, and that said reign will continue till His second coming, at which time death, the last enemy, is conquered, the end of the world comes, the great judgment takes place and the kingdom is delivered back to God who gave it. "The thousand years reign" of Rev. 20 must be interpreted figuratively to be in harmony with this doctrine. Scores of passages of Scripture are produced upon this idea.

## Which One Is True?

Now, which one of these doctrines is true? If the first proposition is true, the second one is false; if the last one is true, the first one is without foundation. No two opposing doctrines can both be true. At least one must be wrong. And it is possible for both to be untrue.

But, to the "law and testimony." What does the Bible teach upon these propositions? Please remember that the Bible is always right.

## Some Principles

Note a few ground principles. If men in religion stand together in "the unity of the Spirit and the bond of peace" with Christ, they must find the

ground principles in "the faith" of our Lord, and firmly cling to them. There's no other hope. God doesn't reckon time as men do. "A thousand years" in His sight is only as yesterday when past. (Psa. 90:4). "One day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8). Here is a principle in regard to time. With God, earth time has no proportionate value in relationship with eternity. God's rule stood out before the existence of this earth and will continue after it "melts with fervent heat."

## God's Order

Christ began His reign on Pentecost of Acts two and will continue it TILL He comes—not WHEN He comes. Here is God's order: (1) The resurrection of Christ; (2) The second coming of Christ; (3) The end, the judgment for "all nations" and the kingdom delivered up to God. "But now is Christ risen from the dead, and become the first fruits of them that slept... But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. THEN COMETH THE END, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (I Cor. 15:20, 23, 24).

## Sits Till Death Is Conquered

From Acts 2:34, 35, we learn that Christ was to sit at God's right hand till the end. "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.'" The last foe to be made his "footstool" is death. "The last enemy to be destroyed is death" (I Cor. 15:26).

From Heb. 1:3 and 13 we learn that Christ "sat down on the right hand of the Majesty on high," to sit there till His enemies are made his footstool. He took his seat after "He by himself purged our sins" upon the tree of the cross.

From I Cor. 15:20-26 we learn that Christ must reign after His resurrection till the end. "For He must reign till He hath put all enemies under His feet."

These references teach that Christ's reign and sitting are coextensive—they run along together. The reign and rule began when the sitting began. The sitting began when the reign started. But that was when Christ took His seat on David's throne at God's right hand in heaven.

## David's Throne

David's prophecy concerning Christ connects his resurrection, ascension and being seated on His throne. "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" (Acts 2:29-31). God had promised David that Christ would sit on his throne. (II Sam. 7:11-16; Psa. 89:3, 4, 35, 37; 132:11). But, Christ had to ascend to heaven to take His seat on this throne. It follows then, that He was not seated on David's throne on earth. David's literal throne in Jerusalem was a type of Christ's throne in heaven, the anti-type. One was literal; the other spiritual. **The antitype cannot be transposed for the type.**

"And Solomon sat upon the throne of David his father" (I Kings 2:12). "Then Solomon sat on the throne of Jehovah as king instead of David his father" (I Chron. 29:23). It is seen here that the throne of David and the throne of Jehovah are the same. "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, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever" (Isa. 9:6, 7). This promise was renewed in the New Testament: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Luke 1:32, 33).

## Christ's Throne Is In Heaven

The above passages show that God promised to give His Son the throne of David, and the following passages prove that this throne is in heaven: "Jehovah is in His holy temple; Jehovah, his throne IS IN HEAVEN" (Psa. 11:4). "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat

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down with my Father in his throne" (Rev. 3:21). The throne of God, Christ and David mean one and the same thing. But Christ did not occupy it till after His resurrection. (Acts 2:30, 31). Since David's throne was transported from earth to heaven before Christ took His seat upon it, He could not be enthroned upon it on earth without bringing it down from heaven to the earth. That would be a demotion of heavenly things to earthly—a thing unreasonable. The Bible teaches us to look upward—not downward.

#### Literal Resurrections

The Bible does not teach two future bodily resurrections with a thousand

years between. It teaches two literal resurrections. First, that of Christ, "the first fruits;" second, "the last day" resurrection of both good and bad, in the same hour. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:40, 48; John 5:28, 29). This is Christ's own language. He teaches here that the resurrection will be at "the last day." No time here for a thousand years reign.

(The Meeting In The Air, next time.)

to the vine or the olive tree. What about it, my friend? Will you contend that you have spiritual life, when you are not attached to the olive tree? Both Jews and Gentiles are grafted into this true olive tree. I am of the seed of Abraham, spiritually, if I have entered by faith and baptism.

## State Sanatorium Notes

HOWARD CASADA

In our Tuesday evening service this week a married lady who is a patient made the good confession and is to be baptized Saturday.

Among those entering the sanatorium recently is Brother L. S. Lavender of Prescott, Arkansas. Brother Lavender was in the service during the last war. He served as an M. P. He said he had been through Booneville many times on the Rock Island while helping to transport troops. Said he had often observed the sanatorium while passing through, but never dreamed he would be there as a patient someday. As he told me this I was reminded of the following passage of scripture. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

Brother and Sister C. E. Smith of Colorado Springs, Colorado sends us a substantial sum with which to purchase large print New Testaments for the patients. These are of great value to us in pressing the cause of Christ here. We never get too many of them.

The largest number of visitors I believe I have ever observed at the sanatorium came on Mother's day. And many hearts were made glad when relatives came to cheer up loved ones in the sanatorium.

At this season of the year beautiful flowers grow in abundance. Nothing cheers the patients more and beautifies their surroundings more than a nice bouquet of flowers. The flowers brought to the church building here in Booneville are always taken to the sanatorium and distributed among the patients. Brother Young an employee at the Sanatorium always attends to this. Some of the good sisters in the church in Booneville are also taking nice bouquets of flowers to the patients. And from all over the state people send flowers to their relatives here. Yes, many beautiful flowers can be seen in and about the sanatorium. Let us give flowers to the living. Nowhere will they be more appreciated than in the sanatorium.

"Then shall he say also unto them on the left hand, Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry and ye did not give me to eat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not, sick, and in prison and ye visited me not" (Matt. 25:41-43).

# Is A Man Saved Out of The Church?

E. M. BORDEN

Many people think a man is saved and then joins the church of his choice. They do not seem to understand that if they are saved they are in the church of Christ. "And the Lord added to the church daily such as should be saved" (Acts 2:47). Then if a man is saved he is in the church of Christ. There is no salvation in denominationalism.

The church of Christ is a likeness of the Jewish tabernacle. The tabernacle had a holy place and a most holy place. The church of Christ has a holy place and the "Holiest of all." God would meet the high priest in the most holy place once a year to accept the offering that was made for the people and also himself. Christ is the high priest in the Christian dispensation, and he is in the "holiest of all," in the church. He is seated at the right hand of the Father, after having made the atonement for the people. So, in the holiest of all, in the church of Christ, salvation awaits all who will come, We enter the holy place, the church here on earth.

If a man can be saved without the blood of Christ, he can be saved out of the church of Christ, but can a man be saved without the blood of Christ? All who are in the church of Christ have been purchased by the blood of Christ. (Acts 20:28). If I am purchased by the blood of Christ, I am saved and in the church of Christ. If I can be saved out of Christ, then I can be saved out of the church of Christ. But can I be saved out of the body of Christ? "For his body's sake which is the church" (Col. 1:24). Then to be in the church is to be in the body of Christ. "The church which is his body" (Eph. 1:22, 23). Then to be in Christ is to be in the church of Christ.

If I am in Christ I am a branch of the true vine. Jesus said: "I am the true vine." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide

in me" (John 15:4). Jesus also said: "I am the vine and ye are the branches" (John 15:5). If I am in the vine, I am in Christ, and if I am in Christ I am in the church of Christ. Can I bear fruit if I am not in the church of Christ? So, to bear fruit, I must be a branch of the vine or I must be a member of the church of Christ.

Paul tells us that we are grafted into the true olive tree. "If the first-fruit be holy the lump is also holy; and if the root be holy so are the branches" (Rom. 11:16). Now, if I, as a branch, be grafted into this olive tree, I can partake of the root and fatness of the olive tree. (Rom. 11:17). If I have not been grafted into this olive tree, I am as a dead branch, for I cannot bear fruit. If I am a part of the olive tree I have life and can bear fruit. The root of the olive tree extends back to Abraham, for to him were the promises made. God promised the land of Canaan to the Israelites, and he promised salvation to all through Christ. The line of Christ came down through Abraham, Isaac, Jacob, Judah, David and then to Christ. Now, to make the matter clear, I will give a quotation from Paul: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). This shows that we enter this relationship by faith and baptism, for that is the way we get into Christ. "And if ye be Christ's then ye are Abraham's seed, and heirs according to the promise." So, to be in the olive tree or to be in the vine, is to be in Christ, and to be in Christ is to be in the church of Christ. If the olive branch can live without being in the olive tree, then we can be saved out of the church of Christ. Then in order to have spiritual life I must be in the vine or in the olive tree. The branch cannot bear fruit unless it is attached

# "Catholic Religion Proved By Protestant Bible" Reviewed

GILBERT COPELAND

(Number 3)

This is a continuation from last week of the review of "Catholic Religion Proved By Protestant Bible," a tract issued by a Catholic tract society.

## CATHOLICITY OF THE CHURCH

The Bible teaches that the true church of Christ is all over the world or universal: the Greek word used is "Katholikes," from which the English word "Catholic" is derived.

Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

Mark 16:15, "And he said unto them, Go ye into all the world and preach the gospel to every creature."

Acts 1:8, "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

Comment: Except the Catholic Church, what Christian organization has even an apparent claim to universality, in point of time and in point of place? But this is what the constitution of Christ's Church demands.

**REVIEWED:** What is known as the Roman Catholic Church is not Catholic. The church of the Lord is to preach the gospel to the whole creation, and where people obey it the church exists. But this has already been done once, (see Col. 1:23) and the Roman Catholic Church did not do it. The Roman Catholic Church never preaches the gospel. It is not a product of the gospel. It is impossible to learn of Catholicism by reading the word of God. It must be learned from some other source. One may read the Bible, believe it, obey it and become a Christian, a member of the church of Christ, but one would never be a Catholic or a Baptist or a Methodist or any other modern sect by obeying the Gospel.

## APOSTOLICITY

The Bible teaches that the Apostles appointed lawful successors to carry on their work.

Titus 1:5, "For this cause I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (i.e., Priests) in every city, as I had appointed thee.

Acts 13:2, 3, "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me, Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed and laid their hands on them, they sent them away."

Comment: By what authority then does a Dowie, Eddie, Russel, Calvin, Knox, Campbell, or their agents assume the role of ruler, teacher founder of a "Christian" church?

**REVIEWED:** Dowie, Eddie, Russel, Calvin, Knox, Campbell, or their agents or any other man has no right to be a "ruler" or a "founder" of a "Christian" church, or any other kind as far as that is concerned. But any man has the right to be a faithful teacher of God's word (II Tim. 2:2). That is what Alexander Campbell was. He did not start a church, but pleaded for people to return to the New Testament Church. Titus 1:15 is quoted. It doesn't help the Catholic cause. It shows that every

congregation of the church of Christ must have a plurality of elders to oversee the affairs of the local congregation. This Catholics do not have. They take orders from the Priest or other high officials in the Catholic Church, and such officials are not known in the New Testament Church. Dowie, Eddy, Russel, Calvin, Knox, Campbell, or their agents have as much right to assume the role of ruler as does Pope Pius, or any other man in the Catholic Church. Christ is the head of the church, not Pius (Eph. 5:23).

## THE POPE

The Bible teaches that Christ founded but one church, not many churches, and that this is the church which has Peter for its head.

Matt. 16:18, "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it, and I WILL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN..."

John 21:15-17, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep."

Luke 22:32, "But I have prayed for thee (Peter) that thy faith fail not: and when thou art converted strengthen thy brethren."

Comment: Hence only the church having Peter and his lawful successors for its head can logically claim to be the church of Christ.

**REVIEWED:** The Roman Catholic church here states that Peter was the first Pope and the head of the church. Remember they are proving the Catholic Religion by the Protestant Bible. Now you notice: They do not let their Priest or Popes marry, but Peter was married. See Matt. 8:14 and I Cor. 9:5. Therefore Peter could not have been the Pope. They claim their Popes are without mistakes, but the Bible says, (even the Catholic Bible) that Peter made a mistake, Gal. 2:11. Peter could not have been the head of the church. He did not claim to be. Peter would not let Cornelius worship him (Acts 10:263). The Pope requires people to worship him. Peter and the Catholic Pope are as different as day-light and dark. They have nothing in common. Neither does the Lord's Church and the Roman Catholic Church. Matt. 16:18 does not say he was to be the head. Neither did John 21:15-17 or Luke 22:32. These passages do not mention the subject or the proposition they try to prove. Eph. 5:23 and Col. 1:18 are on the subject and both passages say that "CHRIST" is the head of the Church. Even the Catholic Bible says as much. Will honest people continue to accept and support the Catholic church when its doctrine is so different to any Bible on earth? No! Honest people will come out of it when they see the truth.

## BAPTISM

I

The Bible teaches that in apostolic times whole families were baptized.

Acts 16:33, "And he took them the same hour of the night and washed their stripes; and was baptized, he and ALL his, straightway."

I Cor. 1:16, "And I baptized also the HOUSEHOLD of Stephanas; besides, I know not whether I baptized any other."

Acts 16:15, "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."

Comment: Unquestionably there were children in these families. Moreover, the earliest records of the church prove that children were baptized a few days after birth.

REVIEWED: Nobody questions what the Bible says about certain households being baptized. I believe it. I Cor. 1:16 is given as proof that some of the Corinthians were babies that were baptized, but if you will turn to Acts 18:8 you will see that they were capable of hearing and believing. I question the statement that there were babies in these households. The Bible does not say anything about it, and Jesus says believers are to be baptized (Mark 16:16). I prefer to believe Jesus. The earlier records *do not* prove that children were baptized a few days after birth. Only Catholic records show such. This is proof that they could not prove infant church membership by the Protestant Bible, so they tried to dig up some "records." Stay with the Bible. We are not interested in "records."

## II

The Bible teaches that (for grown persons to whom the gospel can be preached) faith is a necessary condition for baptism.

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

Matt. 28:19, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Comment: In this text there is no question of children, to whom the gospel could not be preached and who therefore could not believe. For them not faith but only baptism is required, that original sin may be washed away and supernatural grace imparted to them.

REVIEWED: This is nothing but a dodge. Certainly the Bible teaches that faith is a necessary condition for baptism (Mark 16:16; Matt. 28:19, 20). The Gospel and baptism are for those people **ONLY** to whom the gospel can be preached. Baptism is "for the remission of sins" (Acts 2:38; Acts 22:16), and the child who is too young to be a sinner is not a subject for baptism. But notice that he says, for children faith is not required, "only baptism is required, that original sin may be washed away and supernatural grace imparted to them." Now he should have read something in the Bible about that before he made such a statement. The Bible does not teach that babies have "original sin" or that they are born in sin. That is a doctrine of the Roman Catholic Church, not Bible doctrine. The Bible teaches that sin is transgression of law (I John 3:4; Rom. 4:15). Before a child is old enough to sin (know right from wrong) he does not transgress law (commit iniquity), therefore has no sin. There is no such thing as "original sin." That is just another example of his failure to produce Bible proof for Catholic doctrine. Jesus taught that people must take upon themselves the nature and attitude of children be-

fore they can enter into the kingdom of God. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). No, Jesus did not teach this unholy doctrine of the Roman Catholic church, that babies are born with "original sin." It is not true. Neither did Jesus teach that babies were to be baptized. **ONLY BELIEVERS**. Mark 16:16, "He that believeth and is baptized shall be saved..."

## III

The Bible teaches that no one at all (hence not even an infant) can enter the Kingdom of God without baptism.

John 3:5, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into THE KINGDOM OF GOD."

Comment: The expression "a man" or "tis" in Greek means any one at all. Hence this text applies to both babes and adults.

REVIEWED: Certainly the Bible teaches that no body can enter the Kingdom of God, or the church, except through baptism (John 3:5). But does that apply to the babies? No. The church is made up of those who have been saved from their sins (Acts 2:47). The babies have no sins to be saved from. The babies have never been lost; they have ever been safe and in God's care. If they die their souls are returned to God. Jesus said those who entered the kingdom must work (Matt. 20:1-16). Babies cannot work, therefore they are not fit subjects for the church.

## CONFIRMATION

The Bible teaches that there is such a Christian ordinance of Sacrament as confirmation or "the laying on of hands" by which we receive the Holy Ghost.

Acts 8:14, 15, 17, "Now when the apostles which were at Jerusalem heard that Samaria received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost... Then laid they their hands on them, and they received the Holy Ghost."

Acts 19:6, "And when Paul had LAID HIS HANDS UPON THEM, the Holy Ghost came on them, and they spake with tongues and prophesied."

Heb. 6:2, "Of the doctrine of baptisms and of LAYING ON OF HANDS and of resurrection of the dead, and of eternal judgment".

Comment: In the early church the Sacrament of "the laying on of hands" was often attended with visible miraculous manifestations which is not usually the case. But the Sacrament itself remains the same, when conferred by a lawfully consecrated Bishop as a successor of the Apostles.

REVIEWED: In the early church there was nothing know of Sacraments. Is it not strange that the Catholic Church should depend so much on something about which the Bible says nothing. Notice the Catholic Truth Society says, "In the early church the Sacrament of "the laying on of hands was often attended with visible miraculous manifestations, which is not now usually the case." Indeed not! They should have said, "Which is NEVER now the case." But he goes on to say, "But the Sacrament itself remains the same..." It does not remain the same. They themselves say it is now different. "Which is not now usually the case." What kind of language do they use; they say, "It's different but its

just the same." Such logic does not go far with sound-thinking people. Then notice the statement, "when conferred by a lawfully consecrated Bishop as a successor of the Apostles." There is no such thing as "successors of the Apostles." Their proof is being based on the "Protestant Bible," but this Bible says nothing about it. The laying on of hands in the New Testament times was for the purpose of bestowing the Holy Spirit in a miraculous measure; to give the people on whom hands were laid the power to perform miracles and the like. (See Acts 8:14-18). But in the supposed sacrament of confirmation now put on by the Catholics, just what does the "confirmation" do? Does it make a person any smarter? Can they do anything after it that they could not do before? Are they any wiser or better? ABSOLUTELY NONE. It is worth nothing. It is all a farce. It is all a pretense that the Bible knows nothing about, and is condemned in the very nature of the case (Matt. 15:9).  
(To Be Continued)

## Abiding In Christ

FLOYD J. SPIVY

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

As we study the lesson of the vine and the branches, there are a few fundamental principles that we learn must be in the life of men and women, if they would be acceptable to the Lord. We notice first, the branch bears the leaves and fruit; but while they do this, they must be attached to the vine. The vine gives life to the branch, which enables the branch to bear the leaves and fruit. If the branch is severed from the vine, then there is no life in the branch, and where there is no life, there can be no fruit or leaves.

The first concern then is to be sure that we are connected with the vine. Not just any vine, but the TRUE vine. Jesus is the true vine. "I am the true vine, and my Father is the husbandman" (John 15:1). This being true, the question then is, How can we get into Christ, the true vine, so as to become a branch? We do not become a branch by natural birth, because Jesus said: ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:5). In Romans 11, Paul speaks of the Gentiles being grafted into the olive tree. Now if becoming a Christian is likened to being grafted into an olive tree, would not the same figure of speech be in order here? That is, we become a branch in the true vine by being grafted in? What is necessary in grafting?

1. The branch must be trimmed. We must be trimmed of sin and sinful practices by repentance. (Luke 13:3; Acts 17:30). 2. An incision must be made in the vine. The side of the Master, the true vine was opened on the cross. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34). And Jesus said this blood was for the remission of sins (Matt. 26:28). It was the purchase price of the church (Acts 20:28), and the church is made up of branches of the true vine. (I Cor. 12:27). 3. The branch must then be placed in the vine. We are placed in Christ by baptism. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). It was in His death that His side was opened (John 19:34); and we are baptized into His death; "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" (Romans 6:3, 4). Thus we are grafted into the true vine. But that is not all, we must ABIDE in this vine, if we would live, bear fruit and grow foliage. When we are grafted in, then we begin to draw our life from the vine, and we must abide, remain, live in the vine to enjoy life.

### What Must We Abide In?

1. In Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). If we abide in Christ, it means that we will walk in faith, purity and uprightness. Listen to John: "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6). A person who carries envy, hatred, jealousy and ill will toward his brother is not walking as He walked, therefore is not abiding in Christ. The person whose life is impure, who uses profane language, and defrauds his fellowman, is not walking as He walked, therefore is not abiding in Christ. A man that neglects the work of the Lord, is not walking as Jesus walked, for He put the will of His Father first. Therefore that man is not abiding in Christ. To abide in Christ means, to think as he thought, work as he worked, and be faithful as he was faithful.

2. Must abide in His love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). He tells us how we can abide in his love, "If ye keep my commandments, ye shall abide in my love." He also said, ". . . If a man love me, he will keep my words . . ." (John 14:23). This is not hard to understand, "keep his commandments." How many? All he gave. If not, just which ones are we to leave out?

3. Must abide in His doctrine. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9). This will prevent us going beyond the things that the Lord has authorized. The denominational world has gone beyond this in many things: The Lord said sing (Eph. 5:19), they play an instrument. When they do this, they are not abiding in the doctrine of Christ. The Lord said worship him in spirit and truth (John 4:24), they use entertainments and things that appeal to the appetites of man. This is going beyond, hence not abiding in the doctrine of Christ. The Lord gave the name Christian (Isa. 62:2; Acts 11:26), they have adopted many names; therefore going beyond and failing to abide in the doctrine of Christ. What did John say about such? ". . . hath not God . . ." (II John 9). But there are times when I wonder if we don't look too far away, and fail to look close to home. We can see those things in the denominational world, but I wonder if we see the tendency in that direction in our own midst? I have noticed in several congregations the desire and effort

to build up chorus and quartet singing rather than congregational singing. Such things will ultimately lead to things that should not be. It creates a show-off spirit and a feeling of superiority on the part of the special group doing the singing. Beside this, what can we say about the denominational world having a choir, if we have a lot of this special group singing? Mr. Webster in defining a choir says: "A group of trained singers, especially in a church." I have seen these things in practice, and when I sounded a warning note, I immediately became a kill-joy and back number. I was given to understand that the young people enjoyed those things, and that they should be encouraged in them. I have rarely seen groups like that but what they soon took to singing the type of songs that put melody in the heel instead of the heart. Let us beware. \

Another thing that is creeping upon us is this: "The

local preacher must be a good entertainer." The cry is something like this: "Let us have a man that will work with our young people and keep them interested." That is fine, if he keeps them interested in the right things. But really what they mean is this, "Let him be a good entertainer." One place I moved to, one of the first questions asked me was this: "What do you have for our young people in the way of entertainment?" I answered: "Nothing." The Lord created the home as a social institution, and the church is not in the entertainment business. (No I haven't soured on the world, and the sun is shining while I am writing this, and I have all the work I can do. I am just sounding a warning). Let us be sure that we abide in the doctrine of Christ at all times. And that means more than being baptized for the remission of sins and opposing instrumental music.

#### What Are The Results of Abiding?

1. **Bringeth forth much fruit.** "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5). Not merely bring forth fruit, but MUCH fruit. We should desire to be a fruitful branch.

2. **Answer to our prayers.** "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you" (John 15:7). Before we pray and ask the Father to bestow blessings upon us, it would be well to examine ourselves and see if we are abiding in Him. If

we are not abiding in the vine, then our prayers will not be answered (Prov. 28:9; John 9:31).

3. **That we may have confidence.** "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). We certainly want to have confidence at his coming.

4. **Freedom from sin.** "Whosoever abideth in him sinneth not..." (I John 3:6). When we sin we have departed from Christ, we have ceased to abide in His love, His commandments and in him. So long as we abide in Christ, the vine, we will not sin.

5. **Companionship of the Father and the Son.** "... He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). Again "... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Think of this, the Father and the Son walking the pathway of life with us. What more could we ask?

#### What Are The Results of Failing to Abide?

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). What a horrible thought, wither, die, burn for ever more. The severed branch has no source of life and must perish and be burned. Friend, are you abiding in Christ? Think seriously, life is short, death is certain, and the judgment awaits us all.

IN THE EVANGELIST, SHEFFIELD, ALA.

## NEWS, NOTES AND REPORTS

### Arkansas

J. B. Priddy, El Dorado, Arkansas: Brother V. E. Howard of Greenville, Texas, closed a good meeting with the Smackover church on the 14. Brother Howard did some of his best preaching. He made his lessons so plain those that heard him could understand. The church has never had better cooperation. Members of the church were faithful to attend and many visitors heard him. Two were baptized and six confessed their faults. We consider this one of the best meetings the church has had in a number of years. The church is small, yet we are trying to reach those that are lost. We give God the glory for what little may be accomplished in his name.

Albert H. Dillard, Bergman, Ark., May 16: Sunday, May 11, Brother John C. Carter preached for us and baptized "Uncle" Tom Harden aged 77. This brought more gladness to the church. Brother Carter will preach again for us June 1.

Sterl A. Watson, Fort Smith, Ark., May 20: Since last report I have helped with meetings in Shreveport, La., and Stillwater, Oklahoma. Several were added in both places. Gussie Lambert serves as preacher for Portland Ave., in Shreveport and Thomas

E. Scott serves the Stillwater, Okla., church. These are both fine churches. They, and their ministers were very kind to me. Some time ago I met N. E. Rhodes Jr. (Anti-class preacher) of El Dorado, Arkansas, in a four nights debate here in Fort Smith. Since, there have been six of their best members to place membership at Park Hill. We are assured that others will soon follow. At least eight are attending our services pretty regularly. Let us pray that many of them will soon turn from error. Brother Paul S. Knight, one of their preachers, indicates in a letter to me that he is hurting. I begged him to lay aside his divisive club. He could do much to close the breach, if he would only do so.

### Mississippi

F. O. Howell, P. O. Box 901, Vicksburg, Miss., May 14: Interest and attendance have continued to increase since the close of our series of meetings in April. Four made the good confession and were baptized Sunday. Several new pupils have enrolled in our Bible classes since the meeting, and we are rushing more class rooms to completion. This is one of the finest congregations in this part of the country, and is growing larger and stronger every week. We have already begun a program of assistance to congregations in this section that have no

regular preacher. We have several brethren in the congregation who are capable of rendering valuable assistance to groups striving to plant the cause in your community. Write us at the above address.

### Missouri

C. E. McCord, Lilbourn, Missouri, May 15: The work here continues in a fine way. Last Lord's Day we had an all-day service. A number of congregations were represented. All enjoyed the fine singing in the afternoon. I am now in a meeting at Hopper, Arkansas. Having large crowds and fine interest. One made the confession last night and was baptized the same hour. I have some time for meetings this fall. Who needs me?

### New Mexico

Robert L. Allen, P. O. Box 456, Eunice, New Mexico, May 16: It has been some time since I have reported the work from here. Several have been added by baptism and some by placing membership. Brother Grover C. Ross of Monahans, Texas has just closed a good meeting here resulting in two baptisms, both fine married people. They will make useful members. We seated our auditorium last year with new pews and will soon do more improving on the building; possibly finish the class rooms. While with this church I could hold only four meetings per year and

the four for this year have already been arranged. I have resigned the work here to take effect August 1. My meetings start then. I have some valuable time beginning September 11 for more meetings. Who will want them? My purpose now is to devote my time to evangelistic work and want to do some mission work. To those brethren who do not know me I refer you to the churches where I have labored. The Pine St. Church, Portales, New Mex.; The church at Morton, Texas; Jal, New Mexico and this church. I can give many more of both churches and preachers who will vouch for my loyalty, character, ability and work as a gospel preacher. Address me as above until August 1.

### Oklahoma

R. A. Robins, Poteau, Oklahoma, May 19: Two good services here yesterday, and at the close of the night service two ladies made the good confession and was baptized the same hour of the night. We have the best interest in the church work that we have had since coming here.

#### HOUSTON LECTURES

##### Concerning Christian Conduct

These are sermons preached during the Music Hall meeting in Houston last January. Subjects: "Personal Consecration", by B. C. McCartley; "Marriage, Divorce, Remarriage", by Roy H.

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#### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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# The Gospel Light

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

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NUMBER 26

## Spiritual Training

JESSE M. KELLEY

Radio Sermon delivered over Station KORC, Mineral Wells, Texas, February 25, 1947.

Our lesson has to do with spiritual training; its value to the church and to the welfare of society. Spiritual training at one time held a place of prominence not only in the Christian home but in the community as well. This is no longer so. Even in many Christian homes today the parents know little, and, seemingly care less of, and for Spiritual training than almost anything one could mention. As a result we have witnessed, and are witnessing a break-down in society; a break-down that is threatening the very foundation of our American way of life.

It takes more than a mere whitewash for sin to set a man right with God. If evil workers and opposers of Christianity and the Church could get us to stop short of our duty and faithful service as Christians, they would rejoice in the accomplishments of their efforts. Many Christians (?) have fallen short in their duty as it pertains to the spiritual training of their children, thus the church is being weakened, not in the quantity of those who attend its services, but in the quality and sincerity of their service.

Our Savior gave the apostles two commissions. The first contained geographical and national boundary lines. They were sent to the Jews and forbidden to go to the Gentiles. But the Great Commission, which He gave just before his ascension to Heaven, contained no geographical or national boundary lines. In this great proclamation to the apostles He included every nation, tribe and tongue. His commission was to "go and teach all nations; he that believeth and is baptized shall be saved." In this proclamation he did not so much as intimate that there would be those sufficiently good without obedience to the Gospel. Oftentimes we find it difficult to convince people of the value of Christianity and of their duty to become Christians. Many of them will reason like this: "I pay my honest debts and attend to my business affairs of life. I have never wronged anyone, and try

in a general way to observe the Golden Rule. I give some money to the church, to the poor and needy. I try to live and do as nearly right as possible." The greatest difficulty with this class of people is,—that they look upon the Church as a reformatory institution for the wicked and a place of society attraction for the righteous.

Jesus has declared his people to be the "salt" of the earth and the "light" of the world. I would rather have the authority of Christ in regard to the Church and Christianity than all the combined testimony of men. He has been given the pre-eminence of being head over all things to the church. (Eph. 1:22). Inasmuch as Christian people are the "salt" of the earth and the "light" of the world, there must of necessity be some difference between the Church and the world. Today there is a large percentage of men and women professing Christianity who are not faithful to the Church work, yet there seems to be "salt" enough and "light" enough to save the world from complete wreck and ruin.

Oftentimes we hear the church spoken against by reason of its unfaithful members, and for that reason many are found making excuses and refuse to enter into its work. Our eyes should not be so much on the members, but on Christ and the Church. If the prodigal son had stopped to reason about his brother he would have stayed down among the swine.

The church upholds Christ. The relation of the church to the world of humanity is the same as the sun bears to this material world. Just as the sun gives light and warmth to the material world, so does the Church give light and warmth to the spiritual world. Take away the sun-light and this world would be left in darkness, and in a very short time would become as cold and barren as Greenland upon a wintery morning. If the church (which is a spiritual light-bearer) were removed, the world would become dark, cold and cheerless. There is no one today who would desire such darkness to settle down upon us such as

envelopes some of the heathen nations of the world.

The man is not a Christian because he cultivates good virtues. He may sing, pray and do many things that are required of Christian people, but that does not make him a Christian. His enlistment in the Church is required. Back in the days of Noah God required an ark to be built. Noah and his family entered into that Ark. God gave the rest of the world a chance, but they refused to enter. God turned the storms loose. The rivers overflowed their banks, the hills became submerged, the waters crept up the mountain sides. The outside world was just as well off as was Noah and his family until the flood came. But when the flood came, Noah and his family were saved, why? Because they obeyed God. Many men and women today are as well off in many ways as the Christian, but when death comes they will be lost.

Paul teaches the lesson in the Roman letter chapter 3 verse 23 that "all have sinned and come short of the glory of God." If a man sinned only one time, a sinless life thereafter would not blot out that one sin. There can be no power in any number of good deeds to blot out one that is evil. A robber may distribute alms in the homes of a hundred poor people, but that can be no atonement for his robbery. A man may get in debt for one hundred dollars, and never go in debt again; but that does not settle his past obligation. There is not to be found one self-saved man on earth and neither will there be any in Heaven. We are told in Romans 1:16 that the Gospel is God's power to save. There is no other saving power known among the children of men. In that great Judgment day, Paul says in 1 Cor. 3:13 "Every man's work shall be tried." And friends, hear me, faithful Christianity will be the only winning element of the crown.

There is perhaps nothing greater, nor more conducive to real and genuine Christianity than Spiritual training. It is the balance-wheel of Christianity. The strength of Christian people is realized by reason of their moral and Spiritual development. Spirituality and good morality has been the life and strength of the nations of the past, and history shows us that where these have been pushed aside, that nation has fallen. What could be expected of us as a nation if we were educated giants

and only moral and spiritual weaknesses?

What is Spiritual training? (This is a question which all parents should consider very seriously). It consists of teaching the children in the home, the love for truth, and to impress on their young minds the sense of duty. The mission of spiritual training is to open the eyes of the soul to the great purpose and end of life. Spiritual training is the essence of all true happiness in the home; the foundation of good society, and the basis of all true civil government. It is the good man's text, —his life is the example.

It is possible for us to have the wrong idea of spiritual training and thereby have but little knowledge of its benefit and influence on life. Some seem to think that spiritual training is not practical, that it is not needed except on Sundays in connection with our Christianity when we attend the church services; that it cannot be used every day in the week.

Spiritual training is that which paves the way for our usefulness in life. Solomon (the wise ruler of Israel) said, (Prov. 22:6), "Train up a child in the way he should go: and when he is old, he will not depart from it." Spiritual training has to do with character building. Character is what we really are, while reputation is what others may think of us. We have to trust others for our reputation, but NO MAN trusts another for his character. Christian character is the best and highest type of character; it is Christianity lived and practiced. We may build a good character without spiritual training, but it would never be a Christian character. Christianity with its spiritual training adorns the soul with the robe of righteousness. Faithfulness, righteousness and whole-hearted service are those things which will merit for us the favor of God.

Supposing Christ would come to earth today. He would find many thousands of boys and girls between the ages of six and sixteen years,—at the very age when their characters are being formed. Many are the things which contribute to the forming of these characters, such as the home, the schools, the Church, the reading room, parks and playgrounds, the streets and the moving picture shows.

If Christ should come in person and inspect our earthly homes, in what condition would he find them? Many of them would be without prayers, without Bible reading or any sort of religious training, and thus they would be lacking the very essentials of real life. It is a sad condition to find parents rearing their children without the influence of the Church. The old time home with its training of the children in the Bible has almost vanished. A home today where the Bible is carefully read with family prayer would almost be a suitable exhibit for a museum. The late Dr. Russell Conwell, president of Temple University of Philadelphia with a student body of

11,000, said the spiritual training of our young people is wonderfully neglected; that the greater percent of our criminals come from homes where there has been no spiritual training.

If Christ should visit our public schools he would find many teachers teaching our children that the Bible is not true, that their foreparents came from the brute creation. The Bible teaches that man was created upright and in the image of God. Shall our children be led to believe that Christian people are worshippers of a monkey God?

If Christ should return to earth in person he would find many thousands of children on the streets at late hours of the night, or attending questionable picture shows. He could read the many advertised pictures to be shown in the theaters, such as "Hell's Angels," "Foot-loose Widows," "Free Love," "The Outlaw" and many others with all manner of crime to be pictured on the screen. How many thousand of young people who are masters of their own time and money, wasting their time in dance halls, pool rooms, picture shows, autos parked along the roadside at night,—sowing seeds of sin that will bring a terrible harvest.

He would find many attorneys-at-law who are qualifying themselves to defend the murderer and shield the boot-legger; and men in high official position who receive bribes and wink at law-breaking.

Upon a visit to the loafing-room of the court houses and on the street corners he would find the gossip—those who have established the habit of discussing everybody's business but their own. Edgar A. Guest has said: "A gossip is a public menace, and richly deserves to be muzzled, for the biting, dishonest human tongue can do more harm than the snapping jaws of a dog. A gossip can ruin your reputation, break up a church, make neighbors hate one another, shatter the happiness of a town; and no man is immune to the serpent—like flashing of a gossip's tongue." Our Christian calling in life is to a higher plane of living than to know gossip or to be a party to its deadly poison.

If Christ should make a personal visit to the churches he would find some members who love themselves more than they love the Lord. They prove it by the way they serve themselves and neglect to serve the Lord. He would find other members who have not bowed the knee in prayer for many months. He would find many idlers in the churches, not all would be found working. If they were all at work the meeting houses would not hold the people that would attend the services. He could examine the church records, take them at face value, and feel that fellowship, love and good standing of members going with one hundred percent Christianity. But, by further investigation learn that envy, strife, malice, backbiting and evil speaking have made ship-wreck the faith of many through-

out the length and breadth of this world.

Among men He would find those who can understand the daily papers or anything else they wish, but claim they cannot understand the Bible. But, really, is not the pride of man too great to admit such ignorance? Can we not understand the sermon on the mount, the Golden Rule, the first and twenty-third Psalms, or the 13th chapter of First Corinthians? These chapters teach some of the real principles of life and have to do with genuine Christian living. The trouble with us is that often times we are not interested, therefore do not understand. He would find many infidels in the pulpits and many hypocrites in the pews. And he would find those who stumble at the door of their activity, and like the "elder son who went not astray"—they refuse to enter into the work, saying "there are hypocrites in the Church."

Again, He could find many who say, "the church is dying and the services are not interesting," while at the same time they themselves have relaxed in their laziness, not being interested sufficiently to cooperate and help get things in a better condition.

If the Savior of men once cried out against Jerusalem, Capernaum, Bethsaida and Chorazin, what will he do when he comes the second time, at the last Great Day, to reckon with the sinful of earth? A few years after Jesus ascended to Heaven he came back to earth (not in person, but sent his angel) and told seven congregations over in Asia what he knew to be in their midst. If he should come today, what of the conditions he would find? He is not here in person today to walk among the churches, but he knows all that takes place, and will call us to an account at the final consummation of time. Solomon has said, (Prov. 15:3), "The eyes of the Lord are in every place, beholding the evil and the good."

I hate the guys who criticize  
And minimize the other guys  
Whose enterprise has made them rise  
Above the guys who criticize  
And minimize the other guys.

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# Speaking As The Oracles of God

VAUGHN D. SHOFNER

The apostle Peter penned these words in I Peter 4:11: "If any man speak let him speak as the oracles of God." Since the word "oracle" simply means, "Instruction given by God through his prophets; or the knowledge received from those of inspired wisdom and authority," to speak as the oracles of God is to speak only those things found in the Bible—the book of inspiration.

Before we continue in this trend let us reason why we should speak as the oracles of God. In the first place man cannot direct himself. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." That is a reasonable assertion. Our actions in the physical sphere make us understand its reasonableness. We cannot control the seasons. We plant, till, and wait for the season of harvest to reap. We do not try to lengthen the day, or the night; nor do we try to shorten those spans of time, but instead we adapt ourselves to them. We conform our habits and actions to the given order. Then should we, because of the intangibility of the spiritual man, try to direct our own steps in things religious? No, for it is impossible for us to direct our steps. We cannot circumvent God's plan and stand acceptable in his sight.

God does not think as man. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." (Isa. 55:8, 9). Then man must conform his thoughts to God's thoughts; man must reconcile his ways to God's ways both physically and spiritually. It doesn't make a whit of difference what we might think within ourselves if it is contrary to God's thoughts it is wrong and will destroy. It doesn't make a bit of difference how it seems to man, if it is not as God decreed the thing is wrong and it will separate us from the presence of God and the glory of his power.

Therefore, we must respect God's thoughts and ways, and to do that we are compelled to respect the Bible, the only way God speaks to us. The writer of the letter to the Hebrews opens that epistle with unequivocal information concerning this way. Hear him in the first two verses: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." There was a time when he spoke to the fathers and they in turn directed their families.

That was in the time past known as the patriarchal dispensation, and it was closed when God decided to speak to a nation of people and gave them the law from the immortal heights of Sinai. But this dispensation did not last, for it was "the schoolmaster to bring the people unto Christ," Paul said, and with Christ's coming he added, "there is no need of the schoolmaster." The passages above also make that known. Paul said there, "but in these last days God has spoken unto us by his Son." Of course there is no argument about the "last days" here, for they are the same days he referred to when he wrote to the Corinthians saying "all the happenings of the past were our examples: and they are written for our admonition upon whom the ends of the ages are come." We, therefore, are in the last dispensation, and God HAS SPOKEN unto us by his Son.

Thus we see that the final revelation was not given to Abraham; nor was it given to Moses; but through Christ it has been spoken. Since the Bible plainly states that God has spoken we can readily understand that he is not still verbally and orally speaking. Therefore, somebody is wrong. It is either Joseph Smith or the Bible; Mary Eddy Baker or the Bible; Ellen White or the Bible; the pope or the Bible; the many other man-made creeds, disciplines, manuals and confessions or the Bible. The Bible says that the final revelation was conveyed through Christ and the signs and wonders that attended his life, and to deny this is to mock God and stand condemned in his sight.

The thoughts and ways of God which he conveyed earthward through his Son give man the only guide-book to direct his steps on the sands of time. That's why Paul put a limit on preaching. He wrote these words to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). We notice that Paul limited Timothy's preaching to the SAME things that he had preached. We also notice that the faithful men who listened to Timothy's preaching were to preach the same things, so today that limit is still in effect, and the modernists today falsely claim when they say they receive new revelations from heaven. Again Paul plaintively charged Timothy: "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 away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4). If, therefore, I preach what I feel, I'm not preaching the word, and am guilty of overriding the oracles of God. If I claim a new revelation today, I make God's Book a liar, deny faith in Christ, and call men to accept my power as being inspired in spite of the Bible's declaration that God has spoken. If we choose the fables of man instead of the words of inspiration, we stand with those Paul described as not willing to "endure sound doctrine, but are turned away from the truth unto fables."

Those fables, though enticing they may be, have not part nor lot in the truths of Inspiration, and to abide that choice is to be numbered with those whom Paul declares to be accursed. "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). That leaves no other revelation; story different from the one the inspired apostles told. To add one single phrase to the Bible; to diminish ought from it; to modify one sentence is to preach the creeds, doctrines and fables of men, and man cannot direct himself.

Peter beautifully describes the glory of the Testament of Christ, and in the same passages warns against listening to the fables of man. Hear him friends, and turn from idolatry. "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 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. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; 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 Spirit" (II Peter 1:16-21). Hear and heed, my friend, IF ANY MAN SPEAK, LET HIM SPEAK AS THE ORACLES OF GOD!

## Keep Going!

The mechanical engineer tells us that it takes six times as much power to start a flywheel from a dead stop as it does to keep it going once it is in motion. In other words, it takes only one-sixth as much effort to keep going once you are on the way as it does to stop a bit, and then start again. When tempted to slacken just because things are coming your way, remember the flywheel.

# "Catholic Religion Proved By Protestant Bible" Reviewed

GILBERT COPELAND

(Number 4)

This is a continuation from last week of the review of "Catholic Religion Proved By Protestant Bible," a tract issued by a Catholic tract society.

## THE HOLY EUCHARIST—CHRIST ACTUALLY PRESENT THEREIN

### I

The Bible teaches that when making his last will and testament Christ gave to us his own Body and Blood.

Mark 14:22-24, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this IS my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This IS my blood of the new testament, which is shed for many."

Comment: Christ having said "this is my body," who shall deny it and say "this is not your body." Christ having said "this is my blood," who shall deny and say, "this is not your blood."

### II

The Bible teaches that Christ solemnly maintained that His Holy Eucharist was superior to the miraculous food (John 2:11-13) and to the manna (Exodus 16:15).

John 6:26, 27; 31, 32, "Jesus answered them and said: Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you . . . Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven."

Comment: But if the Holy Eucharist were only bread and wine and not the Body and Blood of Christ, these statements would constitute gross deception.

### III

The Bible teaches that Christ's Holy Eucharist actually came down from Heaven; in other words that it was really his own very self.

John 6:33, 35, 38, 41, 48-51, 'For the bread of God is He which cometh down from heaven and giveth life unto the world . . . I am the bread of life . . . For I came down from heaven . . . The Jews then murmured at him, because he said, I am the bread which come down from heaven. . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread that came down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Comment: Mere bread and wine does not come down from heaven. Nor is it Christ's flesh as He expressly states of his Holy Eucharist.

### IV

The Bible teaches that upon hearing Our Lord's claims about the Holy Eucharist, many Jews became Protestors or Protestants.

John 6:52, "The Jews therefore strove among themselves saying, how can this man give us his flesh to eat?"

Comment: If they had said, how can this GOD do this, there would have been no difficulty, for God can do all things.

### V

The Bible teaches that in spite of the Jews' most strenuous objections—Christ did not correct or modify his statement (which he would have done had there been a misunderstanding); but insisted the more upon the reality of his presence in the Eucharist.

John 6:53-57, "Then Jesus said unto them, 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. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father has sent me and as I live by the Father, so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever."

Comment: Even taken as an isolated proof, this is unassailable, but taken as a part of a chain of proofs it becomes as impregnable as a wall of solid granite.

### VI

The Bible teaches that Jesus allowed many of his disciples to abandon Him, rather than to substitute the Protestant version of his Holy Eucharist, for what He had given.

John 6:60, 66, "Many therefore of the disciples, when they had heard this said, this is a hard saying and who can hear it? From that time many of his disciples went back and walked no more with him."

Comment: What a strange concept one must have to Christ to imagine that He would have acted in this manner if the disciples had really misunderstood Him.

### VII

The Bible teaches that Jesus would have allowed his twelve Apostles also to abandon Him rather than to give them the Protestant version of his Holy Eucharist.

John 6:67-69, "Then said Jesus unto the twelve, will you also go away? Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou are that Christ, the Son of the living God."

Comment: Peter as usual had the key to the situation. He believed and knew that Christ was God, therefore he accepted his divine word, difficult to understand, though it may have been. Catholics lovingly do the same.

### VIII

The Bible teaches that the unworthy reception of Holy Communion constitutes a desecration of the Body and Blood of Christ and is the cause of damnation.

I Cor. 11:27, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

I Cor. 11:29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Comment: Let unbelievers in the truth of our Lord's real presence endeavor to show how the taking of a mere piece of bread or a sip of wine could be a desecration of Christ himself and a crime worthy of damnation.

**REVIEWED:** Under this heading the author of the tract tries to prove that in the Lord's Supper the bread and fruit of the vine becomes the literal body and blood of Christ. Mark 14:22-24 is given as proof where Jesus said "this is my body—and this is my blood of the New Testament." He argues that because Jesus made the statement that what he held could not be anything but literal. Well, well, the reasoning is weak. Jesus said Herod was a fox. (Luke 13:32). Did that turn Herod into a literal, four-legged, dumb, hair-covered fox? Cer-

tainly not. With the same use of language Jesus said, "This is my body . . . blood of New Testament." If it were his literal body, where did he get it? Jesus had but one body? Was it a piece of his body? Carved out of his leg? or his arm? his face? or his shoulder? Just where did he get it? And if it were his literal blood, just what vein did he draw it from? Then again, flesh and blood does not feel, look, taste, or smell like bread and wine. If it is literal flesh and blood, it can be proven by either of these four senses. After the priest does his act, does it feel any different? look any different? smell any different? or taste any different? No, it does not because it is no different. All who carefully study the subject know that Jesus did not mean it literally, but that unleavened bread and fruit of the vine is taken in the Lord's Supper each first day of the week in loving memory of our Savior.

John 6 is used to try to prove the Catholic doctrine on the subject, but they are entirely off the subject in this chapter. Where did they get the idea that Jesus was talking about the Lord's Supper? Jesus did not say a word about it. He was not on that subject at all. In the sixth chapter of John Jesus told how he had come from Heaven and that he was the Life of Men. Christ's flesh and blood did not come down from Heaven. Flesh and blood does not enter heaven (I Cor. 15:50). What trouble people run into trying to uphold false doctrine. In trying to prove the bread and fruit of the vine becomes the literal body and blood of Christ, they have taken the position that Christ's body and blood came down from Heaven, a thing that we know is not true. But that is the best they can do. He gave the Supper consisting of bread and fruit of the vine as a memorial institution. It is not called the "Holy Eucharist" by the Savior.

Yes, partaking of the Lord's Supper in an unworthy manner is a grave sin as set forth in I Cor. 11:27-29. And the taking of a mere piece of bread and a sip of wine can be a crime worthy of damnation when the doing thereof is in open rebellion to God's law. Violation of God's way and will is a crime we must not commit. The bread and the wine in what the Roman Catholic Church calls "the Holy Eucharist" does NOT turn to the literal body and blood of Christ. It is just a false claim. Jesus said, "I am the true vine . . ." (John 15:1). Did he mean he was a literal vine? If so, I suppose his blood would be grape juice. We know that Christ's words cannot always be taken literally, and that is true of the bread and fruit of the vine in the Lord's Supper. And again may I remind you that the Bible says nothing about the "Holy Eucharist."

#### PUBLIC WORSHIP IN THE TRUE CHURCH

The Bible teaches that there is a sacrifice and a priesthood in the new law.

Mal. 1:11, "For from the raising of the sun even unto the going down of the same my name shall be great among the Gentiles and in every place incense shall be offered unto my name and a PURE OFFERING."  
Heb. 13:10, "We have an altar, whereof they have no right to eat which serve the tabernacle (of the Jewish temple)."

Comment: Where today except in the Catholic Church do we find among Christians an altar of sacrifice and a pure offering, i.e., the sacrifice of the Body and Blood of Christ under the appearance of bread and wine?

REVIEWED: The public worship of the true Church is set forth in the New Testament and practiced by the church of Christ. Teaching, singing, praying, Lord's Supper and giving (Acts 2:42; Eph. 5:19; James 3:1; Phil. 4:6; I Cor. 16:1-2). The Catholic Church has no such worship, and therefore has only vain worship (Matt. 15:9). Every Christian is a priest (Rev. 1:6). Christ is the High Priest (Heb. 3:1). The Christian today does not have to depend on some man to carry his petition to God. He does that himself through Christ, the High Priest.

#### CONFESSION

##### I

The Bible teaches that the confessing of sins is of divine origin.

Numbers 5:6-7, "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit . . . Then they shall confess their sin which they have done . . ."

Proverbs 28:13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

II Samuel 12:13, "After David confessed his sins to the prophet Nathan he was given assurance of pardon."

Luke 23:44, "When the thief on the cross confessed, Our Lord promised him paradise."

I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . ."

Matt. 3:5-6, "Then went out to him Jerusalem, and all Judea, and all the region around about Jordan, And were baptized of him in the Jordan, confessed, and shewed their deeds."

Comment: It can likewise be demonstrated that private confession is necessarily contained in the double power which Christ gave to the church—the power to forgive or retain sins as the circumstances require.

REVIEWED: In the first division of this topic there is given a group of passages showing we ought to confess our sins. I do not deny this necessity. But to confess them before the priest is another matter and these passages do not hint at that. We need to confess our sins to God who is able to forgive. Who said the "church" could "forgive or retain sins as the circumstances require?" That is a statement that did not come from either the Protestant or Catholic Bible. God has the power to forgive sins, but not man. Not even the men of the Catholic Church. The Priest cannot forgive sins. No man on earth can do that.

##### II

The Bible teaches that Christ gave to the validly ordained ministers of HIS OWN CHURCH the power to forgive sins.

II Cor. 5:20, "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."

John 20:21, "Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so I send you. WHOSESOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM: AND WHOSESOEVER SINS YE RETAIN, THEY ARE RETAINED."

Matt. 18:18, "Whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth, shall be loosed in heaven."

II Cor. 5:18-20, "And all things are of God, who hath given to us the MINISTRY of reconciliation."

Comment: All purely spiritual powers which Christ conferred upon his church were given to it perpetually, except where no need of such a power remained. But who

will say that there is no longer any need of the power to forgive sins, that sin is no longer a live problem upon earth?

**REVIEWED:** The Bible does NOT teach "that Christ gave to the validly ordained ministers of his own church the power to forgive sins." II Cor. 5:5-20 only says his ministers are his ambassadors to beseech people to be reconciled to God. In John 20:21 and Matt. 18:18 Christ gave the apostles power, through the Holy Spirit to remit and retain sins through *His will only*, not of themselves. Christ never gave the Church such power. Sin is a "live problem," but the cure for sin is the gospel (Rom. 1:16). There is no longer a need for ambassadors like the apostles, because we have the "law of the Spirit" to regulate our lives (Rom. 8:2).

#### EXTREME UNCTION

The Bible teaches that the anointing of the sick with oil and prayer by the priest of the church (called 'Extreme Unction') may obtain refreshment of body and forgiveness of sins.

James 5:14-16, "Is any sick among you, let him call for the elders (i.e. priests) of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

**Comment:** As all such spiritual ordinances derived from Christ and the Apostles were of their very nature perpetual, there is absolutely no reason for saying that Extreme Unction as here described was but a temporary institution.

**REVIEWED:** Who called this anointing with oil and prayer "Extreme Unction?" The Bible did not, not even

the Catholic Bible. And remember the tract is proving Catholic doctrine by the Protestant Bible, and that Bible did not say it was the Priest. The Protestant Bible says elders. They slipped one there, but they got caught.

But James 5:14-16 does not compare with Roman Catholic "Extreme Unction," not even a little like it. The Catholic Priest puts some kind of a wafer in the mouth of a person with some kind of a ceremony. Now read James 5 and compare it. It compares about as well as the Bible and any other Catholic doctrine—NOT AT ALL, and besides that the comment on this Extreme Unction is false. The apostles could perform miracles, but we cannot today, not even the Roman Catholic Priest. The age of Miracles has passed (I Cor. 13:8-12).

And where did the idea come from that "all such spiritual ordinances derived from Christ and the apostles were of their very nature perpetual??? That is a statement that the Roman church made that can not be proved by any Bible. No man of earth today has the power that Christ and the apostles had. The Catholic Pope and Priest are NOT successors to Christ and the apostles. They are the "Anti-Christ" and the "Man of Sin," and the "Son of perdition" (II Thess. 2:3). "Extreme Unction" is not described in James 5, or any other place in the Bible (anybody's Bible). In fact it is not mentioned. It seems that it would have at least been mentioned somewhere in the Bible if the Lord had intended for us to practice it. What is not of faith is sin (Rom. 14:23), and faith comes by hearing the words of Christ (Rom. 10:17). Therefore, I know "extreme unction" is SIN.  
(To Be Continued)

## State Sanatorium Notes

HOWARD CASADA

### THOUGHTS ON HEAVEN

The more suffering, sorrow, grief and anguish of heart one sees in this life, the more homesick it should make us for Heaven.

As I visit among the patients in the Arkansas Sanatorium each day, I am made to appreciate more and more what the Bible reveals about Heaven. Patients who are saints of God frequently tell me that they are anxious to go on and be with their maker. When I witness their sufferings in the flesh and know their hopes in the spirit I am not at all surprised. It will humble the heart of any man to take a journey through the Arkansas State Sanatorium. Here, amid twelve hundred patients afflicted with one of the most dreadful diseases known, one will be made to think of Heaven.

Here, where the groanings and piteous cries of the suffering are heard one will understand more clearly what the poet meant when he said, "No chilling winds, nor poisonous breath can reach that healthful shore; sickness and sorrow, pain and death are felt and feared no more."

The sanatorium has a staff of competent physicians who minimize the sufferings of the patients as much as possible. Under their careful treatment

many have regained their health again. Assisting these faithful physicians are a skillful group of nurses who care constantly for the patients. Yes, this is a sanatorium, and a great one too, one that is a boon to suffering humanity. But in Heaven we will need no sanatoriums. We will need no physicians, no nurses, no medicines or such like. Thanks be to the Master!

Ambulances are somber looking vehicles. Many ambulances come to the sanatorium. They come from counties, villages and towns all over Arkansas. Most every day they come. Sometimes they come, bearing more patients to the sanatorium. Sometimes they come to bear the lifeless body of one back home, to the family cemetery, and to its final resting place. But no ambulances will be needed in Heaven. No gravediggers will mar the hills of glory.

Some of the patients cannot rest day or night. No rest for some but such as sedatives afford. These patients long for rest. They long for Heaven where Jesus will give them rest. With them it is, "O land of rest for thee I sigh". They long for a quiet rest, undisturbed by the groans of the dying. They seek a better resting place than a hospital. They want rest in the bosom of the Father. They desire a resting place, not far away from home, but want to repose at last in the haven of rest on the shores of eternity.

### To Dedicate Church Building

Dedication services for the church building at Pleasant Hill, near Prescott, Arkansas are to be held Saturday night and Sunday, May 31 and June 1. The building, just completed, is constructed of beautiful tile and would be a credit to any community or city, regardless of size.

In a communication from Brother Morgan Griffith, who preaches for the congregation, he says: "We are having the dedicating services for the new church of Christ at Pleasant Hill, five miles north of Prescott, on the Prescott-Delight road next week end. We are to have services Saturday night, Sunday morning and afternoon. Dinner on the ground. Brother J. A. Copeland, Brother Edgar Lafferty and Brother Morgan Griffith will be speakers. Visiting ministers are invited to participate in any of these services. In fact the church invites and urges all preachers in this part of the country to attend any of these services."

### Lubbock Lectures Now Available In Cloth Binding

The remaining copies of the LUBBOCK LECTURES have been bound in cloth by the church here so that they will form a more permanent record of this collection of lectures.

These lectures were published by the

Broadway Church of Christ in order to acquaint brethren over the country with the results of the survey trip made by Otis Gatewood and Paul Sherrod last summer.

Five hundred remaining copies have been bound in cloth and are available at the same price of \$1.00. Those who are interested may write to the Broadway Church of Christ, Lubbock, Texas for a copy.

#### A WORTHY EXAMPLE CLEON LYLES

When the Lord said, "Preach to every creature," he placed the responsibility on every person who has been blessed with having his sins washed away. It is one duty we have not always made clear. People who are saved by the Lord must save others in order to remain saved. "Faith without works is dead." Unless we are busy saving others, the faith we have will die, and we will find ourselves again in sin.

The method of preaching is our task. The Lord did not tell us whether we should do it by radio, press or pulpit. It must be done. We must use every advantage possible. It has always been my belief that as good a method as possible would be for churches to evangelize the immediate territory around where they are. This does not mean churches should not help in other mission fields. But we often neglect what all of us can have a part in.

One of the most worthy examples I have seen is in Faulkner County, Arkansas, of which Conway is the County Seat. The churches in that county started cooperating last year in an effort to evangelize the county. The results last year were the establishing of four new congregations, that are today growing stronger. It is the plan this year to strengthen these four as well as establish others. Their plan is not to baptize people and leave them untaught. Such has been responsible for much of the misunderstanding and confusion that has existed among God's people—an untaught church. They plan to continue with these congregations until they are able to advance by their own strength. They employ a full time man during the summer for this work. Brother Dawson preaches in some meetings, and Brother Hogan also preaches in some. They bring in some preachers for meetings, but in addition they have a full time man on the job during the summer, who knows his business, and is getting results.

From such efforts you have reports like this: "In Faulkner County there are seventeen congregations of the churches of Christ." Suppose there were seventeen in each county in Arkansas. There could be. I tip my hat to the work of the brethren in Faulkner County. It is a worthy example.

Too many of us conduct our lives on the cafeteria plan—self-service only.

## The True Olive Tree

E. M. BORDEN

Paul tells us that we are grafted into the true olive tree. "If the first-fruits be holy the lump is also holy; and if the root be holy, so are the branches" (Rom. 11:16). Now, if I, as a branch, be grafted into this olive tree, I can partake of the root and fatness of the olive tree. (Rom. 11:17). If I have not been grafted into this olive tree, I am as a dead branch, and cannot bear fruit. If I am a part of this olive tree, then I have life and can bear fruit. The root of this olive tree extends back to Abraham, for to him were the promises made. God not only promised the land of Canaan to the Israelites, but, through Christ, he promised salvation to all who will come to him. This line came down through Abraham, Isaac, Jacob, Judah, David, and then to Christ.

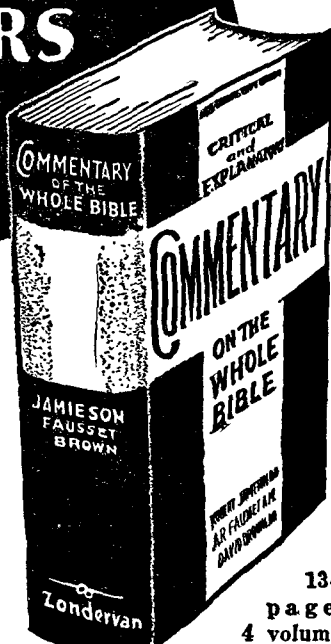
Now, to make the matter clear, I will give a quotation from Paul: "For ye are all the children of God by faith in Jesus Christ, for as many of you as have been baptized into Christ have put on Christ." Then the true olive

tree came by Christ. This shows that we enter this relationship by faith and baptism, for that is the way we enter into Christ. Now, let me read again: "And if ye be Christ's then are ye Abraham's seed, and heirs according to his promise." So, to be in the olive tree, or to be in the vine, is to be in Christ, and to be in Christ is to be in the church. If a branch can live without being attached to the olive tree, or without being a part of the vine, then a man can be saved out of the church. What about it, my friend, will you say that a man can be saved without being in Christ? We must be connected with the vine or be a part of the olive tree in order to be saved or bear fruit. Let me say again that the root of this olive tree extends back to Abraham. Now, we are not in the old olive tree, but we are in the true olive tree. The true olive tree came from the stump of the old olive tree. We have been grafted into the true olive tree. The Lord adds us to the church, which is the same thing as being grafted into the olive tree. "The branches were broken off that I might be grafted in." For if thou wert cut out of the olive tree

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which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree."

### HOUSTON LECTURES

#### Concerning Christian Conduct

These are sermons preached during the Music Hall meeting in Houston last January. Subjects: "Personal Consecration," by B. C. McCartley; "Marriage, Divorce, Remarriage," by Roy H. Lanier; "Parental Irresponsibility and Juvenile Delinquency," by F. B. Shepherd; "Worldliness in the Church," by E. R. Harper; "Proper Attitude Towards Those In Error," by Coleman Overby and "The Cost of Discipleship," by N. B. Hardeman.

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ed by eternity. Sometimes you hear men and women say their lives are bankrupt. If that be true, it means that they have either lived on their capital or have never saved. It does not mean and can never mean that eternity has defaulted and that the bank of life has put up its shutters. What we have brought to life, whether it be the gilt-edged securities of sacrifice or the unredeemable trash of passion, is always in the vaults of life for us to draw against until it is exhausted.

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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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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## Religion

H. H. DUNN

It is customary to preface a discussion of religion with a definition of that word. It is generally understood that the word religion means a binding back. That is that man went away from God through disobedience and being thus separated from God needs to be bound back to God, that he might enjoy the presence and blessings of his creator. But, for this discussion we are considering religion as the activity of life or manner of life or means of service that is employed in worship.

It is an absolute truism that man is a worshipful being. Regardless of the time or place in which he lives or has lived, man has always and always will worship. There are three things essential to worship. First, there must be a worshipper. Some one to do the worshipping. Second, there must be an object to worship. Third, the service that the worshipper renders unto the object of his worship. Religion is essentially a doing. That which is worshipped, a god. The worshipper, a servant, and the service that the servant gives unto his god is his religion.

Paul writing to the Corinthians says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)" (I Cor. 8:5). When Paul went into Athens he found the people of that city worshipping many gods. (Acts 17).

So it is today throughout the earth man is still worshipful and many are the gods that he serves. His religion is his activity in striving to obtain and enjoy the blessings that he thinks accrue from serving his god. One has said that religion is that faith and manner of living that gives to man contentment and quiet peace within himself. Regardless of what or whom one serves as god, that one may find self-contentment and quiet peace within. Those who worship the god of the rivers and sacrifice their children to their gods find self-contentment and quiet peace within, when they see the crocodile devour their offspring. The orientals who worship their thousands of gods are daily seeking to please them that

the worshipper might have the satisfaction of thinking that he has received the favor of his god.

There are those of our country as well as of all countries of the earth who have made money their god. Whose religion is the way in or by which they serve and try to obtain their god. Perhaps no god has ever commanded, demanded and obtained more servile worship than has the god of money. It has been said that religion has been the cause of more sorrow, heartaches, broken homes, wars and bloodshed than any other cause. The religion of those who worship the god of money has certainly contributed a large share to those sorrows of the earth. All that the worshippers of money might have self-contentment and a sense of well being for the present. How truly said the wise man of old (Solomon) when he beheld such, "All is vanity and vexation of the spirit, and there is no profit under the sun."

There is a religion that will give to the hearts of the worshippers complete contentment and assurance of the joys at the right hand of the Eternal God, the Creator of heaven and earth, joys forevermore. That is the religion which has for its worship and unto whom the worshipper gives his service the "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth all life and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being" (Acts 17:24-28). The God who has proved his mighty power from the creation of heaven and earth throughout the ages until they that reject him as God and refuse to worship him are without excuse.

He, the God of heaven, has given to the earth three great religions. First, the Patriarchal religion in which those who worshipped their creator served him and received his blessings. Second, the Jewish religion. Those who worshipped the God of heaven and served him according to his will found themselves the recipients of his blessings throughout that age. Third, and last the God of heaven sent his son into the world to give unto humanity a religion that will fill his heart with peace and the earth with joy that passeth understanding. That is the religion of the Bible. That is the religion that meets the approval of the God of Heaven. That is Christianity.

Christianity has for its worship a loving and benignant heavenly Father; its aim, the salvation and uplifting of humanity and finally, rest in the Paradise that is prepared for them that serve him faithfully here. No religion offers to mankind the manifold blessings of Christianity. Christianity has never harmed a creature of heaven nor earth. Has never brought sorrow into any heart. It makes better men of those determined to serve its God; Better homes; Better communities in which to live. And yet no religion has ever had fiercer enemies. It is not hard to understand why. Christianity condemns all other religion. All gods but the God of heaven are denounced by the faithful Christian. The devotees of all other religions oppose Christianity. When Christ, the author of Christianity, in his sermon on the mount, recorded in Matthew 5, 6 and 7, laid down the fundamental principles that are to govern the lives of Christians, he gave a system of religion that, if all men would accept and follow, the earth would bloom as a rose; peace and contentment be found everywhere. The laborer would receive a just and equitable wage; be content therewith and render unto his employer service as unto himself. The industrialist would receive better labor for his wage expended and see that his laborers are cared for. The cry of that laborer whose hire has been kept back by fraud would not enter into the ears of the Lord of Sabaoth.

Again, it is not all who worship the God of heaven whose religion is acceptable unto him. Hear Christ as he speaks concerning a certain people's religion: "This people draweth nigh unto me with their mouth, and honour-

eth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:8, 9). From this we learn that for our religion to be acceptable unto God our doctrine and practice must be not according to the commandments of men but according to doctrine of Christ. (II John 9:10).

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). It will not avail. But "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). That religion is acceptable to the God of heaven.

There are others who have the lusts of the flesh for their god and their religion the means by which they serve that lust, of whom Paul warned in Philippians 3:18, 19. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." Their religion is to bend every effort to the serving their god, the lusts of the flesh.

Still others make reason their religion. To them philosophy is god. They deny the God of heaven and belittle the religion of those who worship Him. They obtain a few known facts and from them by their religion of reason develop a vast amount of conjecture. It is recognized by all who study their religion with an unbiased mind, that it is based entirely upon assumption. They have no proof whatsoever to offer. It is all assumed. Take assumption away from the evolutionist and his religion falls to the ground. They take a few known facts concerning the workings of nature within the past few centuries and assume that such has been forever in the distant past. Mark Twain showed that within a space of less than two hundred years the Mississippi River by cutting across bends had shortened itself by more than two hundred miles from Cairo to New Orleans. That is an absolutely known fact. Then said Twain, "If I were a scientist and wanted to make a great show what an opportunity I would have. No scientist or evolutionist had so much undisputed fact to reason from." By their process of reasoning that things of nature working in the immediate past have always so worked, then a million years ago the Mississippi River was more than one million, three hundred thousand miles long and stuck out over the Gulf of Mexico like a fishing pole. And Twain reasoning from the evolutionist's view point could see that within not too many centuries the Old Mississippi will be but one and three-quarters miles long. Cairo and New Orleans will then be going along together, their

streets having joined and both cities with but one mayor and under one set of aldermen. In the words of Twain, "How wonderful indeed is science (The religion of the so-called scientist) one gets such a vast amount of conjecture from so few facts."

Let me plead with you at this time to take the God of heaven as your God. Christianity as your religion. Serve Him diligently with the assurance of Paul, "That your labor is not in vain in the Lord" (I Cor. 15:58). Soon, yea all too soon, we shall all have come to the end of life's way. What shall the future hold for us? Here are the words of some men who had reason for their religion until they had come to the end of the way:

Ingersoll, 1899: "O. God, if there be a God; save my soul, if I have a soul."

Voltaire, 1778: "I am abandoned by God and man! I will give you half of what I am worth, if you will give me six months' life!" (This was said to Dr. Frochin, who told him it could not be). "Then I shall go to hell and you shall go with me. O Jesus Christ."

Churchill, 1764: "What a fool I have been."

Hobbes, 1689: "I say again, if I had the whole world to dispose of, I would give it to live one day. I am about to take a leap in the dark."

Gibbon, 1794: "All is now lost, finally, irrevocably lost. All is dark and doubtful."

Thos. Paine, 1809: "O Lord, help me! O God, what have I done to suffer so much? What will become of me hereafter? Stay with me, for I cannot bear to be left alone! Send even a child to play with me."

Now contrast with those statements that of Paul, the fearless apostle of Jesus Christ who worshipped the God of heaven and had Christianity for his religion.

Paul said in II Timothy 4:6-8, "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 to all them also that love his appearing."

It is up to us all to choose our god and our religion. May the God of heaven help us all to choose him to worship, and Christianity as our religion. That when we come to the end of life's way it may be with the assurance of Paul and not the fears of those who serve other gods. Amen.

## Organic Evolution

GEO. B. CURTIS

My attention has been called a number of times in the last two weeks to the teaching of evolution in classes in the local college. Some of the queries have come from the ranks of the church of Christ others have come from groups not of the church of Christ. The faith of the young man and young woman is being threatened by a somewhat modified form of an old theory—that of evolution.

I have in my possession a text in social science, "An Introduction to Western Civilization (Revised)." Under the heading of "Political, religious, and class biases" on pages eleven and twelve, the church and religion are classed as hindrances to free investigation. The very bedrock of Christianity is assailed by causing the student at this impressionable age to consider the church as a thing antedated.

On page 35 of this text begins the chapter, "The Beginnings of Man and His Evolution." The author discusses with great assurance the beginnings of life on the earth, yet acknowledges that no record of life's beginnings is to be found. (p. 36). He tells us that biologists are unable to define life. This author considers that man is not the descendant of the monkey, but that the

monkey and man have had in the dim past a common ancestry. This theory of evolution is classed as "Organic Evolution." The author offers four classes of evidence to support his theory: (1) palontology, (2) morphology, (3) embryology, (4) experimentation. It is not within the scope of this short article to examine into the evidences, so called.

On page 46 of the text the author gives two species of argument to support the claim that man is the product of evolution. These are: (1) relation of

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man to the apes, (2) the fossil remains of man's antecedents. It is the latter of the claims that we wish to examine in the remaining space of this paper—"THE FOSSIL REMAINS OF MAN'S ANTECEDENTS."

On page 57 is pictured the restorations of four heads. These pictures are taken from the Museum of Natural History. The first gentleman is Mr. Pithecanthropus, otherwise known as the Java Man, or the Trinil Man. Our author has this to say of him: "Near the village of Trinil in Java, fragments of one of the earliest, if not the earliest, of man's pre-human antecedents were discovered in 1890 by Eugene Dubois. These remains included the top of a skull, three teeth, a portion of a jawbone, and a left thighbone." From these six bones scientist have reconstructed Mr. Pithecanthropus—the

■oe man. Remember that Pithecanthropus is one of the "missing links" that we have heard much concerning. Are evolutionists themselves agreed on any one thing concerning our friend, Pithecanthropus? Dr. Gerrit S. Miller, Curator, Division of Mammals, U. S. National Museum, Washington, D. C., wrote a book a few years ago on the subject, "The Controversy Over Missing Links." In this book he gives the conflicting opinions of evolutionists themselves. We shall take time to look in on what they think of "Pithy." From here Dr. Miller shall testify.

"There is only one point on which all writers agree, namely, that the skull cap is strangely different from the corresponding part of other known mammals, both recent and fossil." "Dubois, Hilber and Marsh classify the deposits where the bones were found to belong to the Tertiary age; Branca, Obermaier, Pervinquiere, Ramstrom, and Schuster classify the deposits to belong to the Quarternary age.

"Dubois and Nerhing say the bones came from the same animal. Matschie says they did not certainly come from the same animal. Krause says the bones came from two animals, from a gibbon and a man. Topinard says the skull cap and femur came from a man and the teeth from an orang. Obermaier states that the skull cap came from an ape, teeth from another ape, and the femur perhaps human.

"Hepburn, Houze, Kolbe, Manouvrier, Turner, and Vallois state that the character of the femur are those of an ordinary man. Hrdlica says the character of the femur are those of a peculiar man. Kollman and Virchow state that the character of the femur are those of a gibbon.

"Dubois states that the condition of the skull cap shows that the surface of the bone was eaten away after deposition. Houze states that the condition of the skull cap shows that the surface of the bone could not have been eaten away by acid but that it must have been worn down by violent stream action along with waterworn pebbles

before deposition." We note this: If the skull had been worn down by stream action, what possible proof could there be that the thigh bone and the skull belonged to the same individual? (Curtis).

"Cunningham, Martin, Matschie, Turner and Houze state that the skull cap is human. Lydekker states that the characters of the skull cap are those of a microcephalous idiot. Nehring says the characters of the skull cap are intermediate between those of modern man and the higher apes. Krause and Manouvrier class the skull cap as belonging to a gibbon. Eimer, Branco, Ramstrom, and Virchow class it to belong to a chimpanzee." We ask, "what is it?" Scientists do not know.

Dubois says that the size of the brain alone is sufficient to show that the animal approached man. Ramstrom says the size of the brain is not sufficient to show that the animal approached man. "The creature was an imbecile." (Manrouvrier) "The creature was a microcephalous idiot." (Lydekker).

"The creature was a true transition form between ape and man." (Dames, Dubois, Haeckel, Jaekel, Manrouvrier, Weilsen). "The creature was human but with some definite simian characteristics." (Cunningham and Keith) "The creature was human without definitely simian characteristics." (Houze and Martin) "The creature has a structure that removes it from a position of direct human ancestry." (Boule) "The creature was a gigantic gibbon or gibbon-like ape." (Boule Kollman, Volz).

We have listed for you a few of the many, many conflicting opinions of scientists relative to the remains found of some animals at Trinil, Java. There is as much evidence that the bones came from a number of animals of entirely different species as there is evidence that the bones belonged to the same animal. These bones were found in a tropical stream bed, had been subjected to the erosion by stone, current and age. They did not wear by lying still, nor did they wash upstream. Hence, the conclusion must inevitably be that they were carried a long distance before they came to their resting place where they were unearthed. Is it reasonable to assume that over a period of untold centuries, moving with the current that three teeth, one thigh bone, one piece of skull from the top of the head and a section of a jawbone would be moved at the same rate of speed and in the same direction so that they would finally come to rest in the same locality?

Yes, this is the history of Old Pithecanthropus. Looks mighty shaky from where I sit. Yet this is one of the strongest arguments in the chain of arguments designed to dethrone the faith of our sons and daughters. The fate of Eoanthropus, the Piltdown Man, is no better than that of "Pithy" in the hands of the evolutionists. On Eoanthropus scientists agree that the bones

are fragments of a skull. That is the only point on which they do agree. They differ then on twenty major points. Time and space will not permit me to give you these differences. However at another time, if you desire, I shall.

The evolutionist says, "I find no record of the commencement of life." (Huxley, quoted p. 36 in text on Social Science).

God's word says "Let the earth bring forth grass, the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind" (Gen. 1:11).

The evolutionist says that man evolved from the lower forms of life. The Bible says, "And God created man in his own image" (Genesis 1:27). Creation or Evolution which? If evolution be true the whole fabric of Christianity must fall, and the Bible is a myth. But the Bible is true. It has been demonstrated such in the life of every man who truly believed it.

Note: This article was written at the request of some of the students of the State College at Silver City, New Mex.

## The Vine and the Branches

E. M. BORDEN

Jesus said: "I am the vine and ye are the branches" (John 15:5). This does not mean that the denominations are the branches, for there were no denominations for several centuries after the Christian dispensation began. The disciples were the branches, and today, the Christians are the branches. "He that abideth in me, and I in him, the same bringeth forth much fruit." Then we must be in Christ in order to bear fruit. Then Jesus said: "Without me ye can do nothing." Jesus also said: "I am the true vine, and my Father is the husbandman." Then, each Christian is a branch of the vine, and the branches bear the fruit. If I claim to be a branch, and yet I am not connected with the vine, what is the result? A branch not connected with the vine is dead. I cannot expect to get life from the root of the vine unless I am connected with it. Then salvation is in Christ, and to be in Christ is to be in the church. In Eph. 1:22, 23, Paul said that the church is the body of Christ. Life comes up from the root of the vine and into the branches. Then, if I am not connected with the vine, I am withered, for life is only in Christ. Is there salvation in a denomination? Certainly not. Salvation is only in Christ. Then I cannot have spiritual life and not be in the vine. Then, as salvation is in Christ, it is in the church, for to be in Christ is to be in the church. Remember, that life is in the vine, and that vine is Christ or the church. "As the branch cannot bear fruit of itself, except ye abide in me." That is the reason we say that salvation is in the church. There is one vine, but the branches are many.

# "Catholic Religion Proved By Protestant Bible" Reviewed

(Number 5)

GILBERT COPELAND

This is a continuation from last week of the review of "Catholic Religion Proved By Protestant Bible," a tract issued by a Catholic tract society.

## HOLY ORDERS

### I

The Bible teaches that Christ has ambassadors or agents (his bishops and priest) who represent Him in this world.

II Cor. 5:20, "Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ stead, be ye reconciled to God."

I Cor. 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

John 20:21, "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you."

Comment: No wonder that the Catholic Church imposes such serious obligations upon her priests. The fact that an occasional individual may be faithless to his obligations proves nothing against Christ and his church. The fact that many slander and vilify the priests, only makes them so much the more like their Divine Master.

REVIEWED: The Bible does NOT teach that Christ has ambassadors on earth today. The three passages that are given, prove that the APOSTLES were ambassadors for Christ, but does not teach that Roman Catholic bishops and priests, or any other man on earth today are his ambassadors. The Roman church has "assumed that Christ has ambassadors on earth today, but the passages given are not proof. The "Protestant Bible" or any other Bible does not authorize any man on earth to "assume" the role today as "ambassador of Christ." Certainly the Apostles were ambassadors. and as proof of such, they were able to perform miracles in the name of Christ. Christ also gave them the power to preach the Gospel (a message that they had never studied to learn) and to reveal his will to man in what we call the New Testament. The Roman church does not have the power to perform miracles today. I challenge the whole Catholic Church to perform just one miracle, and every time one of their priests, or even the Pope himself performs one, then I will perform TWO. The facts are, neither of us has the power the apostles had, therefore neither of us is ambassador. The only difference, I do not claim to be what I am not, and he does. The power to reveal God's will to man was given to the apostle, but not to the Roman Church. The apostle said that the will of God as recorded in the New Testament is perfect (James 1:25; II Tim. 3:16, 17). The ambassadors of Christ did a good job in revealing his will to man, the "law of the Spirit" (Rom. 8:2) which makes us free, and the people today have no need of any revelation that the Roman Church or any other man may have, because they are NOT ambassadors

for Christ, and if not ambassadors they have no authority for that is what the word implies. We know that they do not have the authority of the apostles because they do not have the power of the apostles. We do not need ambassadors today. We simply need "faithful men" who will preach the gospel of Christ (which is God's power to save, Rom. 1:16) that the ambassadors (the apostles) have given the world (II Tim. 2:2) These Roman bishops and priests would do well to "preach the word" as given by the apostles, and stop claiming to be something that no man can now be, and trying to prove the unprovable.

In the "comment" they admit there are some priests who are "faithless" to their obligation. In this admission they forfeit the argument. The claim has been made that the "Roman Catholic Church" is infallible. If the thing is found fallible, the entire machine (political machine) is found to be false. In this statement they have admitted it. Thanks for the confession, we know it all the time. The fact that some are "slandered and vilified" do not prove that these priests are like the Divine Master. Some people have to suffer for their sins, and for such suffering there is no glory (I Peter 2:20). If these men become martyrs, it is for an evil cause and not the cause of Christ.

### II

The Bible teaches that the office of the bishop, priest, etc., in the true church comes by divine appointment; i.e., God gives individuals a special vocation to this calling.

Heb. 5:4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Heb. 5:1, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin."

John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it to you."

John 20:21, "Then said Jesus to them again, Peace be unto you; as my father hath sent me, even so send I you."

Comment: Most unscriptural, therefore, is the practice of congregations ordaining, commissioning their ministers to preach the gospel to them.

REVIEWED: The scriptures in Hebrews that are used by the tract refer to the priest under the law of Moses. Is the Catholic Church trying to prove that their priests are appointed like the law of Moses? Even the Catholics should know that under that law no one but a Jew of the tribe of Levi and of the descendants of Aaron could be priest (Ex. 29:9). Are all Catholic priests Jews of this caliber? I have met some that were not. And even if they were, the law of Moses is a dead law, (Rom. 7:4; Col. 2:14). People today are not under the law of Moses but are under Christ (John 1:17). If you go back to the law to prove your actions today "Ye are severed from Christ... Ye are fallen away from grace, (Gal. 5:4).

The passages in John that were used in this connection refer to the choosing and sending APOSTLES, and not priests. That the apostles were chosen by the Christ all admit, but the statement that Catholic priests are appointed by the Lord I DENY. The Bible is as silent as the tomb on that subject, and such a statement

is but an addition to God's word. Sir, you had better be careful about that . . . read Rev. 22:18, 19.

In this age of the world every Christian is a priest (Rev. 1:6; I Peter 3:5, 9). The Catholic idea that the priest can give a person some special blessing is disgusting to sane thinking people. He has no divine power, and he gives him nothing, but relief . . . (OF HIS MONEY). All Christians go to God through Christ for the blessings of life but they get nothing but "a good deceiving" if they depend on the Roman priest for blessings. "For there is one God, one mediator also between God and men, himself man, Christ Jesus" (I Tim. 2:5). The priest cannot approach the throne of God for you. You must do it for yourself. He cannot forgive your sins, or pray your sins away. He cannot reach God in your behalf. He is not what he claims to be, and he does not have to interpret the Bible for you. Any body can read the Bible and learn what he must do to be saved. One person can study with another and instruct him in the way of righteousness, and he does not have to be "ordained" to do it. God is wise enough to write a book that common people can understand without the interpretation of the Catholic priest. Timothy was not a bishop, or a priest (in the Catholic sense) or any kind of officer of any body's church so far as any body knows, yet he, as a Christian, was told, "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). This settles it forever. "Faithful men" teach what the apostles taught, and we get what the apostles taught from the New Testament and NOT from the Catholic Church. The Catholic Church will have to back up and come again to prove that their bishops and priests are divinely appointed. The passage that was used is dealing with another subject. They will search in vain for the passage that proves any point peculiar to the Catholic Church, for it just is not there.

### III

The Bible teaches that the Apostles appointed lawful successors to carry on their work.

Titus 1:5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (i.e., priest) in every city, as I appointed thee."

Acts 13:2, 3, "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me, Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Comment: Holy Orders is a special sacrament which transmits the Apostolic power and authority from century to century.

REVIEWED: The "Protestant Bible" is the proof text, so they claim. Now if they had read in that Bible somewhere, something about "Holy Orders" being "a special sacrament which transmits the Apostolic power and authority from century to century," they might have persuaded some body to believe it. But did they? No, they did not. I know people who would pay a premium to know where one verse may be found that mentions anything like it. The Bible does not even tell us what "Holy Orders" and "Special Sacraments" are. But that is a part of Catholicism. You have to find out about that stuff in books other than the Bible. Divine power

and authority was given the Apostles that they might reveal God's will to the world (John 14:26; 16:7-13). People today are guided by this "law of the Spirit" (Rom. 8:2) that we know as the New Testament, and there is no need for the Apostolic Power and authority being transmitted from century to century. We are simply governed by the law that was given in the first century, and that law is perfect (II Tim. 2:15; 3:16). God's authority is revealed to us in His word, NOT in the Catholic Church.

The passage in Acts 13:2, 3 does not touch the subject. The church at Antioch is simply sending Paul and Barnabas on a preaching tour. No body ever entertained the idea that the passage is telling of Paul and Barnabas being appointed Catholic Priests. Was it the Pope there at Antioch that laid his hands on these two men, and made them Priest? Over what diocese did these men rule after this appointment? Such we know did not happen because they were not appointed priest or bishops, they were simply sent on a missionary journey.

Titus 1:5 tells us that Titus was left in Crete to appoint ELDERS in every church, NOT priests. This tract under review is one that is proving the "Catholic Religion by the Protestant Bible," but they cannot keep the Catholic Bible out of sight. The "Protestant Bible" DOES NOT say that Titus was left in Crete to ordain priests in every city. That is what the Catholic Bible says. Titus 1:5 (Catholic Bible) is used to prove the appointment of priests today. Does the Catholic Church believe Titus 1:6, (the next verse) with reference to their priest? Read it: "If any be without crime, THE HUSBAND OF ONE WIFE, HAVING FAITHFUL CHILDREN, not accused of riot or unruly" (emphasis mine, G. C.). Why are all the Catholic priests (fathers?), unmarried (fathers) men. The Catholic Bible says that the priest must be the "husband of one wife, having faithful children." This is just another example where Catholic doctrine and Catholic practice differs, and they both differ from the Bible truth. Until the Catholic church "kicks out" all the unmarried men in the official capacity of their church, and replace them with married men with faithful children, Titus 1:5 will not help their cause. Titus 1:5, 6 in the Catholic Bible will kill the Catholic Church the day they subscribe to its teaching. Of course they will not obey Titus 1:5, 6 because they care nothing about what the Bible teaches, but all honest people in that unscriptural institution will come out of it when they learn that it is wrong.

(To Be Continued)

"When I grow older I will think about God," said the little boy, busy at play. The boy grew to be a young man. "Not yet," said the young man; "when I see my business prosper then I shall have more time." Business did prosper. "Not yet," said the man of business; "my children must have my care. When they are settled in life I shall have more leisure." He lived to be grey-headed. "Not yet," still he cried; "I shall soon retire, then I shall have plenty of time to read and reflect." So he died, and he put off to another time what he should have done when young. He lived without God, consequently he died without hope.—Unknown.

# Christ's Reign

JAMES L. NEAL

(Number 2)

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). The dead in Christ shall be resurrected first, the living saints will be immediately immortalized and all together be caught up to MEET THE LORD IN THE AIR—not on the earth.

"Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound); and the dead shall be changed" (I Cor. 15:51, 52). At the time of this immortal change, victory over death, "the last enemy," will be routed, and Christ will turn the kingdom back to God. (Verse 24). To the Thessalonians Paul says, "the trump of God" shall sound to call men from the dead; to the Corinthian brethren he says "the last trump" shall call them forth. Certainly no place for a thousand years literal reign after "the last trump." These passages do not teach two resurrections at "the last day," but that the righteous dead shall immediately precede the wicked. Christ was the first one literally raised from the dead to immortality, which shortly preceded the beginning of His reign in His kingdom, the which reign is to continue till the second and last literal resurrection "at the last day."

## The Good and Bad

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5: 10). There should be no question in the unbiased mind against the fact that the two foregoing Scriptures teach a general resurrection of both good and bad for the great judgment day. It is to take place in the same hour. "Marvel not at this: for the hour cometh, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:28, 29). Note: 1. They that have done good; 2.

They that have done evil. 3. All shall come forth from the grave in the hour of the great resurrection. The thousand years literal reign theory virtually places Christ's reign at the end of time, because this theory says when Christ comes the second time He will set up this literal reign; but, as per the above plain teaching, that is the time of the end!

## Questions

Answers to the following questions are by the "literal reign" theory:

1. Is the 1,000 years of Revelation 20 yet future? Answer: Yes.

2. Will it begin at the second coming of Christ? Answer: Yes.

3. Will the millennium be a new age, or a part of the present age? Answer: It will be a new age.

4. How will the kingdom increase at that time? Answer: The terms have not been announced.

5. Will the Great Commission of Matt. 28:19-20 be in effect? Answer No.

6. Will Christ be seated on David's literal throne in Jerusalem during this time? Answer: Yes.

7. Will the tabernacle of David be lifted up? Answer: Yes.

8. Will they be baptized and worship as we in "the church age?" Answer: No.

9. Will the Lord's Supper be in this kingdom? Answer: No.

10. Will they keep the feast of tabernacles then? Answer: Yes.

11. Will they offer sacrifices at that time? Answer: Yes.

One can see from these questions and answers that the thousand years reign theory would restore the old Mosaic order of things. The Jews would be restored to Palestine as a nation; Christ to reign on David's literal throne, observance of feast days, offering sacrifices, keeping the Sabbath, etc. Thus we have Christ's reign as against Judaism. In fact, this literal reign doctrine is a new form of Judaism. Paul had to debate with Judiaistic teachers in his day. They wanted to bind circumcision on the churches of Christ. That was in the early days of the church. Now, most 2,000 years hence, some would restore the whole order of Jewish rule. See Gal. 2; Acts 15:1-29.

## Temporal, Spiritual, Heavenly

Here follows a seven-three argument. The same words that describe the Jewish state **nationally**, describe the Christian state **spiritually**, and the final state **heavenly**. (1) The Jews had temporal Jerusalem. We have spiritual Jerusalem, the Church. Gal. 4:26. Rev. 21:1, 2 describes the heavenly Jerusalem. (2) The old Jewish tabernacle was temporal, but "the true

tabernacle, which the Lord pitched," is spiritual. It is the Church. John describes the heavenly tabernacle in which saints will dwell with God. Rev. 21:3. (3) They had an earthly temple, but Paul says we "are the temple of God." I Cor. 3:16. That is spiritual. John pictures us being in God's temple day and night. Rev. 7:15. That is heavenly. (4) There were literal priests under Old Testament rule. But we are an elect race, kings and priests unto God now. 1 Peter 2:9. That is spiritual. In heaven there'll be "white robed priests." Rev. 7:13. (5) Under the Old Law the Jews were sons by fleshly birth. That was temporal. We are now sons of God by faith in Christ. Gal. 3:26, 27. We are spiritual sons. But, we'll be God's sons in heaven, if we overcome the world. Rev. 21:7. Then we'll be heavenly sons. (6) National Israel had a temporal kingdom. We are now "translated from power of darkness into the kingdom of God's dear Son." Col. 1:13. That is a spiritual kingdom. "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever" II Tim. 4:18. Thus we have the "heavenly kingdom." (7) David sat on his literal throne in Jerusalem. The Apostles are on spiritual thrones of the New Testament. Matt. 19:28. Then we have the throne of God "in heaven." Rev. 22:3.

Thus we have **temporal**, **spiritual** and **heavenly** Jerusalem, tabernacle, temple, priests, sons, Kingdom and throne. There is no room for a thousand years of literal reign on earth. It was literal or temporal in the Old Testament; it is spiritual now, and in the next state it will be heavenly. In items one to five above the arguments are accepted. Why reject items six and seven? Can there be any reason for so doing? The relationship of throne and kingdom run along in the same parallel with the other five. They stand classified together. The second coming of Christ will be at the last day, when the judgment of the wicked will take place. (II Thess. 1:5-10). Giving Christ a literal reign at his second coming virtually denies that He is now reigning. To deny His reign now is to deny His kingdom, which would exclude salvation.

## Task of A Literal Reign

1. Those who hold that Christ will rule in a literal reign on earth for a thousand years following His second coming must show and prove that such a reign and kingdom are different from the kingdom over which He is now reigning. The subjects and territory must be specified.

2. They must show that the nature of such government is different from the one under which we now live. It must be a change from the spiritual to a literal reign. What will be the weapons of warfare and how are they to be used?

3. There must be testimony brought

forth from the Word of God to show that Christ will reign on earth just one thousand literal years from his second advent into the world. When this difference, nature and exact one thousand years reign of the kingdom are shown by a "thus saith the Lord," men can afford to change their views and accept the teaching.

#### A Martyr Scene

Revelation twenty gives a martyr scene. John, in his spiritual vision, "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." John saw "the souls of them that were beheaded"—not their bodies. These "souls" lived. Lived how? Were they

given life? No. The soul never dies. In some kind of "first resurrection" they lived anew so as to reign, rule or govern with Christ. Note that "THEY, lived and reigned with Christ." Souls only could reign only in a spiritual reign. Just "souls" could not reign literally. Again: "They lived and reigned WITH Christ." Who began the reign here mentioned: Christ? or "the souls?" Was not Christ already reigning in His Kingdom? Yes—since Pentecost. The beheaded souls began to "reign WITH Christ," at this "first resurrection."

Keep your Gospel Light files for two more articles of a connected review study of this profound and misunderstood subject.

gins a special meeting June 15 to last at least three weeks with Brother C. R. Nichol doing the preaching. The purpose of which is to build up and strengthen the church and to get the church and the gospel plan of salvation vividly before this great community of more than 75,000 souls. A hearty welcome awaits each one who can and will attend from far and near. Preachers please announce the meeting to your congregation. Take your vacation in the central part of Louisiana. The mailing address of both the church and her ministers is 213 Hope St.

C. E. McCord, Lilbourn, Missouri, May 27: Closed the meeting at Hopper, Arkansas May 22. One was baptized. *Good crowds and fine interest throughout the meeting.* The church here had another fine day Sunday. One restored, and two baptized, one aged lady, who had been a Baptist for years. To God be all the praise. I can hold some fall meetings, who needs me?

Orbie Robbins, Elizabeth, Arkansas, May 29: I preached for the congregation at Crider, Missouri over the fourth Lord's Day in May, with good attendance and interest. Will be at Christian Chapel near Wideman, Arkansas over the first Lord's Day in June. I have some time not taken for meetings, any congregation in need of a meeting may write me at above address.

A. E. Findley, Box 356, Van, Texas, May 26: Yesterday was a great day for the church in Van. Six noble souls responded to the invitation at the morning and evening services. Three were restored and three baptized, one came from the Christian Church and one from the Baptist Church. We are now beginning to plan for a meeting in which the writer will do the preaching. We are looking forward to a wonderful harvest. The seed is now being sown. To the Lord be all the praise.

Waymon D. Miller, Lubbock, Texas, May 26: We have just returned from a meeting with the church in Corvallis, Oregon. This mission meeting was sponsored by the Walnut Street church, for whom I work. Though not so large, this congregation from its beginning has had a fine record for mission work. Albert Smith is the capable evangelist in Corvallis, and has done an excellent work in his four years there. The brethren there have recently completed a very attractive brick meeting house. The three Sunday meeting resulted in one baptism. Many visitors attended well, a goodly number of whom had never before heard a true gospel sermon. The great North West is indeed a fertile and worthy mission field. With material assistance from some strong churches elsewhere, the cause there should make rapid progress in the future. In all we have 29 congregations in the State of Oregon, with a

## NEWS, NOTES AND REPORTS

Cleon Lyles, Little Rock, Arkansas, May 26: Three were baptized at Fourth and State yesterday. Our Vacation Bible school begins June 2nd. The new Heights work will open the third Sunday in June.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: The past week we have had one baptism, one restoration and two to place membership at Oak Ave. Past attendance records show that we had the largest average attendance during May in the Bible study service than this congregation has had for a number of years. Of course this encourages us. The brethren here have given me time for one more meeting during the month of September this year. If your congregation can use me for a meeting write me.

Will M. Thompson, Box 89, Apache, Oklahoma, May 24: Our new building is nearing completion, we plan to open it the first Sunday in June. First Sunday in July I begin meeting work. My time is all booked till fourth Sunday in October. Any church desiring my services after that date address me as above.

Cleon Lyles, Little Rock, Arkansas, May 24: The church at Conway closed a meeting last night in which I did the preaching and about six good singers directed the song service. This congregation is blessed with several outstanding song directors. Six were baptized during the meeting. Two on Sunday and four after my part of the meeting began on Monday night. J. C. Dawson, who passed his seventieth year, during this meeting is doing the best work of his life as minister of this church where he has preached at various times the past forty years. It was a pleasure to work with him again.

Hugh R. Hogg, 228 Madison, Camden, Arkansas, May 27: A good meeting clos-

ed here the 21st in which Brother T. H. Sherrill preached and E. E. Rhodes directed the singing. Brother Hackworth goes to Washington state for a month's meeting in June. Assisting us in his absence will be Brother R. L. Thomas. Brother V. E. Howard will begin a meeting in Hampton June 1.

J. D. Taylor, Dalhart, Texas, May 26: Central Church here enjoyed a fine Bible lesson yesterday. Bro. Charles Felts, elder, who is now moving back to us and is manager of same business as before. He has been away a few months.

Ralph Givens, Chillicothe, Texas, May 21: I began work with the church here last Sunday. This is a congregation of 125 members. They have a nice brick building and a preacher's home just recently built. The church is working together in peace and harmony, and we look forward to a good work in the Master's vineyard.

Earl E. McCord, Corning, Arkansas, May 26: This writing leaves me in a meeting at Knobel, Arkansas. Began last night with large crowd. Brother Harbert D. Hooker is doing the preaching. The Lectureship closed Saturday night the 17th. It was well attended. There were two baptisms and one restoration. I have some time not taken yet, for teaching vocal classes or directing the singing for your meeting.

David M. Owens, 1101 N. 8th St., Beatrice, Nebraska, May 18: Today was a good beginning of the meeting here at 114 South Center. Baptized a lady that had been a Lutheran. We are hoping others will come soon. Bro. W. W. Adamson and Bro. Vernie Gilbert have preached here. My new address is as above.

Geo. W. Hardin, 213 Hope St., Alexandria, La. The church here be-

membership ranging from around 16 to 175 per church. Less than half of that number are self-supporting and have a full time evangelist. Most of the churches are small in number, and have poor houses of worship. They are in urgent need of more financial assistance, better church buildings, and more evangelists in that field. For these things they are begging stronger churches in this section to supply. Brother L. D. Morgan, an elder here, accompanied and assisted us in the Corvallis meeting. Brother C. B. Holmes, another of our fine elders, preached here in my absence, and there were two restorations and two by membership under his able preaching. A young man was also restored at the regular service last night.

#### Small Beginnings

A teakettle singing on the stove was the beginning of the steam engine.

A shirt waving on a clothesline was the beginning of a balloon, the fore-runner of the Graft Zeppelin.

A spider web strung across a garden path suggested the suspension bridge.

A lantern swinging in a tower was the beginning of the pendulum.

An apple falling from a tree was the cause of discovering the law of gravitation.

If you think you can't do very much, and that the little you can do is of no value, think of these things.

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DELIGHT, ARKANSAS

# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, JUNE 12, 1947

NUMBER 28

## Christianity In Cold Storage

J. A. McNUTT

The Lord's admonition addressed to the church in Ephesus contains these words: "I have this against thee, that thou didst leave thy first love" (Rev. 2:4). They are not charged with endorsing error, fellowshiping evil men, or following false apostles. These brethren were commended for their labors in the kingdom of Christ and for their determined stand against all false teachings. They hated the "Deeds of the Nicolaitanes" which our Lord also despised. It seems that their loyalty was unquestioned and their "Soundness" merited the Lord's approval. They hated the things that all Christians are supposed to hate and did not hesitate to fight error in the church or out.

### Good Things The Lord Knew About Them

The Lord said, "I know thy works" and since He placed all their good qualities on the record to their credit, it will be well for us to consider a summary of the characteristics that Christ approved, before we discuss their outstanding fault. Here are the things for which they were praised:

1. Their good works.
2. Their example of patience in living the Christian life.
3. Opposition to evil men.
4. Rejection of false teachers.
5. Their perseverance in the Lord's service.

In all these points they were worthy of praise and the Lord did mention every good point with his approbation. Are you inclined to censure them for rejecting false teachers? Christ praised them for this. Do you feel that they were wrong in hating the "Deeds of the Nicolaitanes?" The Lord hated their evil deeds also and commended the Ephesians for their hatred of sin, and was glad that they despised evil in all its forms. What God hates none of His children should love and He hates every false way.

These brethren were not quitters. They had served with patience in the church of the Lord for many years.

There had been many trials and hardships along the way to overcome. Their pathway had not been strewn with roses, their life in the heathen city of Ephesus had not been a life of ease and they had fought for every inch of progress the church had made. The Lord knew of their toil and the sacrifices that they had made for the truth. No doubt their souls had been sickened by the filthy conversation and wicked deeds of sinful men.

### Causes of Their Coldness

It is hard to fight error and not become bitter and hardened by the conflict. All things are toughened by opposition and we develop a defensive armor to ward off attacks. Softness may be a mark of the sunshine patriots but we may expect the veterans of many battles to have a few scars and be of tougher fiber. The old pioneer preachers who fought the battles against sectarianism were no "Cream puffs" as to character, but we are persuaded that they continued to live for God and the church in spite of their hardships. In the battle for truth error must die but love should never be allowed to perish, which brings us to the consideration of:

### The Error At Ephesus

If we read (Rev. 2:4) from Weymouth's New Testament In Modern Speech, it reads as follows, "Yet I have this against you—that you no longer love me as you did at first." In spite of their many fine qualities this was the outstanding error of the church in Ephesus. They no longer loved the Lord as they once loved Him. The fires of fervor had waned and the love of these brethren had grown cold. Is this true of us today? They had won their battle against false teachers but had lost their love for the Lord. What a tragedy when the victors are overcome by a failure to keep themselves in the love of God. Jesus had uttered a prediction long before that, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

Many congregations today who have heard the gospel preached by the ablest

preachers in the brotherhood, who have always fought sin and hated error, and have now grown great in numbers and in respectability before the world have lost their zeal, enthusiasm and aggressiveness. They no longer love the Lord as they once did. They are lacking in the warmth of affection necessary to win souls to Christ. They are no longer willing to make the sacrifice of time, money, and effort to promote the cause of Christ.

The cold church will soon become a dead church. The church that fails to give will soon cease to live. Lord, does this describe the church here as it did the one in Ephesus? If so let's remember the Lord's exhortation, "Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5). Let's call back the memories of our early love and fervor for the cause of Christ, when we first obeyed the gospel, and work like we did at first. If we love the Lord we will serve Him (John 14:23), but let us remember that the sacrifice of life itself, without love, will profit us nothing. (I Cor. 13:3).

## The 3 L's of Living

One of the biggest problems we have to face is that of living cheerfully, courageously, happily—here are three simple solutions:

**LAUGH!** Laugh because the world needs the sanity of laughter. The man who cannot laugh is to be pitied—and feared. Laughter is tonic for the mind, the soul, and the body. The man who has lost his sense of humor rides through life in a wagon without the springs—he feels every jolt and every rock.

**LOVE!** The poet who said that it takes a heap of lovin' to make the world go 'round was telling the truth. In all the world's history, only one man lived who was the perfect expression of love for humanity, and after two thousand years millions worship His name.

**LIFT!** The man you help most when you lift is not the other fellow, but yourself. You cannot be discouraged or unhappy or worried or alarmed if you are busy doing something to help someone else. In an unselfish desire to help others, it is we ourselves who are helped.

# The Mystery --- Revealed

H. H. DUNN

Man has everly had a penchant for the strange, weird and mysterious. And because there are some things mentioned in the Bible that the mind of man cannot fathom; even the Bible itself speaking of mysteries; and conversion having been made to be thought of as a mysterious event by denominational preachers and teachers who teach that it is brought about by a direct operation of the Holy Spirit in some mysterious way that one cannot understand nor explain; many have concluded that the Bible is all a mystery that cannot be understood. But those very things that people are so oftentimes taught to consider as mysterious are the very things that God has revealed and made plain for us.

When man first disobeyed God and fell from his high estate of pristine purity and holiness, God promised him that he would save him from the guilt of sin and restore him to his favor. (Gen. 3:15). As to how that should be done was not revealed. It was a mystery to man. This purposing of God, Paul, speaks of in Eph. 3:11 as the eternal purpose of God; but to man it was a mystery; even the "Mystery, which from the beginning of the world had been hid in God." (Eph. 3:9).

Little by little through what has been called the "Star light age," the age of the Patriarchs, the promise being oftentimes renewed, the development of that scheme or purpose of redemption was revealed, as per God's promise to Abraham recorded in Gen. 22:16-18. But those provisions of God which to us seem so plain when we turn the telescope of revelation back and look upon them, were to the people of that age but dark mysteries indeed.

During the "Moonlight Age" i.e. the Mosaic age, still a little more fully was the plan developed and God's eternal purpose a little more fully made known unto the people as God spoke unto them by the prophets. (Heb. 1:1; Acts 3:24). And yet those things spoken to the fathers by the prophets, pointing forward to the fulfillment of the eternal purpose of God for the redemption of man from the guilt of sin; see Deut. 18:18, 19; II Sam. 7:12, 13; Psalms 2; 16:8-10; 24; 110; Isa. 2:1-5; 11; 35; 40:1-11; 53; 62:1, 2; 65; Jer. 31:31-34; Ezekiel 11:17-20; 21:25-27; Dan. 2:44; 7:9-14; Joel 2:28-32; Amos 9:11-15; Obadiah 17:21; Micah 4; 5; Zephaniah 3:8-20; Zechariah 2:6-13; 3; 6:9-15; 11; 13; 14; Malachi 3:1-7; 4:2-6, were but dark mysteries to those to whom the prophets spake. Not understanding those spiritual blessings promised they did not believe the words of the prophets. (John 5:45-47). Paul explains this fully in I Cor. 2:7, 8. Hear him, "But we speak the wisdom of God in a mystery, even the hidden

wisdom, which God ordained before the world unto our glory; WHICH NONE OF THE PRINCES OF THIS WORLD KNEW; FOR HAD THEY KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY."

As in nature, it is said that it is darkest just before dawn; as the moonlight age was passing, four hundred years went by with no further enlightening of the people concerning God's purpose: from Malachi to near the coming of John the baptist. Then ensued the "Twilight Age" during which that stalwart and awe inspiring prophet John began to call the people of Israel to awaken from darkness for the Sun of Righteousness was soon to rise; the bright rays of its effulgent light to be emblazoned into the remotest corners of the earth. There to dispel the darkness from the hearts of men who had been enshrouded in the darkness of mystery. (Matt. 4:15, 16). How truly John announced the imminent coming of the "Sunlight Age" when he directed his hearers to the "The Lamb of God, that taketh away the sin of the world" (John 1:29).

In the fullness of time, the Holy Spirit was sent from heaven, (Acts 2:1-4), to empower the Apostles of our Lord to go unto the ends of the earth dispelling darkness with the light of the Gospel of Christ. (II Tim. 1:9-11).

In accordance with the purpose of God this light, the gospel, was first given to the Jews. (Jer. 31:31-34; Acts 2:1-41; 3:24-26; 13:46; Rom. 11:26, 27).

Multitudes of the Jews received the light of the Gospel and their hearts were made to rejoice that the veil of darkness had been lifted from their hearts by the revelation of the Gospel. (Gal. 1:11, 12).

But the giving of the Gospel to the Jews was not the full purpose of God. All men, the whole creation, had been in darkness and felt the need of deliverance from it. (Rom. 8:21, 22). It had never entered the heart of the Jews that the residue of men, the Gentiles, should also have the light of the Gospel. To us it seems strange that although in the eternal purpose of God, he had included the salvation of the Gentiles; and in his promises unto the fathers by the prophets he had even called the Gentiles by name, still the Jews never so understood. They realized that they had a vital part in the purpose of God but could not see that the Gentiles were to receive the same blessings. They were still in darkness concerning God's will to the Gentiles.

Some eight years passed after the Jews received the light of the Gospel before it was given to the Gentiles, when Peter first preached it to them

at the house of Cornelius. (Acts 10). Many have concluded that the apostles did wrong in not preaching it to them before. I cannot agree with that theory. It had been according to God's purpose that the Jews should receive it first. It has been said that it took a miracle to convince Peter that the Gentiles were to be given the Gospel. I am confident that Peter did not understand the full import of the command of Jesus that they were to preach the Gospel to all nations, or to every creature. But they did understand that they were to "tarry in Jerusalem until they were endued with power from on high." (Luke 24:49). And from the time that they received that power they were under the direction of the Holy Spirit who guided their activities. See Acts 16:7 et.al. When in the divine economy of God, the Holy Spirit made known unto Peter that the time was come for the revelation of the mystery, the eternal purpose of God, to the Gentiles, he went to the house of Cornelius, a devout Gentile, who was still serving God in the darkness of the "Starlight Age," and by the mouth of Peter he and all that were there gathered together heard the word of the Gospel and believed. (Acts 15:7). Thus did God at the first visit the Gentiles, to take out of them a people for his name. And this according to his promise given by the words of his prophets. (Acts 15:14-17).

No longer did the Gentiles have to live in the darkness of shadows. They, now, with the Jews, might be delivered from the power of darkness and translated into the kingdom of God's dear Son. And, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). Thus has the mystery been revealed. Hear Paul as he sums it up in few words: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation he made known unto me the Mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in

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the MYSTERY of Christ), Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (Now let Paul go on in the next verse and explain what that mystery was, H. H. D). "THAT THE GENTILES SHOULD BE FELLOW-HEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE

IN CHRIST BY THE GOSPEL" (Eph. 3:1-6) The same gospel for Jew and Gentile. Fellowheirs. Of the same body. The same promise by the same gospel. The gospel does not promise heaven to the Gentiles and the earth to the Jews. Thanks be unto God for the revelation of the mystery and for the unspeakable gift offered all in that revelation. Amen.

## Christ's Reign

JAMES L. NEAL

(Rev. 20:1-7)

It should be seen that this text does not point out a specific reign of Christ at all. He was already reigning. The souls that were beheaded for the witness of Christ and the Word of God were cruelly put to death as members of Christ's kingdom; hence, while under His reign. The twentieth chapter of Revelation does NOT mention the second coming of Christ, a reign on earth, a bodily resurrection, us, Christ on earth, nor David's throne, in Jerusalem. Yet, these are the very things it would have to specify, if the thousand year literal reign theory be based upon this text.

Thus we see that Christ isn't given a new and different reign, but that those beheaded souls were by some sort of a spiritual resurrection given a part in the reign of Christ. Prior to this heavenly scene John saw some of these same souls under the altar of God's throne in heaven. They cried with a loud voice to know how long God would take vengeance upon the earth, thus showing that the church was undergoing great persecution. But they were given white robes and told to "rest for a little season," till other martyrs for God's word should be added to them. (Rev. 6:9, 10, 11). After the "little season" they—the martyred souls—were given "part in the first resurrection;" to live "and reign with Christ a thousand years." On those thus reigning with Christ "the second death hath no power." These disembodied souls spiritually reign with Christ a thousand years and are safe from eternal death. Their destiny is already fixed. They continued faithful until and unto death! They cannot "fall from grace." But they have to wait until the literal resurrection for immortal bodies and the heavenly kingdom.

### Christ's Kingdom Established

Giving the time and place of the establishment of Christ's kingdom on earth will help in the study of this question. First, let us study by prophecy and its fulfillment. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2:44, B. C.

603). "The time is fulfilled, and the kingdom of God is at hand." (Mark 1:15, A. D. 26). So, Christ mentions the fulfillment of Daniel's prophecy. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2). "Ye are come unto Mount Zion... receiving a kingdom which cannot be moved." (Heb. 12:22-28). Isaiah prophesied B. C. 760 that the Lord's house would be established on the mountain top. In A. D. 64 Paul said they had come to Mount Zion and received the immovable kingdom. "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." (B. C. 555, Dan. 7:13, 14). "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, A. D. 33). Through a prophetic eye Daniel saw "the Son of man" receiving "a kingdom" in "the clouds of heaven." Luke says the Apostles saw "a cloud receive Him," as He went back to heaven after He arose from the dead. These three leading prophecies of Christ's kingdom found in the Old Testament find their fulfillment in the New Testament. (Dan. 2:44; Isa. 2:2; Dan. 7:13, 14). The kingdom is said to last forever—it's reign to have no end. There is no change in government anywhere noted, during time.

(More to follow)

### REPORT FROM RENO, NEVADA

T. W. CROOM

I have had very little to say about the work in Reno since my arrival here on the third of April. I found a good congregation of Christians here but not a large congregation. I think I shall like to work with them. They have been talking of building a church house in Reno for a long time. At present we are meeting in the Pythian Hall at 419 North Virginia. We will have to continue here till we get a house of our

own. A contract has been signed to build a basement for the proposed building on Virginia and Seventh St. This is a very favorable location in a "restricted" area near the University. The building will have to be of permanent structure like brick or stone. Unless the church grows more rapidly than we could reasonably expect, it will be several years before we can hope to complete it. The basement will meet our needs for the present and we have \$5,000 with which we hope to be able to complete it. While we would be glad if we could complete the building now, we will be very thankful that we can have the basement in which to meet. Besides it is more important to build the church just now than it is to build the house. When I can see this church fully alive to the responsibility that such a building program would involve, I am ready to ask for some support to our building program from outside congregations and I hope that such a call will not go unheeded. Do not think I am discouraged; I find things in a much more promising condition than I expected from reports received before I came. Oh yes, there is plenty of work to be done but I like a work that challenges our best efforts and this is just that. I press hopefully forward to the accomplishment of our aims and feel that with the help of the Lord our labor shall not be in vain.

Our work here seems to be having a normal growth in attendance and interest. I expect this church to continue to grow but would be very optimistic if I could expect something that might be called phenomenal.

Brother Ira Y. Rice Sr., will begin a meeting with us to last from the 20th of July till the 3rd of August. It will be in the "Little Theatre" building on the corner of Sierra and Seventh Sts. This is less than a block from our building site. Brethren passing this way, please include Reno in your itinerary. You will find it one of the most interesting places and it is one of the most beautiful places I have ever seen. Yes, you can fish off most any of the bridges (and there are many) right in the heart of the town. The Truckee is the life of this country and flows right through the business section of Reno. Plan to come through while the meeting is going on and visit with us for awhile.

I am to begin a meeting at Susanville, California on the first day of June to last till the 13th of June. Those who can do so are urged to hear us there. I will preach at Herlong on the afternoon of May 25th at 2:30 in the Army Chapel.—1611 S. Wells Ave., Reno, Nevada.

### R. A. Hartsell To Idaho

Brother R. A. Hartsell is leaving Guthrie, Oklahoma for Jerome, Idaho, June 29 for mission work in that section. Any communications should be addressed to him as above noted. He will maintain his permanent home in Guthrie.

# "Catholic Religion Proved By Protestant Bible" Reviewed

(Number 6)

GILBERT COPELAND

This is a continuation from last week of the review of "Catholic Religion Proved By Protestant Bible," a tract issued by a Catholic tract society.

## WOMEN AS MINISTERS

The Bible teaches that it is unlawful to have women ministers who speak or preach in the churches.

I Cor. 14:34, "Let your women keep silence in the churches for it is not permitted unto them to speak, etc."

Comment: In view of this it is difficult to see how anyone can take it upon himself to nullify the word of God, by having women preachers, ministers or evangelists.

REVIEWED: I am in perfect agreement with the statement here given, so no comment is really needed. I am not afraid to admit that even the Catholic Church is right on a few points. I am sure that God never intended for women to be evangelists for that is not her place and work in the church. She has a great work to do but it is not the leadership and oversight of the church in the assembly.

## MATRIMONY AND DIVORCE

### I

The Bible teaches that lawful marriage cannot be dissolved by any human power.

Matt. 19:6, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder."

Comment: This doctrine is maintained at a great price by the Catholic Church. Of old it cost her nearly the whole of England. Today she loses thousands every year because of her uncompromising stand upon this subject. But did she do otherwise, she would cease to be the true church of Christ.

REVIEWED: Again the Catholic Church teaches the truth. But the fact that she teaches the truth on two or three points does not mean that she is today the "true church of Christ." "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10). I submit to you, dear reader, that the Catholic Church is guilty before God; not in one point, but in many. Yes it is deathly guilty of many evils as has been pointed out already, and behold "the half has not yet been told." God being my helper I shall continue to tell you how very wrong it is.

### II

The Bible teaches that remarriage (during the lifetime of the former consort) is adultery.

I Cor. 7:10-11, "And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Mark 10:11, 12, "And he said unto them, whosoever

shall put away his wife, and marry another, committeth adultery against her. And if a woman put away her husband, and be married to another, she committeth adultery."

Luke 16:18, "Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery."

Comment: If one party commits adultery the other party may, under certain circumstances, have the right to live separately but not to remarry during the former consort's lifetime. This is the real meaning of Matthew 19:9.

REVIEWED: I suppose there is not a single opposition to the truth that when man and wife separate for any other cause except fornication or adultery, and either one marries again, that one commits adultery. That is a truth that is taught in the Bible so plainly that there need not be any division on that point. But the Catholic Church tells us in this connection that "if one party commits adultery the other party may, under certain circumstances, have the right to live separately but not to remarry during the former consort's lifetime." Then they say, "this is the real meaning of Matthew 19:9." Well, let us read Matthew 19:9 and see what it says, "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." Fornication is the only lawful cause for separation and remarriage but Matthew 19:9 certainly sets forth the fact that the Lord does not require a righteous person to live with or be responsible to an adulterer or an adulteress. In such case one may put away that wicked one and remarry. God's rule is, one husband—one wife, but in case of fornication an exception is made by Jesus himself, the rule is set aside and remarriage is permitted. That is the language of Jesus and that is good enough for me. The Catholic Church might have maintained this doctrine at a great price, but that Catholics separate and remarry for many reasons is a fact that is well known. All who do such are not excommunicated either. So their preaching is ahead of their practice.

## THE BIBLE IS ALL TRUE

The Bible teaches that all things contained therein (when rightly understood) constitutes divine truth without mixture of error.

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."

II Peter 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."

Comment: While one may say, I do not understand certain words, lines, passages in the Bible, he may not lawfully say "I do not believe this or that part."

REVIEWED: Certainly this is true. I have no fault to find with the statement. Translators have made mistakes (even Catholic translators), but the word of God as given by the Holy Spirit is true... all of it. Even the Catholics "may not lawfully say 'I do not believe this or that part.'" But in their teaching and in their practice they say that very thing. Their own Bible says that the priests must be the husband of one wife, having faithful children (Titus 1:5, 6). By their teaching and practice

they say, "that is not true... we do not believe that." The Catholic Bible says that baptism is a burial (Rom. 6:4). But the Catholic teaching and practice says "we don't believe that... it simply is not true." The Catholic tract and the Catholic Bible condemns the Catholic Church. It just goes to prove that an inconsistent doctrine condemns itself. It always does.

The fact that all the Bible is true does not mean that all the Bible applies to the people of this age. It certainly does not. After God gave the law that is commonly called the law of Moses and all the ordinances that went with that law, the divine record tells us, "These are the commandments, which Jehovah commanded Moses for the CHILDREN OF ISRAEL in Mount Sinai" (Lev. 27:34). You will notice that the law of Moses was given to the "children of Israel" and to no other nation. The law of Moses gave way to Christ and the law of faith (Gal. 3:15-25). The Law of Moses was effective until the Christ was crucified, but not after that time (Col. 2:14). We now become children of God (and of Abraham) by faith in Christ (Gal. 3:28, 29). Therefore, it is easy to see that even though all the Bible is true, it is not all binding on the people of our time. We are now saved by the new covenant (new law), not the old law of Moses (Heb. 9:15-17; 10:9, 10). The law given by Moses is different to that of Christ (Heb. 10:1-25; John 1:17). This new law is the "law of the Spirit of life" (Rom. 8:2) and this is the law that concerns all nations of earth today (Mark 16:15, 16).

#### THE BIBLE IS INCOMPLETE

The Bible itself teaches that the Bible does not contain all that our Lord did and (consequently) taught.

John 20:30, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book."

John 21:25, "And there are also many other things which Jesus did, the which, if they were to be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Comment: Since the Bible is incomplete, it needs something else to supplement it; i.e., the spoken or historically recorded word which we call tradition.

REVIEWED: The Roman Catholic Church says the Bible is incomplete and therefore "needs something else to supplement it." They say that something that must be added is "tradition." Compare that statement with that which Jesus said on the subject: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." (This is the question of the Pharisees and scribes). Now listen to Jesus answer: "And he answered and said unto them, Why do ye also transgress the commandment of God BECAUSE OF YOUR TRADITION?" Vs. 6, "And ye have made void the word of God because of your tradition." The Roman Catholic Church is guilty of the same crime that the hypocritical scribes and Pharisees committed. It has made void the word of God through its traditions. Paul said, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, AFTER THE TRADITIONS OF MEN, and not after Christ" (Col. 2:8). Does not this make plain the fact

that the traditions of men are opposed to the Word of God? It certainly does, and since the traditions of the Catholic Church are the traditions of men, they are in direct opposition to the word of God.

I am sure that all that Jesus did and said are not recorded in the Bible, just like John 20:30 and John 21:25 says, but that does not say that the Bible is incomplete. The Bible is not supposed to contain ALL that Jesus did and taught and it does not make that claim. But the Bible is supposed to be, and IS, a book that tells us "ALL THINGS THAT PERTAIN TO LIFE AND GODLINESS" (II Pet. 1:3). The Bible is complete and perfect in giving instructions for salvation. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be COMPLETE, FURNISHED COMPLETELY unto every good work (II Tim. 3:16, 17). Jesus told the apostles that the Spirit of truth would guide them into "All truth" (John 16:13). As the Spirit guided, the apostles wrote the New Testament and the New Testament contains the way of "truth which makes men free" (John 8:32). When Jesus said "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book" he then added, "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name" (John 20:30, 31). The very passage that the Catholics use to prove that the Bible is incomplete, tells us that IT IS COMPLETE. The Bible is sufficient to produce faith, and faith in Christ brings "life through his name." The Gospel is God's power to save (Rom. 1:16). Roman Catholic tradition makes void the word of God.

(To Be Continued)

### Folks Are Funny That Way

*Strangely enough the folks most apt  
to lend a hand to you*

*Are those who are already rushed  
with countless things to do.*

*And should bad luck befall you and  
misfortune smack you prone,*

*The ones who'll help you most are  
those with troubles of their own.*

*The folks whose sunny slant on life  
helps heal its smarts and stings*

*Are often those who know first-hand  
the seamy side of things;*

*And he was right, it seems, who said  
that life is what you make it,*

*It's not so much what happens,  
as the way in which you take it.*

## Study In Work Of Deacons

GEO. B. CURTIS

The first suggestion of the work of deacons is found in the sixth chapter of the Acts. The Greek word from which we have the word "deacon" occurs three times in verses 1-4. It is translated "ministration" in verse one, "serve" in verse two and "ministry" in verse four. The word in the original is "diakonia" and is thus defined: "service, ministry" (Berry's Interlinear) "service, ministering, especially of those who execute the commands of others." (Thayer's Greek-English Lexicon.

The word "deacon" comes directly from the Greek word "diakonos." Thayer thus defines: "One who executes the commands of another especially of a master. (1) One of the servant of a king. (2) A deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use. The deacon is, therefore, a servant."

### Qualifications of A Deacon:

1. Must be grave. (From "semnos" venerable, honorable—Berry. August, venerable, reverend; to be venerated for character, honorable—Thayer).
2. Not doubletongued. (From "dilogous me," "me" meaning not. "dilogous" meaning, "doubletongued, deceitful" — Berry; "doubletongued, double in speech; saying one thing to one person and another thing to another person (with intent to deceive)" —Thayer).
3. Not given to much wine.
4. Not greedy of filthy lucre. (Not greedy of base gain—Berry; "not eager for base gain," from "aischropeideis" —Thayer).
5. Holds the mystery of the faith in a pure conscience. (Implies that the deacon be sound in the faith and conscientious in maintaining it).
6. Must first be proved. (The word here translated "proved" carries the thought of scrutiny, observation, testing by the church).
7. Must have modest wives who are not given to slandering. The wives must be of good judgment. They must be faithful.
8. The husband of one wife.
9. Rule their children well.
10. Rule their own household well. (From I Timothy 3:8-13).

In verse thirteen the King James Translation speaks of the "office" of a deacon. This word office is from the Greek "diakonesantes." Berry renders this "having served." The word "office" denotes the work of service in the church.

In Philippians 1:1 the deacons are saluted along with the bishops and saints. The work of a deacon is an important and honorable work—a work of service. My study of the word of God has led me to the conclusion that the deacon is an assistant for the carrying out of the work that is plan-

ned by the elders, especially in the matter of physical things. However his work may also include teaching; for witness the work of Stephen, Philip and others of the Seven. Then the requirement that they hold "the mystery of the faith in a pure conscience" implies the spread of the gospel by them. The "great boldness in the faith" spoken of in the thirteenth verse demands the exercise of the use of the gospel by the deacons.

## Tools For Bible Study

A. C. COPELAND

In studying the Bible you must have:

1. A Bible with cross references.
2. An English dictionary.
3. A Concordance.

You will also need a Bible dictionary.

The Bible has been translated into English many times. Contrary to what is usually supposed, it makes but little difference which translation you use. I have never examined a translation whose teaching, taken as a whole, differs materially from any other translation. Translations of a single passage sometimes differ, but I know of not a single cardinal Bible doctrine that depends on a single passage.

I prefer the authorized version. I

had memorized many verses in it before I ever saw another translation. If you are somewhat familiar with any translation you had better stick to it. If you have never read the Bible a great deal I strongly recommend the Revised Standard version. The New Testament came from the press last year. The Old Testament will be available soon. This gives the word of God in the language of today colored just as little with the prejudices of the translators as it is possible to obtain.

For ordinary reader a small dictionary is better than a large one. A school dictionary will answer the purpose very well.

You will find a concordance in a good many Bibles. I find it easier to use when the concordance is in a separate volume. Crudens concordance is substantially complete and is available everywhere at a nominal price.

A Bible dictionary is often found in Bibles but separate volumes can be obtained wherever books are sold. You can get more information, easier, at a smaller price, in a Bible dictionary than in any other book you can buy.

Books of this nature have gone up in price less than anything else. A days work will buy more than it ever would. The Gospel Light office has in stock anything you need for Bible Study.

## NEWS, NOTES AND REPORTS

John Teel, Box 349, Russellville, Arkansas, May 29: We are beginning a radio program Monday, June 2, over KXRJ 1490 at 7:30 to 7:45 each Monday. This station is located here in Russellville and covers a radius of 50 to 75 miles from here. This program is being sponsored by individuals and as the contributions increase we will increase the amount of programs. Any one desiring to contribute regularly to this program send your contributions to me and acknowledgement will be made.

Virgel G. Rhoades, Wichita, Kansas, May 18: Tillman B. Pope closed a meeting May 15 at Poplar Avenue congregation, Wichita, Kansas with J. C. Davidson, local minister, leading the song service in a fine way. Brother Pope believes that the gospel makes Christians only. It was a grand meeting with two baptisms, one restoration and one by membership and much good accomplished. After the meeting my family and I took Brother Pope to Alma, Arkansas where we enjoyed true southern hospitality in their fine new home. Saturday Brother and Sister Pope drove us to Mt. Gaylor where we saw many interesting and beautiful sights along the scenic drives and from the tower on Mt. Gaylor. Brother Pope started a meeting at Mansfield

thirty miles south of Fort Smith on the 17th. May the Lord continue to bless his work.

Tice Elkins, Alamogordo, New Mex., June 3: Let me request your readers to send a donation to help establish a congregation in a suburb of Beckley, West Virginia, a city of over 10,000 with one church in it. The new one is to be started during a meeting in July, in which brethren Joe Taylor and his son Novvis Taylor will do the preaching and song leading. They are fine men and great workers. A community building will be used for the meeting. Send help to Brother J. J. Warden, Route 1, Beckley, West Virginia and he will answer you by letter or card. This is a worthy cause, and I pray that the work may not fail. They are my own people, my own native state. Do not delay brethren.

Tillman B. Pope, Alma, Arkansas, June 2: The meeting with Poplar Ave. Church in Wichita, Kansas was well attended. Two were baptized, one restored and one placed membership Brother J. C. Davidson, the local minister conducted the song service in a very splendid way. He is doing nice work there. I went from there to Mansfield, Arkansas. Five were baptized. I am now in Norfolk, Arkansas in what

bids fair for a good meeting. Next to Lexington, Oklahoma beginning there on the 18th. Owing to a change in schedule, I can arrange for another meeting in November. If you want this time please write me at Alma.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, June 2: Yesterday was a good day with Rose Hill congregation in Texarkana, Texas. Three were baptized and one confessed faults. Much good has been accomplished in our efforts with these good people. Yesterday closed my work until first of October. Brother Jasper Reed will serve as minister through the summer. Some weeks ago, Brother Sterl Watson had a four nights debate with the "Anti" preacher, Rhodes. Since then, thirteen have "come out from among them" and placed membership with Park Hill church. Among the number was Brother John Wilkinson, who was serving as minister for the new congregation established by the "anti" folk. Brother Wilkinson seems to be a fine man, a good preacher and very sincere in his stand for the truth. We would be glad to see him kept busy. His address is: John Wilkinson, 2917 Tilles Avenue, Fort Smith, Arkansas. I have eight meetings to conduct, will begin in Warner, Oklahoma, Wednesday.

Sterl A. Watson, 1914 Jenny Lind, Fort Smith, Arkansas, June 2: Since my debate with N. E. Rhodes Jr., (Anti-Bible class preacher) of Eldorado, Ark., thirteen of their members have come out of error and placed membership here at Park Hill. Among that number are Brother John Wilkinson and his wife. Bro. Wilkinson was serving as local minister of their big church until the change was wrought. He is a young man in his thirties, with ten years preaching experience. Wilkinson is a real personal worker, clean in life, well educated, and will do the cause good. His wife is a devoted Christian. Present plans are for Bro. Wilkinson to do mission work in this territory, under the supervision of the elders here until he locates with some congregation as local evangelist. The only thing that was wrong with Wilkinson was that he was lined up with the hobbyists. Now, he is completely turned away from that. Brethren, don't hold any reservations on that score. He came and made a complete acknowledgement. They have two sweet little children. I believe he would do a good work, if you need a preacher. He is a very humble man. It takes that kind of man to do what he has done. I received 48 calls from 15 states. For this I am grateful. About the first of July I am to begin work with the church in Haynesville, La., the Lord willing. One was restored here yesterday.

James A. Scott, Salem, Oregon, June 2: Sister Scott accompanied me in my meeting with the church in Spokane,

Washington. We were shown every kindness by the brethren there and will always remember with pleasure our labors with them. In course of the meeting two were added by confession of wrongs. Brother G. Henry Towell is minister for that congregation and is loved and respected by the entire church. He proved to be a true yoke-fellow in the gospel. Several preachers and brethren from other places attended the meeting one or more times. Brethren Jackson, Anderson, Moore and Skelton were preachers who encouraged the meeting with their presence. Brother Towell will hold a meeting for us at Salem this fall. In my absence here Brother Berry, one of our good members, spoke for the church. His lessons were gratefully received. The church here recently was encouraged by the visits of Bro. A. R. Keeple of Kansas City, Mo., and Bro. Frank Trayler of Sacramento, California. During the past two Lord's Days nine have been added to the Cottage and Shipping church; two by baptism and the others by membership. We move forward with confidence.

#### Leaving Guthrie Work July 1st

One of the hardest decisions I have had to make in recent years was that of leaving the work in Guthrie. Calls from Idaho have been so pressing for someone that an answer had to be given. Knowing the difficulties that the congregations in that state were having in securing preachers; also, knowing their needs, led me to decide to go.

Jerome, Eden, and Twin Falls will support the work I am to assist in, and as you know the field is largely "mission." Jerome has twenty-eight members, Eden twenty, and Twin Falls eighty. The former has bought and paid for a very neat little building. Eden has recently completed a new building, and the one at Twin Falls is not too old and has full basement.

Knowing the financial sacrifice these small groups are making to have the gospel preached, and having knowledge of the work of Joe Banks, minister at Twin Falls, one could not feel honest with himself and God and refuse the call. Joe has been preaching five sermons a week, besides his work in Twin Falls. This has been done to hold the work together until help could be had.

A new work has recently been established at Buel, with twenty members. They already have a basement dug, and are only waiting for materials to complete a new meeting place there.

I shall, at least for the present, maintain my permanent residence in Guthrie. It is planned that I shall make Jerome my address while working in that area.

Information at hand shows that there are only twelve congregations in the entire state, which has a population of over 600,000 souls. 53 per cent of these people are Mormons, 14 per cent

are Catholics, and the remainder, who profess to be religious, are divided into the various sects. It has been my pleasure to travel the state across several times, and while doing so to check on these conditions. It will not be without a knowledge of the hardships which beset that I go. It will be with faith that the "gospel is the power of God to save," when preached in its fullness. Your prayers, consideration, and remembrance will be needed. We may call upon you for help in securing another preacher to help us—or for other things needed in the work; but, if we find such call to be needed, we feel sure you will respond.—R. A. Hartsell.

H. H. Dunn, Huntington, Arkansas, May 26: At time of last report I was doing the preaching in a mission meeting conducted in the community church building in Elkins, Arkansas. This meeting was under the direction of the elders of the congregations in Johnson, Arkansas, and enjoyed the cooperation of several surrounding congregations. Three were baptized and about fifteen members of the church of Christ in Elkins began meeting on the first day of the week as a new congregation the third Sunday of this month. Bro. Guy T. Cosand, one of the elders of the Johnson congregation and a loyal preacher of the gospel, is to preach for them each Lord's day and be with them on Wednesday night. In a letter to me last week he was much encouraged with their start. They started a building fund with their first meeting. Now using a garage building to meet in. Should they, in the future, ask for financial help in building their house, brethren, they are worthy of your support. We can help them so much and hardly miss what we give to them. Do not pass them by. Am now in a good meeting in Oilton, Oklahoma. C. A. Cornelius preaches for the congregation here. He is faithful and loyal. A good workfellow and the brethren here are fortunate to have him with them. Begin in Cowlington, Oklahoma the sixth of June.

Neal Watson, Blevins, Arkansas, June 2: The summer meeting at Blevins begins the fifth Lord's Day of June with Brother Gilbert Copeland doing the preaching. Brother Newcomb will lead the singing. We invite and urge the people in this section to attend and help make this a great meeting. The congregation wants to conduct a singing school preceding the meeting, if we are able to secure the services of a teacher. If anyone is interested please contact us immediately. We would like for the singing school to start about two weeks before the meeting and close as the meeting begins.

Geo. W. Hardin, 213 Hope Street Alexandria, La.: Fine attendance last Sunday. Two restorations. A meeting begins June 15 to continue at least

three weeks with C. R. Nichol doing the preaching. Every one welcome.

Earl E. McCord, Corning, Arkansas, June 6: Closed the meeting at Knobel, Arkansas June 4. There were seven baptisms and three restorations. It was a good meeting. The Gospel was preached in its simplicity. Many of the sects heard it as never before. I go next to Cardwell, Mo., then to Round Lake Congregation near Blytheville, Arkansas. Should you need a singer for your meeting or a singing school I have the last half of August not taken.

Elmer Shackelford, Box 108, Leedey, Oklahoma, June 7: I would like to report a few lines of information in regard to our loss here in Leedey, due to the tornado last Saturday, May 31. The church building and minister's home are a complete loss, nothing left but the foundations. We have about one-fourth enough insurance to rebuild them. Nine families or about one-half of the congregation were in the wake of the storm. Seven families including my own lost everything we had, and two lost about half. We are thankful none of the members were hurt. We plan to rebuild as soon as possible.

## State Sanatorium Notes

HOWARD CASADA

One of the employees, who is a nurse in the Nyberg Building was baptized yesterday afternoon. She had formerly been a Baptist.

Another employee and his wife who is a patient are to be baptized Tuesday afternoon. Others are becoming interested all along. We appreciate the number of faithful brethren over the country who are holding up our hands and encouraging us as we press the cause of Christ here. Letters of encouragement come to us almost daily and they mean much to us.

Brother Marvin Sanders continues to make improvement as a young gospel preacher. He is also a good song leader and is helping much in the work. As a patient he is improving physically also. If any of our brethren have some good books that would be helpful, such as sermon outline books, etc., send them to Brother Sanders. He will put them to good use.

Brother Emmett Brown of Searcy, Arkansas recently paid us a visit and helped out in our service at Brown-Shibley Building. The patients always appreciate Brother Brown's visits.

Brother Rue Porter of Neosho, Mo., is to begin the gospel meeting at the Third St. Church of Christ in Booneville, June 17. The meeting is to continue through the 29. Your humble servant is to direct the song services. We are hoping that Brother Porter can be with us in several of our public services at the sanatorium during that time. The church is eagerly looking forward to the meeting.

James R. Lundy Jr., Box 104, Bixby, Oklahoma, June 3: The church here has just concluded one of the best meetings it has ever experienced. It was under the able direction of Brother Ira Y. Rice Sr., of Norman, Oklahoma. During the first week of his work here, Brother Rice taught vocal music. Results were ten baptisms, two restorations, and one from the Christian Church. One of these come from the Methodist Church. Much good was done spiritually as well. The congregation here has 50 copies of the "Christian Hymns" for sale. They have never been used. The price is \$33.00. Write me at above address for other information. I would like to hold a few meetings this summer. I have only been preaching for about five months, and would like to help some small congregation that is not able to otherwise have a meeting. I am 17 years old and am still in high school, so I must book all work before August 20th.

## HOUSTON LECTURES

Concerning Christian Conduct

These are sermons preached during the Music Hall meeting in Houston last January. Subjects: "Personal Consecration," by B. C. McCartley; "Marriage, Divorce, Remarriage," by Roy H. Lanier; "Parental Irresponsibility and Juvenile Delinquency," by F. B. Shepherd; "Worldliness in the Church," by E. R. Harper; "Proper Attitude Towards Those In Error," by Coleman Overby and "The Cost of Discipleship," by N. B. Hardeman.

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## DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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# The Gospel Light

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

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## The New Testament Church

GEO. B. CURTIS

The New Testament church is the most important institution known to man. It is heaven conceived and blood bought. The fulness of God abides therein. In it are incorporated every spiritual blessing and all of God's promises. The redeeming power of his blood is to be found only in the church. He has but one.

The doctrine that God is pleased with our divided condition in the religious world has permeated to the very core of christendom, and to teach and preach otherwise is extremely unpopular. The man who so teaches is considered narrow minded and intolerant. In spite of this trend of religious thought, the faithful minister of the gospel must teach as God's word teaches "There is one body," and that "body is the church."

In John 17:20-21 we have recorded a part of the prayer of the Lord just before his crucifixion. After having prayed for the disciples that he was leaving, he prayed for us in these words: "Neither pray I for these alone, but for them also which shall believe on me through their word. That they also 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." The modern trend of religious thought is diametrically opposed to this prayer of the Lord.

From First Corinthians the first chapter and verses ten to thirteen inclusive we find, "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?" Again, I observe that the apostles'

teaching runs entirely contradictory to the modern religious thought.

In Ephesians four, verse four, is the statement, "There is one body;" and in First Corinthians chapter twelve, verse twenty, God's word says, "But now are they many members, yet but one body." We are told in Ephesians, chapter five and verse twenty three, that this body is the church. The same truth is stated in the first chapter of the Ephesian letter, verses twenty-two and twenty-three. Paul states the same fact in the first chapter of the Colossian letter, verses eighteen and twenty-four. The fact is ungetoverable that God's will has been violated in religious divisions.

Some of you may be ready to say, "I don't believe that anybody should have the right to say what church is right, and select the church for me to join." I agree with you perfectly in this. That is the whole trouble in a nutshell: somebody has been telling you what your religious convictions should be. They have no right whatever to do so. God has already told you in His word. You have no right to listen to others. Hear God.

There are a number of identifying features by which the New Testament church may be known. The first that we shall notice is the name of the church. One might be ready to say, "Oh well the name by which a group of worshippers is known does not make any difference whatever." We might also argue that the name of a man is of no significance. But you'd never find John Brown by searching for Bill Smith. Let's not be too sure that just any name is pleasing to God. The prophet Isaiah thought that the Lord was somewhat careful about the name by which his children were to be called. We read: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah 56:5). Or again, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2).

These prophecies relate to the name of God's people in the church of the New Testament—"within his house and within his walls."

Shortly before the death of Christ, he called his disciples to him in the little rocky city in western Galilee—Caesarea. There he discussed with them his identity. Some conceived him to be the re-incarnation of John the Baptist. Some said that he was Elias, Jeremiah, or one of the Old Testament prophets. Peter declared him to be the Christ the Son of God. Jesus pronounced a blessing upon him in these words, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:17-18). We glean from this that the church belongs to Christ. He said it is my church.

From Acts 20:28 we read, "Feed the church of the Lord, which he purchased with his own blood." If we know enough about the scheme of redemption to know who shed the blood, we know to whom the church belongs. He bought it with his own life's blood. Let's not take it away from him and give it to John, or Paul, or Campbell, or Luther, or to any other. It belongs to Christ. We are told in Acts 4:12 that there is no salvation outside the name of Christ. We read, "This is the stone which was set at nought 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." Let's quit looking for salvation that does not bear this divine label. It will not be found.

The Corinthian church was censured by the apostle Paul for wearing Paul's name and that of Peter and Apollos instead of Christ's. It seems to me that if one would be justified at all in the use of any name other than Christ's as a religious designation, it would be in wearing the name of Paul. But God's word condemns this. Read First Corinthians one, verses ten through thirteen. We are also told in First Corinthians, chapter three, verses one through four, that such a use of men's names is evidence of carnality.

God's word tells us that to be carnally minded is death. (Romans 8:6).

I next invite your attention to Eph. 3:14-15. We read, "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." In connection with this scripture we read Heb. 3:5-6: "And Moses verily was faithful in all his house, as a **servant**, for a testimony of those things which were to be spoken after, 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." The word house here means family. The whole family in heaven and earth is named of Christ. As a son—the Son of God—he is over God's family. Let's not take this family away from him and give it into the name of another, but wear the name of God's family—the name of Christ. Is there anything wrong with that?

When the last book of the Bible was penned, God had something to say in that book about the name of his people. In Christ's letter to the church at Pergamos, he directed John to write: "I know thy works, and where thy dwellest, even where Satan's seat is: and thou holdest fast my name, and has not denied my faith." (Rev. 2:13). Do you suppose that if there had been nothing whatever in a name that the Lord would have thought it worth while to commend the church in Pergamum because they had held fast to the name of Christ? If they had worn the name of some other, as so many today do, the Lord could not have said to them, "You have held fast my name."

In the letter to the church in Philadelphia the Christ who gave his blood for the church talks about his name again in these words: "I know thy works: behold I have set before you 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) Friend, earnestly ask yourself this question, "Am I denying the name of Christ? Am I keeping his name?" If you belong to one of the many religious organizations in which Christ's name is not found, could you answer to your own satisfaction that question? Can you truthfully tell yourself that there is nothing in a name?

Another identifying mark of the New Testament church is the doctrine taught by it. Any religious group that cannot find its teaching in the New Testament cannot qualify as a New Testament institution, no matter how old it may be. God says in his word: "In vain do they worship me, teaching for their doctrines the commandments of men" (Matt. 15:9). That doctrine, that practice, that form of government, that name, that church policy that is not found in the word of God does not belong to the New Testament church, and that church holding to such forms fails to be the

church purchased by the blood of the sinless Son of God.

We notice in closing, the terms of admission to the New Testament church. On the day of Pentecost Peter preached for the first time in all the history of the world a full and complete gospel. He could, and did, tell of the cross of Calvary. He could, and did tell, for the first time of Christ's saving blood. Men heard this touching story of wonderful love. Their

hearts were pierced thereby. They asked for the remedy for their sins. Peter gave it in these words: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of your sins." (Acts 2:38). Did he give the right remedy? Has God changed the remedy? No, this was the blood bought way. They followed it to the number of three thousand that day. God forgave their sins, and the Lord added them to his church. (Acts 2:47).

## Christ's Reign

JAMES L. NEAL

(Number 4)

### A Three-Way Proof

Christ said, "That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). In A. D. 32 He said the kingdom would come with power. "But ye shall receive power, after the **Holy Spirit is come upon you.**" Here Christ says in A. D. 33, after arising from the dead, that the Apostles would receive **power** with the coming of the "Holy Spirit." "And **they** were all filled with the Holy Spirit." (Acts 2:4). This was spoken "when the day of **Pentecost was fully come.**" Now note that the kingdom was to come with power and that the power came with the Spirit. The Spirit came on Pentecost of Acts two. Thus the reign of Christ began on that day, when he was seated upon His throne in heaven.

In Acts eight Luke gives an account of Philip preaching the kingdom of Christ, and men and women baptized into it. (Acts 8:12). Paul preached "the kingdom of God," at Rome, "no man forbidding him." Paul also taught that God delivered the Colossian Brethren "from the power of darkness and translated (them) into the kingdom of his dear Son." (Col. 1:13). There could be no kingdom without a ruler to reign. But the kingdom was established on Pentecost of Acts two. Therefore, the reign began then. The reign hasn't changed, and shall not till "the last trump" shall sound. (I Cor. 15:51-58).

### Summary of Kingdom Arguments

1. The kingdom would come "in the days of these kings." (Dan. 2:44). In Mark 1:15, "The time is fulfilled, and the kingdom of God is at hand.

2. In Daniel 7:13, 14, Christ was seen coming in "the clouds of heaven" to receive the kingdom. Luke says "a cloud received Him out of their sight," at which time He must have received the kingdom.

Paul teaches in Ephesians 1:20-23 that God's mighty power raised Christ

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 hath put all things under his feet, and gave him to be head over all things to the church, which is his body." Hence, Christ was exalted as head of the Church when He received the kingdom. But that immediately followed his resurrection from the tomb when God "set Him at His own right hand." Therefore, His reign began at that time. This reign is to be continuous till the end of time.

3. The kingdom came with power to the disciples on Pentecost of Acts two. The kingdom, power and Spirit came at the same time.

4. Daniel said the kingdom would stand forever. (Dan. 2:44). Paul, in Hebrews 12:28, says we have a kingdom "which cannot be moved." It is eternal. It is a high estate to which we are called.

5. Christ's reign and sitting began at the same time. (Acts 2:34; I Cor. 15:25-28). He is reigning now and will reign **TILL** He comes—not **when** He comes. Christ is not contesting for a kingdom, but will deliver up the kingdom when the contest is all over and the final victory won, the last enemy to be conquered being death. By an eye of faith we may catch a glimpse of

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the effulgent joy and rejoicing when the last battle is fought and the great home gathering time comes!

### Christ's Throne Not on Earth

"The Lord's throne is in heaven" (Psa. 11:4). "We have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14). But Christ is "high priest over the house of God" (Heb. 10:21). And "the house of God, is the Church of the living God." (I Tim. 3:15).

"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" (Zech. 6:12, 13). Christ "ascended far above all heavens" (Eph. 4:10).

Note first, Christ is priest on his throne.

Second, He is priest in heaven.

Third, therefore, His throne is in heaven.

But if His throne is in heaven He is ruling and reigning there. But again: Christ could not be priest on earth.

(Heb. 8:4). But He IS priest on His throne. Therefore, his throne cannot be on earth.

Since Christ is priest on His throne in heaven, reigning, ruling and sitting there and since He could not be a priest on His throne on earth, it follows that He could not set up His kingdom on earth for a literal reign of one thousand years in Jerusalem. Christ is on David's throne now, but that throne is in heaven at God's right hand. (Acts 2:30-35).

### Gentiles Seek After Kingdom

The Gentiles were not subjects of the old Jewish kingdom. Neither would they be now, should the old regime be re-established in Jerusalem. But from Amos 9:11, 12 and Acts 15:14-17, we learn that the Gentiles were to "seek after the Lord" when the tabernacle of David was rebuilt. James here quotes this prophecy as being fulfilled when Peter first visited the Gentiles with the gospel. But the Gentiles could not seek the Lord, or seek the kingdom, which is the same thing, until the tabernacle of David was rebuilt. The re-built tabernacle of David is the church of Christ.

(To Be Continued)

But you hold yourself to the job and soon interest revives again and becomes higher than before. This goes on back and forth throughout the year and if you are exceptional you complete what you started—you read the Bible through.

You decide to do the same next year. You are surprised that it is not only easier to read but it is more interesting than it was before. You are getting much that you missed. Light advances as its pages you turn. You are enjoying this journey through the Bible more than the first one.

And if you live to be old and make it a perennial habit it will sweeten your life and brighten your prospects for a happier one.

## "No Striker"

GEO. B. CURTIS

Following a class discussion of the phrase, "no striker" found in I Timothy 3:3 upon which a number of different ideas were advanced, I have made the following study of the matter which I pass on to you.

The words are from the Greek, "*me plekten*." The *me* is the same as the English negative *not*. I give herewith the meaning of "*plekten*" as given in the Greek Lexicons.

Berry's Greek-English, "*plekten*," a contentious person.

Young's Analytical, "*plekten*," reveler.

Lyddell-Scott, "*plekten*," a striker, quarrelsome person; a disputer, fighter, railer.

Henry Thayer, "*plekten*," bruiser, ready with a blow; a pugnacious, quarrelsome, contentious person.

We take the following from various commentaries:

Meyer—"Here as in Titus 1:7, it denotes the passionate man who is inclined to come to blows at once over anything."

Ellicott—"a striker; one of the specific exhibitions of "*paroinia*," drunkenness."

Adiel Sherwood—"no striker: not quarrelsome, litigious, pugilistic, a dealer in blows."

Scott's Commentary—"He ought to be equally superior to anger, and not liable on any provocation, however great, to vent the vehemence of his passion by striking the offender, as was often the custom among worldly men."

Conybeare and Howson render this phrase "no striker" by "not given to brawls."

The Syriac renders it, "whose hand is not swift to strike."

The American Standard Revised gives "not violent."

Rotherham (Emphasized) gives "not ready to wound."

Goodspeed says "not pugnacious."

I trust this little study will help you to understand the meaning of this term used in connection with the qualification of elders.

# Bible Reading

A. C. COPELAND

Give attendance to reading. (I Tim. 4:3). You can read the Bible through in a year if you read twelve minutes a day. Why should anyone ever be ignorant of the Bible? I'll not emphasize the importance of it. Everyone recognizes that. I want to suggest a few thoughts that might help you.

Be systematic in your reading. You have at least some system about when you eat, when you sleep, and when you work. It is just as necessary that you arrange for your reading the same way. The personal and family habits of most people are such that they can arrange for a period of Bible reading every day. Sometime it might be necessary for you to arrange your program by the week.

For reading purposes, each member of the family should have his own Bible. A light inexpensive one is best. You can use marginal notes, book markers, and fly leaf references in your own book. It would be confusing in the book used by the family.

A Bible usually has about a thousand pages. Three pages a day or twenty pages a week will carry you through it in a year. If you skip a day you will need to read double the next day to maintain your schedule.

In your daily reading do not be lead astray. Subjects will suggest themselves that you will want to study further. Make a note of them so you

can come back to them when you are not otherwise occupied.

Do not worry too much over difficult passages. The more familiar you become with the simpler ones, the less difficulty you will see with the hard ones. I have seen people haggle for hours over John 3:8 and ignore completely the remainder of the chapter. There is probably not a single idea in verse eight that can't be gleaned in a simpler form elsewhere, while the rest of the chapter is one of the most profound and comforting that you will find in the entire Bible.

There is a common idea that Bible reading is dull and insipid. That is partly true. It is true of every branch of learning. You would never master a single subject of human lore if you pursue only what interested you, and quit as soon as interest began to lag. But hold yourself to the job and shortly interest revives. A little further and what before was druggery becomes a captivating adventure.

Let us suppose: You start to read the Bible through. You decide to read it through in a year. You divide the number of pages in your Bible by 365. You learn that if you read three pages a day you can read it through in a year. You start. You find a lot of interesting things. It is more interesting than you thought it was going to be. But in a week or two your interest weakens.

# "Catholic Religion Proved By Protestant Bible" Reviewed

(Number 7)

GILBERT COPELAND

I trust that the readers of The Gospel Light will be able to bear in mind that we are reviewing a tract by the above title that was published by the authority of the Roman Catholic Church. It may be in order for me to say that I have nothing against any individual Catholic. I am convinced that the Catholic Church is wrong, and that its doctrine cannot be proved by any Bible on earth, to say nothing of the "Protestant Bible." Since the Catholic Church has attempted to prove itself to be the church of Christ, I purpose to show to the readers of this paper that the proposition has not been proved, and that the man does not live that can prove it, since Catholic doctrine and the doctrine of Christ are not even similar in any sense of the word. Again we refer to the tract, page 15.

## TRADITION

The Bible teaches that many Christian truths were handed down by word of mouth.

II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by epistle."

II Tim. 2:2, "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."

Comment: Hence not only scripture but other sources of information must be consulted to get the whole of Christ's teaching. Religions founded on "the Bible only" are therefore necessarily incomplete.

**REVIEWED:** In a previous article we pointed out that the traditions of men are vain. "But in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:9). "And ye have made void the word of God because of your traditions" (Matt. 15:6). "Ye leave the commandment of God, and hold fast the tradition of men" (Mark 7:8). Notice verse 9, "And he said unto them, Full well ye reject the commandment of God, that ye may keep your tradition." Now verse 13, "Making void the word of God by your tradition, which ye have delivered: and many such like things do ye." While the apostle Paul was "more exceedingly zealous for the traditions" of his fathers, (Gal. 1:14), he was "persecuting the church of God, and made havoc of it" (Gal. 1:13), and referred to himself as the chief of sinners (I Tim. 1:15). When the Catholic Church became so zealous for the traditions of their fathers, they too, began to make havoc of the church of Christ. They left the commandments of God, rejected the commandments of God, when they began to hold to their traditions. That is always true of any people.

II Thess. 2:15 was used to try to prove "Catholic Traditions." Verse 14 says that these people were called by the gospel, to the obtaining of the glory of our Lord Jesus Christ. Now verse 15, "So then, brethren, stand fast, and hold the traditions (teachings) which ye were

taught, whether by word, or by epistle of ours." The word "traditions" here is teachings. Notice it was NOT THE TRADITIONS OF MEN, BUT THE TRADITION OR TEACHING OF THE APOSTLES, as they were inspired of God. The teaching of the Apostles, whether by word or by epistle was to be remembered and observed, but these men were inspired by the Spirit of God and delivered the message of God, NOT the traditions of men. That is a far cry from Roman Catholic Tradition.

II Timothy 2:2 is also used to try to prove that the Catholic traditions should be observed. Read it: "And the things which thou has heard from me (the inspired apostle Paul) among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The inspired apostle had the power to tell this young preacher what the "will of God" was, and that is the very thing he told him to commit to faithful men. "THE SAME" commit thou to faithful men. Something else won't do. The traditions of men, even the Catholic traditions won't do. No, you must commit "THE SAME" message as the apostles committed to you. Doesn't sound like Catholic tradition does it?

He says, "Religions founded on 'the Bible only' are therefore necessarily incomplete." Now isn't that interesting information! David thought "The law of Jehovah is perfect, restoring the soul" (Psa. 19:7). The apostle James thought that "the Law of liberty," which was the New Testament, was a "Perfect law" (James 1:25). Paul said, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17). James says the New Testament is a "perfect law." The Catholic church says it is not. Paul said it was "complete." The Catholic Church says it is "incomplete." Don't you see the difference? The "Protestant Bible" doesn't fit the "Catholic Religion."

## CHRIST'S TRUE CHURCH MUST TEACH EVERYTHING

The Bible teaches that the Apostles and the church must teach not merely a part but ALL of Christ's religion.

Matt. 28:20, "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."

John 14:26, "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."

Comment: Hence both Scripture and Tradition must be consulted.

**REVIEWED:** Christ and the Apostles were to teach ALL things that pertain to life and godliness (II Peter 1:3), and the church of the Lord is "the pillar and ground of the truth" (I Tim. 3:15). I fail to see wherein the scriptures given proves their point. The fact is, it disproves it. In Matthew 28:20 Christ commanded the apostles to teach all things that HE had said, but where is the idea that "the traditions of men" must be consulted? That very passage condemns it. In John 14:26 Christ promised the Apostles that the Comforter, which is the Holy Ghost, would come to them and direct them "INTO ALL TRUTH." If the apostles were directed into

all truth, (and we believe they were), and if they wrote that truth in the New Testament (and they did), just where does tradition come in??? All truth was revealed in the New Testament, and the "Truth makes men free" (John 8:32). Therefore the "traditions of the Catholic Church" are ruled out. They make void the commandments of God. They are vain. The New Testament reveals the "perfect law of liberty," and to add Roman Catholic tradition will spoil its perfection. It is impossible to make a perfect thing better. Since the New Testament is perfect, Catholic tradition cannot make it better, but only makes the system faulty.

#### THE BIBLE NEEDS AN AUTHORIZED INTERPRETER I

The Bible teaches that individuals are not of themselves competent to interpret the Scriptures.

II Peter 1:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation."

II Peter 3:16, "As also in all his epistles, speaking to them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Acts 8:30, "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he should come up and sit with him."

Comment: Thus falls the whole foundation of Protestantism which is private interpretation of the Bible by each individual according to his own ideas.

REVIEWED: If "individuals are not competent to interpret the scriptures," then who is going to interpret them? Of course the Roman Catholic church says "Let us tell you what to do." But I say the Roman Catholic Church is not competent to interpret the scriptures, and I have as much right to say that of them, as they do of the rest of the world. The Bible nowhere said that the Catholic Church should interpret it. Who gave them this power? God, Christ, the Holy Spirit or the Bible DID NOT give them such power. I have as much divine power as Pope Pius XII and the combine forces of the Catholic Church, and have just as much right to claim the authority to interpret the Bible for the world as do they. I do not have, neither do I claim such authority. Pope Pius XII claims that authority, BUT HE DOES NOT HAVE IT.

II Peter 3:16 is used to try to prove that the Catholic Church has the right to tell the rest of the world what to do. That scripture is a solemn warning to the Catholic Church, but she fails to heed the warning. In this letter (II Peter) the apostle is writing to Christians everywhere "that have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ" (II Peter 1:1). In verses 17-19 Peter assures us that the word of prophecy that he and the other apostles gave to the world came from God, and God had borne witness that they were His ambassadors. And in verse 20 he adds, "Knowing this first, that no prophecy of the scripture is of private interpretation." This that Peter said was not his "private interpretation" or his own idea. Note verse 21, "For no prophecy ever came by the will of man: BUT MEN SPAKE FROM GOD, BEING MOVED BY THE HOLY SPIRIT." The scripture of Holy writ is NOT "one man's opinion"; not of "Private interpretation";

not man's idea, but the Holy Spirit inspired this writing. The Holy Spirit interpreted that scripture, and Peter said "Ye do well that ye take heed" (vs. 19). The Catholic Church is "wresting this scripture to their own destruction." She would have you believe that she must interpret the Bible for the world. Now would not that be "private interpretation." That which is private is not for the public. The Catholic Church says that the interpretation of the Bible is *not for the public*, but must be done by the Catholic Church. If it is *not for the public*, then it *must be Private*. The Catholic church is the one that believes in *private interpretation of the Bible*.

That "some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction" (II Peter 3:16) is certainly true. But the Bible is its own interpreter, therefore you must "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15). Jesus said in John 7:17, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Yes, its hard to find our duty if we let a Catholic Priest tell us, but if we read the Bible, it's easy. Any faithful, honest student of the Bible will accept God's word as final and gladly guide others to truth as taught therein. We need to obey it—not interpret it.

#### II

The Bible teaches WHO are the official interpreters of God's law and God's word.

Luke 10:16, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

Matt. 16:18, "And I say also unto thee, That thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it."

Mal. 2:7, "For the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."

Comment: As in our country the official interpreter of the Constitution and the laws is the Supreme Court and the Judges, so in the church the official interpreter of God's law and Christ's teaching is the head of the church, aided at times by his assistants.

REVIEWED: Yes, it is true that the head of the church and his "assistants" are the official interpreters of God's word. But the Bible says *Christ is the head of the church*, (Eph. 5:23), *and the apostles are his "assistants,"* (Matt. 28:19, 20). The head of the church is NOT the Pope, and his "assistants" are *not* the Cardinals and Priest, and I submit to you the Catholic Bible as *proof* of what I say. The Catholic Bible says that Christ "is the head of the body, the church" (Col. 1:18). The Catholic Bible says that the Apostles are "ambassadors for Christ" (II Cor. 5:20). Since Christ is the head of the church (His church), and the Apostles are his ambassadors or His "assistants," and since the Catholic church admits that the head of the church and his "assistants" are the "official interpreters of God's law and God's word," then we know that Pope Pius XII and his cardinals, bishops and priests are NOT the official interpreters of God's word. They have nothing to do with the church of Christ and the Catholic church has here admitted it. The only authority Pius XII and his bunch has, is in a "Wild Cat" church.

## Associated Press Report

CLEON LYLES

"A group of Protestant pastors, representatives of the tiny, minority group in overwhelmingly Roman Catholic Spain, has sent a secret appeal abroad to fellow Protestants over the world to help them get freedom to print Bibles and tracts, open religious schools, and marry legally. The appeal declares that Protestants DO NOT HAVE in Spain:

1. Exemption for their children from Catholic teaching in the public schools or freedom to start Protestant schools.

2. The right to print Protestant literature, including hymn books, 'since the law requires the Roman Catholic imprimatur as a prerequisite to approval by the government censorship, a thing naturally impossible to obtain.'

3 The right as converts to be married by civil ceremony. Spanish law requires that anyone baptized a Catholic even in infancy, must be married by a priest.

4. Equal rights to government jobs, respect for their faith in the conscript army, hospitals or asylums, or the right to hold Protestant ceremonies at burials in civil cemeteries, or assurance of a "decent place of burial," in towns which lack civil cemeteries.

5. Freedom to do missionary work."

This associated press report is enough to cause children of God to take notice. government in Spain. One of the fundamental doctrines of the Catholic Church is that the head of the Catholic church is also the head of the government, and that governments that do not so recognize this authority should be destroyed. In their teaching they do not hesitate to state that those who do not respect their views should be put to death as heretics. History is filled with their keeping of this doctrine, and shedding the blood of many many people. They do not believe in freedom of religion, thought, or freedom of anything else, except freedom of the Pope to govern the world.

People who think can easily see by this report what would happen in America if Catholics ever gained control of our government. They may say now that men would still have freedom, but only the gullible either say it or believe it. Catholic leaders have begun to say just the opposite and have come to the point where they believe they are strong enough to back it up.

If you will notice the ground they have gained the past few years, you will see the need of sons and daughters of God Almighty rising up to fight this monster of maliciousness with refreshed energy. They have succeeded in taking some of our money to pay for transportation to their schools. Thus they are gradually associating the Catholic Church with the state. Or perhaps we should say they are setting the stage for a wedding of the two. The government keeps a personal representative in the Vatican. More citizens of this country should be demanding

that he be brought back home. Still other moves have been witnessed until gradually we can see the Mother of Harlots, drunken with a desire for power, without virtue or shame, and with no respect for the rights of others, reaching her long fingers to grasp the throats of any who might oppose her adulterous desires.

The present generation needs to read history afresh. The Catholic Church has waited long for her present opportunity. Time causes people to forget. The present generation has forgotten. People who have been aware of what was going on in government circles and in religion have seen the Catholic church gradually reaching for control of our government, as they control the gotten how much blood was shed by the Catholic church; how dark the dark ages were; and how hopeless life itself was under the reign of the Pope. The history of these ages is not difficult to find. You need to read it again. You also need to read again the warnings of Paul about these very things. Other-

wise while we stand idly by, ignorant of her desires, the Catholic church will again gain a position in the world that will call for much blood shed. They would place a foreign bachelor over America and destroy the religion of Jesus Christ.

You may ask, how can we help to stop this move? First, by being loyal to the Lord yourself. Second, by teaching others the truth both concerning the evils of the Catholic Church, and the salvation of their souls. Third, stop holding up any action of this church as an example of God's people in anything. Fourth, use whatever power your vote or influence may bring to stop the encroachments of this would be world ruler.

Many people are going to say, we are excited over nothing. Such a statement will only reveal the lack of knowledge of the person who makes it. The only thing that will completely stop error is the truth. God's people have truth. Let us teach the world the truth.

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## NEWS, NOTES AND REPORTS

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### Arkansas

Hugh R. Hogg, Camden, Arkansas, June 12: Brother V. E. Howard preached in a meeting at Hampton, Arkansas June 1 to 11. Good interest was shown throughout. Two confessed wrongs and four were baptized. He has a large radio audience in this section from KWKH 1120 kc at 8:00 a. m. each Sunday. I assisted in the song service, this was our second meeting there. They invited us to return in November.

Orbie Robbins, Elizabeth, Arkansas, June 13: I have been busy filling week end appointments since my last report. The Lord willing I shall assist the Corinth congregation near Garfield, Arkansas in a meeting which begins July 19. August 16 I will be with the brethren at Jumbo, Arkansas in a meeting. I have some time open for meetings.

John Teel, Russellville, Arkansas, June 12: The work here is still holding its own. We have started a radio program over the local station and are getting good reception. We are on the air from 7:30 to 7:45 Monday mornings. We hope to increase the amount of programs per week as soon as we can possibly do so. At the present it is being sponsored by a few of the members of this congregation. Anyone desiring my services in a meeting in September or October please get in touch with me as soon as possible.

M. E. Waldrum, 214 West Washington Avenue, Madison 3, Wisconsin,

June 10: The meeting conducted here by James D. Willeford the first part of May was one of the best. Willeford was at his best and interest was good throughout. Two placed membership and one was baptized who is to become a minister. In many respects this was the best meeting ever held here and should have been as the others laid the foundation. Good interest is shown in the program and many new faces are seen in the audiences regularly. Brother Willeford has moved here and the work will surely grow as a result. There are many openings in this state that need leaders. Wisconsin is the greatest mission field for the church of Christ in the States.

### Wickes, Arkansas Meeting

On May 28th Brother Vaughn D. Shofner of Wellington, Texas was sent by the church meeting there to Wickes for an evangelistic effort. He did a wonderful job of preaching the work. Many people, not Christians, heard his sermons on several occasions. There were no baptisms, but good will be realized from this meeting for some time to come. Brother Shofner's preaching was of the very best kind, and he had a good hearing. The church has been benefitted by the meeting. This writer led the song services.

The last Sunday of the meeting, the 8th of June, a gospel singing was enjoyed by more than 120 people who assembled in the church's meeting place. Many good song leaders were present and led songs. For more than a year churches of Christ of this area have conducted a gospel singing every second Sunday. It has been our experience in this work since it began

that the singings once each month have contributed as much as any other single thing to the rapid forward march of EVERY church taking part in the program. The next second Sunday singing will be in DeQueen, July 13th, in connection with the C. R. Nichol meeting.

The church in Wickes is the direct result of a meeting conducted last Aug., by Brother Waldo Profitt of Chickasha, Oklahoma. So far as I know the number of Christians working in the church there is about the same now as it was when the church started—something like 15 in number. These are working hard. The church is in the midst of building operations at the present time. The foundation for the new building is completed, and the work moves right along. The brethren are looking forward now to their next meeting—their anniversary meeting. Bro. Profitt returns in August for it. Plans call for the meeting he will preach for to be not only the anniversary, but also the open house meeting. We rejoice with the Wickes, Arkansas church of Christ in this remarkable zeal and fine accomplishments.—Elmer L'Roy, DeQueen, Arkansas.

## California

Lloyd E. Ellis, 2328 West 74th St., Los Angeles 43, Calif., June 13: Having completed our work at George Pepperdine College, my family and I are moving to Upland, July 1st, where I am to preach for the fine congregation there. During the past year I have been preaching in Culver during the services of Brother W. B. West Jr., Head of the Department of Religion in George Pepperdine College, who, in addition to his other duties, is to assist the congregation in Culver City. We look forward with a great deal of anticipation of an excellent work in Upland. Correspondents please note new address: 201 North First Ave., Upland, California.

### A Recommendation

To Whom It May Concern:

Brother Charles Degenhart, Jr., has been serving this church as evangelist and minister since August, 1946. He has been doing a good work among us. During his stay here we have enjoyed sixty responses to the gospel invitation in baptisms, membership, restorations, and acknowledgments. We have requested that he remain with us another year.

We have heard "rumors" that a "smear" campaign was instituted against Brother Degenhart recently, on the part of contentious and factious persons who were disciplined by this church. We deplore such tactics, and wish to take this means to inform the brotherhood at large that Brother Degenhart has conducted himself as a Christian and a gentleman, and is true

to the Book in his teaching and manner of life. Any rumors to the contrary are untrue and unfounded.

Signed: Central Church of Christ—G. D. Bradberry, G. R. Goodwin, C. H. Howell, T. E. Reading, Frank Lopez, John S. Burnett, G. T. Mowrer.—San Diego 2, California.

## Louisiana

J. R. Colvin, Cotton Valley, La.: On Sunday, May 25, we appointed elders and deacons in the church here. The congregation was made very happy and is at work with the officers. We closed an eight day meeting last night. Five were baptized and the church filled with greater love for the truth. Bro. Gussie Lambert of Shreveport did the preaching in a forceful way. The Portland Avenue Congregation sent Brother Lambert to us for the meeting for which we are grateful. The meeting was well attended. We are planning to begin construction of more class rooms soon.

## Mississippi

F. O. Howell, P. O. Box 901, Vicksburg, Miss., June 9: Interest in the church continues to increase since our April meeting. Three men were baptized and one woman restored to her first love, in last two weeks. We are expecting several more to make the good confession within the next few weeks. I am to be engaged in meetings at Thorn, Miss., Lacy and Macon, Tenn., within the next few weeks. I was with all of the congregations in meetings last summer. The harvest is plentiful and the laborers are entirely too few. Let us pray the Lord of the harvest to send forth more laborers into His harvest.

## Switzerland

### HERE WE ARE IN SWITZERLAND!

JUNE 1, 1947

By Roy V. Palmer and Otis Gatewood

Here we are in Switzerland! This means that our trip to Germany is almost completed. We left New York May 16, about 5 p. m. Eight days later, about noon on Saturday, May 24, we docked at Southampton, England. There Brother and Sister John Allen Hudson left us for the very promising work they are planning among the British brethren.

We docked in LeHavre, France Sunday, May 25, about 7:00 a. m. Before we disembarked, we, the Gatewood and Palmer families, gathered in a private room on the ship for worship. We prayed earnestly that as we set out on European soil God would bless us

in the work which we have planned for this continent.

We shall not go further into detail about our trip through France, but to say the least it was a trying experience, especially for our families. Poor France! Hunger, immorality, swindling, cheating, the black market, the fruit of Catholicism everywhere. The only hope for France is the gospel of Christ. Who will be the first to bring it?

One is grateful for such a country as Switzerland. Here is a land that has not had a major war for four hundred years. Here food is plentiful and the people seem prosperous and happy. This morning hoards of people thronged to the churches while many church bells tolled a welcome to worship.

At 10:30 a. m. we had our services. Bro. Delmar Bunn had rented a hall near Grossmunster, the church where Ulrich Zwingli began the Swiss Reformation years ago. Twelve were present, including four children. Two native Swiss were present. One was a member of the church, Sister Frida Graf, who was converted in Scotland during the war. The other was a fine young man with whom Bro. Bunn has been talking and studying for some time. Sister Graf was brought to the attention of American brethren by the British brethren last year. She is now in Zurich giving full time to the work, being supported by the Broadway Church of Christ in Lubbock, Texas.

Brother Bunn has been here in Switzerland about nine months and has made remarkable progress in the use of the German language. His work to the present has been mostly through personal contacts and private classes. He is now holding two Bible study classes each day and has led a discussion group on Sunday for some time. He is almost ready to begin public services in Germany. However, Brother Bunn has his heart set on going into Germany when conditions permit. This has been his plan from the beginning. Some intelligent young preacher should come to Switzerland who is prepared to stay indefinitely to see the cause of New Testament Christianity permanently established here. It will be no easy task. The Swiss are deeply religious, conservative and satisfied. But the right man can do the job, if he will come and plan to stay and firmly establish the church of the Lord. If he comes, he perhaps would need to become a citizen of the country for the Swiss government does not at the present welcome missionaries to do mission work in Switzerland. They have only given us permission to come here for a short time to prepare for work in Germany. Brother Bunn is here on a student's visa at the present.

Our families must remain in Switzerland until such time as the Military Government will permit them to come to Germany. We have found apartments for them and they will move in tomorrow. Bro. Bunn, Sister Graf, and

Bro. Paul Ator, from Lipan, Texas, who is now rooming with Bro. Bunn and attending the University on the G. I. Bill of Rights, have been of great assistance to us in arranging comfortable places for our families to stay. The Lord willing, we shall leave some time this week for Frankfurt, Germany. We shall write again soon. God be with you till we meet again.

## Texas

### Gatewoods, Palmers and Hudsons

#### Arrive in Europe

M. Norvel Young

Last week Brother John Allen Hudson and his wife arrived in England and word from him has reached us to the effect that he has been given a great opportunity in the lectureship which the British brethren are now carrying on in London. He has already arranged meetings to last through September and he is gratified over the welcome which has been extended to him by the British brethren.

A letter has come from Brother Gatewood stating that they have landed safely at Le Havre, France, and are now proceeding to Zurich, Switzerland. He may be addressed in care of Dalmar Bunn, Stampfenbachstr. 109, Zurich,

Switzerland. He is accompanied by Sister Gatewood and their son, David Otis, and the Roy Palmers and their three children.

The elders of the Broadway Church of Christ wish again to express their appreciation for the splendid support which is being given to the German Mission work and the German Mission Fund. Anyone interested in further information may write to the Broadway Church of Christ, Broadway at Avenue N, Lubbock, Texas.

## A Good Book

The Gospel Light office has just received a copy of "Parent Education," by Harvey Scott, Texarkana. The 192-page, 6x9 inch book is one we can heartily recommend to those seeking a better understanding of their duties as Christian parents. A close study of this fine publication will make for better homes, better parents, better children and consequently will place home life on a higher plane.

Brother Scott has made a long-time study of his subject and has given his readers a truly worthwhile study in family relationships. We recommend that you get a copy. Price \$1.00. Obtainable from the author, Harvey Scott, Box 1075, Texarkana, Texas.

## TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

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## DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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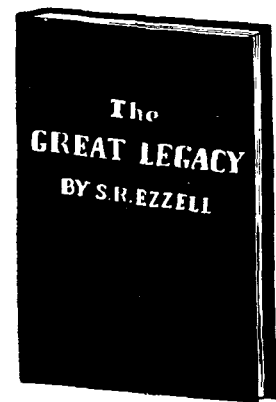
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These are sermons preached during the Music Hall meeting in Houston last January. Subjects: "Personal Consecration," by B. C. McCarty; "Marriage, Divorce, Remarriage," by Roy H. Lanier; "Parental Irresponsibility and Juvenile Delinquency," by F. B. Shepherd; "Worldliness in the Church," by E. R. Harper; "Proper Attitude Towards Those In Error," by Coleman Overby and "The Cost of Discipleship," by N. B. Hardeman.

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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 30

## Why I Go To Church

L. R. WILSON

In recent years we have had some interesting discussions on why we do or do not go to church. We should all be glad that we have had these discussions. Indeed, we should be thankful that we live in a land where we can discuss our religion, or any other subject that we like. As long as we have the privilege and the disposition to discuss any and all matters of general interest there is hope for us, but when we close our minds to all public discussions we are headed for ruin. I am, therefore, glad to give you my reasons for attending church. If others prefer not to do so that is their privilege, though I think they are making a big mistake.

**1. I go to church because the church needs my support.** If I do not support the church with my presence—as well as my means—then I have no right to expect my neighbors to do so. But if I do not go to church, and my neighbors do not go to church, what will become of it? There is but one answer: it will cease to exist. If this should happen we would soon return to paganism and the same standards of living and morals which have constantly plagued all heathen nations since the dawn of history. Wherever the church is found (of course, I speak of the church in the New Testament sense) the standards of living, of morality and civilization in general are much higher than where there is no church.

**2. I go to church because I meet the best people there.** I do not mean to say that I cannot find any good people—morally—anywhere else. Nearly anywhere we go we can find some good people, but we always find good people at church. This is why they go to church, because they are good and because they want to be better. Of course, there are some hypocrites who attend church regularly, but they are the exception. Most people who are immoral, dishonest, profligate, and dominated by the desires of the flesh get no comfort out of attending church. They are out of their place when they go. The spiritual songs, the fervent prayers, the inspiring sermons, and everything con-

nected with the services increase their misery. People who enjoy sacred worship are, for the most part, the best to be found.

**3. I go to church because it is good for me physically.** It turns my mind away from myself; it causes me to forget about my troubles, worries, pains and disappointments. It causes me to think about God and His love for me, and how He can and will help me. It causes me to think about other people and how I, as a child of God, can help them. It gives me a new outlook on life, a new incentive to live, and a new grip on myself. Without question, it increases my happiness, improves my health and makes me stronger physically.

**4. I go to church because it is good for me socially.** Instinctively, man is a social being—he was so created from the beginning. God knew that man needed the associations and help of others. It is an unhealthy sign, therefore, when I do not go to church. It is a symptom of a disease that may prove fatal. It may indicate that I am lazy, selfish, peevish, disgruntled, or afflicted with any number of ailments which threaten me with ruin. Even if I should be taken to heaven in this frame of mind I could not enjoy it; I would still want to be "alone with my thoughts;" I would still try to get away from the society of others and think only about myself; I would still have my "pet peeves." I would very likely want all the attention, else I would think everyone else was trying to "snub" me and go "around" me. Hence, I need the association of all the good people whom I meet at church because

they keep me from becoming sour, selfish, disgruntled and pessimistic.

**5. I go to church because it does me good spiritually.** It increases my faith, encourages my heart, lifts my soul, and gives me a blessing which I cannot get otherwise. Regardless of where I go or what I do, there is nothing that can take the place of the church in my life. The services of the Lord keep me humble in spirit, contrite in heart, meek in mind, and holy in life. I am made to look up to God, and thus I am lifted above the level of the animal. I am made to forget my fleshly nature and to set my mind on things above rather than the things of the earth. Yes, going to church lifts me up to a higher plane and a holier life. When I tell you then that I get a blessing out of going to church, it is not an imaginary blessing; it is real and tangible. Jesus promised to bless me when I obey him; and he always keeps his promise.

**6. I go to church because it makes a better man out of me.** Anything that lifts me up spiritually is bound to make me a better man. When we join in the gospel songs and fervent prayers, listen to the soul-stirring sermons, and assemble around the Lord's table to commemorate the great sacrifice made for us on Calvary's brow, we cannot help being made better. We should keep in mind that we can only rise to higher heights by reaching up—not by reaching down. When we reach up, there is but one thing we can lay hold upon—that is God. One reason I have never accepted the theory that man came from a lower order of animals is that I know that man cannot lift himself up by his own power. When we reach down and take hold of some animal we only pull ourselves down—not up. The only possible way to lift ourselves up is to reach up to God and lay hold on Him. If we take hold of His hand, and hold on, He will lift us up to eternal glory at last. This is our only hope.

**7. I go to church because I want to set a good example.** I do not want my wife to say, "I don't go to church because I can't get my husband to go." Neither do I want my children to say, "We don't go to church because Daddy never goes." So far, my two children think what "Daddy" does is just about right. I hope they always do. And I know it is all right to go to church; I know I will never lead them astray by

### NO PAPER NEXT WEEK

In keeping with our second class mailing permit, we only publish 50 issues of The Gospel Light each year. Since the first week in July is one of the issues omitted, no paper will be printed next week. Our readers will please take notice.

thus doing. I want my children to love the church, and to grow up with the idea that they should always go to church. If they do, then I know they will always be in good company; and the probabilities are they will be good morally. If they go to church regularly they will likely make good characters, good neighbors and good citizens. Not only do I want to set a good example before my family, but I want to set a good example before my friends and neighbors. I know that they cannot criticize my going to church; I know that I cannot lead them astray by my faithfulness to the church. In fact, I know that the masses will respect me for going to church, even if they do not go.

**8. I go to church because I expect the Lord of glory to be there.** If I were expecting the President of the United States to be present then, of course, I would want to attend. So, when I expect Christ to be present at any gathering I certainly want to be there. He said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). I believe this with all my heart. Of course, I do not expect to see him clothed in human flesh, as he once appeared on earth, but I do believe that he is present in spirit when we meet together to worship. One reason that I do not attend some gatherings is that I am sure the Lord will not be there. If He were upon earth today, clothed in flesh as He once was, I do not believe He would attend some social functions which have become quite popular in recent years—even among some "church goers."

**9. I go to church because the Lord expects me to do so.** It was the general practice of the early Christians to assemble for worship every Lord's day. From Acts 2:42 we learn that from the very day the church was begun the disciples "continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in the prayers." From Acts 20:7 and I Cor. 16:1, 2 we learn that it was their custom to meet "upon the first day of the week to break bread," and to contribute of their means as they had been prospered. To these Scriptures now add this solemn warning from Heb. 10:25, 16: "Not forsaking the assembling of ourselves together, as the custom of some is; but exhorting one another: and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Not only does the inspired penman here admonish us to faithfulness in attending the services of the Lord, but he gives a fearful warning against our failure to do so. He speaks of such a failure as a "wilful" sin.

**10. I go to church because it is well pleasing to the Lord.** Some day I hope to hear him say, "Well done, good and faithful servant... enter thou into the

joys of thy Lord." Since it is impossible for Him to lie, He cannot say, "Well done" to me if I have not done well. And if I do not attend church while I live in the world, then I am not doing well, because I am failing to do what He wants me to do. Furthermore, I

do not know when the last opportunity will come to me for attending church while I live on the earth. If I neglect the last opportunity I have to go to church while I live in the world, I am afraid I will be ill prepared for the first meeting in heaven.

## Christ's Reign

JAMES L. NEAL

(Number 5)

So, the Jews and Gentiles are admitted into the same kingdom, under the same reign. And that is Christ's present reign. This reign, my friends, is to last till Christ turns the "reins" over to God the Father, that God may be "all in all." There is no place for an interim of one thousand years literal reign of any kind to separate the Jews from the Gentiles. There'll be no more "Jew nor Greek, bond nor free; for ye are all ONE in Christ Jesus." (Gal. 3:28). What a glorious thought this is—Christ reigning over all in **one body—one kingdom—the Church!**

### Will Israel Be Restored?

Those who claim that Christ will set up a literal reign on earth at His second coming hold that the Jews will all gather back in Palestine and have their nationality restored and then be converted to Christ.

But, we learn in Joshua 23:13, 14, that "not one thing hath failed of all the good things which the Lord" promised concerning this land. And Jeremiah says: "Even so will I break this people (the Jews) and this city, (Jerusalem), as one breaketh a potter's vessel, that CANNOT BE MADE WHOLE AGAIN." (Jer. 19:11). Again, Christ said: "The kingdom of God shall be taken from you, (Jews), and given to a nation bringing forth the fruits thereof... (Gentiles) And on whomsoever it (the kingdom) shall fall, it will grind him (the Jews) to powder." (Matt. 21:43, 44). The chief priests and Pharisees understood that Christ spake of them. (Matt. 21:45). These Scriptures seem to plainly teach that national Israel cannot be restored to Palestine for a literal reign of any kind. The sins and iniquities of the Jews brought upon them as a nation their own destruction. What could be the hope of anything better of them under a second probation? How could such help God in His divine economy of things?

### Dangerous Consequences

A literal reign of Christ on earth would change His present reign from heaven to earth, and virtually deny His present reign.

It would antagonize all the Scriptures that speak of the present dispensation in "these last days."

It would make Christ's statement in

Mark 1:15 untrue.

It would alternate type and antitype, change Christianity for Judaism and re-install Jewish ceremonies, burnt offerings, etc.

It would be a demotion of Christ from a heavenly throne to an earthly throne—spiritual to literal, with a carnal war to fight with his enemies instead of the spiritual war that is now waging.

It would deny salvation to the Gentiles and nullify the great commission as given by our Lord between His resurrection and ascension. (Acts 15:14-17; Matt. 28:18-20).

Two thousand years ago the Jews as a nation refused to accept Christ and crucified Him because he did not and would not set up a literal kingdom on earth. (John 1:12). Surely Christ is not coming back from His heavenly glory to this old earth in order to satisfy this old whimsical idea of a literal reign of the Jews who so cruelly nailed Him to the cross!

About as soon as the Pope of Rome lost his sway of a literal reign on earth the Protestants, Rutherfordites and a few supposedly Christians are trying to introduce another literal millennium of some kind. Boiled down, they all amount to about the same thing, and will likely ultimately pool their views for the last literal world power to crush the Kingdom of Christ on earth. All literalism in God's divine economy of things ended when His blessed Son suffered the ignominious death of the Cross of Calvary!

(One more article to follow)

## THE GOSPEL LIGHT

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# 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 Bible concerning the church of Christ. The expression, "Get religion and join the church of your choice," gives the ordinary conception of the church. The expression is entirely out of line with the Scriptures. It is not a choice of denominations. It is a choice to obey and be saved or to disobey and be damned.

The first Pentecost after the resurrection of Christ was a great day. Peter preached a great sermon, and about three thousand souls accepted the truth. They were baptized for the remission of sins. These people were baptized by men, but the Lord saved them. They were not given a choice of churches. They were given a choice of salvation or damnation. "He that believeth and is baptized shall be saved but he that believeth not shall be damned" (Mark 16:16). How did I become a member of the church of Christ? How did the people on the day of Pentecost become members of the church of Christ? Did the apostles receive them into the church? The answer is in Acts 2:47: "And the Lord added to the church daily such as should be saved." The act that saved them is the act that made them members of the church of Christ.

The Israelites were members of the Jewish church because they were the descendants of Jacob. So they entered the 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 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 the same process makes us members of the church of Christ. If I am born into the family of God how can I join it? If a man is born again, I do not need to ask him if he is a member of the church of Christ. If a man is saved that is evidence that he is a member of the church of Christ.

The church of Christ has one foundation, and that foundation is Christ. "Other foundation can no man lay than that is laid, which is Christ" (I Cor. 3:10). Christ is the only creed of the church of Christ. If we believe in the creed and obey the Lord we become his children. In so doing we become members of the family of God, or members of the church of Christ. If we obey 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 is purchased by the blood of Christ. (Acts 20:27) This simply means that the church of Christ is composed only of those whose sins have been washed away by the blood of Christ. Our sins are washed away after we are baptized. (Acts 22:16) Then it is not a choice of denominations but a choice of salvation or damnation. If I have been washed by the blood of Christ, I am saved and a member of the church of Christ. Then, the question is, have I been redeemed?

Paul tells us that we are baptized into Christ. (Gal. 3:2). Paul also tells us that all the promises of God are in Christ. (II Cor. 5:17) The lesson is this. The act that saves us is the act that puts us into Christ. There is no such thing as salvation out of Christ for if we are saved we are in Christ. There is only one mediator, and that is Christ. (I Tim. 2:5). So salvation must be in Christ. The reason I am a member of the church of Christ is because I am a Christian.

## Gatewood Requests Food For Starving And Undernourished

M. NORVEL YOUNG

Otis Gatewood writes that he has found a wonderful spirit of gratitude among those in Germany who have already received food from Christians in America. One young lady writes: "We are absolutely confused to receive here so much proof of the fraternal Christian love of you and the members by the means of your reiterated and various sendings." Two friends of Brother Gatewood and Brother Paul Sherrod in Frankfurt told Brother Gatewood that they had a fire in their business building. They thought it would be impossible to get people to help with materials and labor to rebuild. However, because these people had been distributing food sent from Christians in this country, they found their neighbors so grateful for their part in the distribution that they had no trouble in rebuilding. To quote Brother Gatewood concerning this: "They said that when they went to their friends who

had the materials they needed that they said they would help them because the food that had been sent by the church of Christ in America had been such a great help to so many people in that community."

Brother Gatewood believes that he will have splendid cooperation in arranging to recondition or rebuild some building for a meeting place. He reports that the people around Frankfurt are really in need. One elderly lady had died of starvation near the Peter's Photographic business just two weeks before the Gatewoods and Palmer's arrived. The German doctor had said, according to Bertie Peters, "Let her die. She is old enough to die anyway and others who are younger need the food." He refused to provide a supplementary ration card.

There is evident malnutrition. Now is the time to send food for their last year's supplies are exhausted and gardens are not yet bearing. Here is a list of food mostly needed. It can be sent just as packages are mailed to soldiers overseas, addressed to Otis Gatewood, Church of Christ Mission, APO 757, c-o Postmaster New York, N. Y.

Sugar, flour, navy beans, red beans, potted meat, soap—laundry and hand, cocoa, cooking oil, canned milk, dried fruit—raisins and prunes.

Also packages of food can be sent through CARE, 50 Broad Street, New York 4, N. Y., for ten dollars per package. The CARE package cannot be sent to Brother Gatewood direct, but must be addressed to Otto Fricke, Franz Ricker Alee 10, Frankfurt, a. M., Germany, US Zone.

Please drop a card to the Broadway Church of Christ, Lubbock, Texas when food is sent so that we may keep a record of the total amount being mailed. This is one way that we can help. Those sending food to other areas may now prefer to concentrate on Frankfurt where Brother Gatewood can personally supervise the distribution and follow up the good done with teaching.

### COOPERATE 100 PER CENT!

The Broadway Church of Christ at Lubbock, Texas, is to be commended for its interest in and for the work which it is doing in encouraging churches everywhere to send in the names of the membership for the church census. Churches should certainly cooperate in this program 100 per cent.

We have an opportunity as never before to see that the church is presented in its true light before the world, at least as to numbers. It would be a most serious oversight on our part if we fail in this endeavor.

If the leaders of congregations anywhere in the country have not responded to this call on the part of the Government, they should do so at once.—Walter H. Adams, Abilene Christian College.

# "Catholic Religion Proved By Protestant Bible" Reviewed

(Number 8)

GILBERT COPELAND

Continuing our review of the Catholic tract by the title above, we continue with the text of the tract, page 16.

## THE CHURCH EXISTED BEFORE THE NEW TESTAMENT

The Bible teaches that Christ founded a teaching Church.

Rom. 10:17, "So then faith cometh by HEARING and hearing by the word of God."

Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Mark 16:15, "And he said unto them, Go ye into all the world, and PREACH the gospel to every creature."

Comment: Not only did our Lord never write a line nor command His Apostles to do so, but what they did write was not written until about 10 to 70 years later.

**REVIEWED:** Just suppose that we grant the entire statement. What does it prove? Nothing at all. Certainly the church of Christ is a teaching church. The church of Christ is the "pillar and ground of the truth" (I Tim. 3:15), but the church must teach the TRUTH, not tradition, etc. In being obedient to the words of Christ, people may know the truth and be made free (John 8:32), but traditions and misrepresentations will not do. On the day of the establishing of the church, the Apostles were baptized with the Holy Spirit, which was the comforter that Christ had promised, and thus being inspired by the Spirit they were able to preach the plan of salvation, or give the message of salvation to the world, (Acts 2; John 14:26; 15:26; 16:7-13). Before the New Testament was written, the apostles preached as the Spirit gave them utterance (Acts 2:4), and though they were witnesses of the death, burial and resurrection of Christ, they were not permitted to begin telling the story of salvation until "clothed with power from on high" (Luke 24:49). Thus "clothed with power from on high" they went everywhere preaching the word. But not only did they preach it, they also wrote down that which the comforter, the Holy Spirit revealed unto them, and that which they wrote we have in the New Testament. Therefore, both the preaching and writing of the apostles was done "as the Spirit gave them utterance" therefore, both inspired by the Spirit. Both was and is the message from God to man. Even though we did not live to hear the inspired apostles "speak as the Spirit gave them utterance" (Acts 2:4), we have the same message written in the New Testament by these same inspired men, so we can read it, believe it and obey it as did people of the first century, and receive salvation in exactly the same way as did they. After this "law of the Spirit of Life" (Rom. 8:2) was written down for the coming generations, the miraculous work of the Spirit was no longer needed since

it had completed its job, therefore was taken away (John 16:7-13; I Cor. 13:6-11).

No man of earth today has the miraculous power of the Spirit, The Roman Catholic Church included, but all men have access to the law of Christ as revealed in the New Testament and have the right to believe it, obey it and stand on the promises of God. That is the ONLY way any body will be saved, and that goes for the Catholic Church, from the least one up to Pope Pius XII. "And to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (II Thess. 1:7, 8).

## PURGATORY

The Bible teaches (a) that some sins are forgiven in the next world; (b) that some souls are saved in the next world "by fire;" (c) that it is useful and beneficial to pray for the dead.

Matt. 12:32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, NEITHER IN THE WORLD TO COME." (Some sins can therefore, be forgiven after death).

I Cor. 3:13, 15, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; YET SO AS BY FIRE."

II Mac. 12:46, "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins."

Comment: As nothing defiled can enter Heaven, there must necessarily exist a state of cleansing or purgation usually called "Purgatory."

**REVIEWED:** Here the Catholic Church slipped a cog. They are trying to prove the Catholic religion by the Protestant Bible, but they fail to find a scripture that they can twist enough to satisfy their fancy, so they quote II Maccabees 12:46. In this the Catholic church is woefully ignorant, or they wilfully deceive. In either case it is not the kind of an institution that honest people support. The "Maccabees" is not in the "Protestant" Bible, and the Catholic church ought to know that. But the Catholic Church cannot prove the Catholic religion by the "Protestant Bible" so they must quote from these uninspired books to prove it. But the only way they can prove the Catholic religion by the Catholic Bible is to reduce the Catholic Bible by leaving out all the inspired books. Come on, Mr. Catholic, re-write your tract, be honest for once and do what you claim to do (if you can). Stop quoting from these uninspired books that you have added to your Bible, and stay with God's word. The inspired part of the Catholic Bible tells us that when a man dies he is judged "according to the deeds done in his body" whether it be good or evil" (II Cor. 5:10). This uninspired Catholic book says one thing, and inspired Apostle Paul said just the opposite. Which do you believe. But the Catholics are in a predicament. They claim to believe both. They can't do that for one contradicts the other. Since the Catholic church must choose, they discard the sacred word of God, and accept that

which is uninspired, and stake their soul on that which is in opposition to God's inspired message to man. Such folly is inexcusable.

Matt. 12:32 is given to try to prove that the Catholic priest can pray a man's sins away after he is dead, but they missed the point. This is the language of Jesus, spoken in the Jewish age (translated world). Jesus said the sin against the Holy Spirit would not be forgiven in that age (the Jewish dispensation) or in the age (world) to come... that is in the Christian dispensation. That is all the passage says. It didn't even hint at the idea of any sin being forgiven in any age, world, dispensation or time. It simply said that the sin against the Holy Spirit would never be forgiven. II Cor. 5:10, "For we must all be made manifest before the judgment seat of Christ; THAT EACH ONE may receive the things done IN HIS BODY, according to what HE HATH DONE, whether it be good

or bad." Each man stands on his own action, and the priest and the Catholic Church cannot help a person either before or after he is dead. Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Vs. 8. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

I Cor. 3:13-15, does not touch the subject. That passage simply tells us that if we are faithful to the Lord ourselves, we will be saved if all the converts we have ever made turn from the Lord, fall from the grace of God and are lost in Hell. This idea of "Purgatory" is simply a man made idea, and we are warned, "Handle not, nor taste, nor touch (all which things are to perish with the using) after the precepts and doctrines of men" (Col. 2:21, 22 R. V.)

(To Be Continued)

## The Soul of A Sluggard

CLEON LYLES

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat" (Prov. 13:4). There is no room in the Lord's plans for a lazy person. We are either busy in His service or we serve Him not at all. "Why stand ye idle?" was the Lord's question to those who should have been at work in His vineyard.

There is so much to be done in the world, and so much that sons and daughters of God should know, that there is no time for idleness either with the mind or the body. "Go work in my vineyard" is the Lord's demand. "Here am I, send me," should be our answer. Of the more than 130,000,000 people living in the United States there are hardly more than 1,000,000 who are members of the New Testament church. See what a challenge this is to God's children. "He would that none should perish," but if they are to be saved it must be by some effort on the part of God's children. "How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). When Philip asked the Eunuch "understandest thou what thou readest?" he answered, "how can I except some man should guide me?" Hence, if many sons are brought to glory, it will be necessary for us to fulfill the Lord's demand to "preach to every creature." There is no place for any of us to be idle. If we are, all that we will have is a desire, useless longing, vain regret. It takes work, much work, to accomplish anything great in this world. A soul is greater than the entire world. Why should it not take much work to save souls? Living in our own neighborhood are unsaved people. What have we done to save them? Have we not been idle all the day, while they wandered farther and farther from the truth?

Have we even so much as invited them to attend the services of the church?

Our attitude toward religion is often responsible for our lack of activity. I do not know where the idea originated, unless with Satan, that religion is a "hands off" proposition. It is just something we do not talk about, and if so only on rare occasions. It may be that we have been told by someone to whom we wanted to talk, that we should not question their belief. But we would not allow such to stop us in anything else. A few days ago a man who sells insurance called me for an appointment. I informed him that I was not interested just then. He called again, and again. Finally he came to my office and we talked. He still did not make a sale but he was determined not to stop trying until he saw it was impossible. It did not matter to him that I said I had enough insurance. It did not matter that I seemed entirely uninterested. Selling insurance was his business. Meeting sales resistance was a part of it. But when we think of converting a man to Christ, we often take a backward view of it. The first resistance we meet often "floors" us and we never rise to the occasion again. Yet a soul is involved. What does it matter that someone tells me I am not welcome to discuss religion? He would not say it if he understood the full meaning of his statement. He is a sick man spiritually. He needs what I have to offer. I must meet his resistance.

Diligence plays a great part throughout all of a man's religious life. It is needed in every activity of the church. What attitude do you suppose causes a lack of it in attendance at Bible study? Surely it is not downright laziness. What attitude causes a lack of it on Sunday night or Wednesday night? I am sure no honest person who had an ounce of respect for Christ and a first grade knowledge of the scriptures would teach people it was not necessary to be present for these services. Why then is it so? It is a lack of interest in

Divine things which finally eats so far into our souls that it makes sluggards out of us. May the Lord help us to be diligent at all times and reward us by making our souls fat.

### T. Q. MARTIN PASSES

As we go to press we learn of the death on Tuesday, June 17, of Brother T. Q. Martin of McMinnville, Tennessee. Although no details concerning his death are available at this time, he had been in ill health for a number of months and had been seriously ill for several days. Brother Martin was a very close friend of F. L. Rowe, editor of the Christian Leader for a number of years, who passed away a few weeks ago in Cincinnati as a result of an accident while returning from a visit with Brother Martin.

Both of these brethren were soldiers of the cross for a great number of years and had many dear friends who are readers of The Gospel Light. We hope to have more complete account of both deaths in an early edition of The Gospel Light.—Flanoy Alexander.

### Thought Provokers

"The happiness of your life depends upon the quality of your thoughts" (Marcus Aurelius)... Failure is the one thing that can be achieved without effort... The bigger a man's head gets, the easier you can fill his shoes.... Strive to be like a good watch—open face, busy hands, pure gold, well-regulated, full of good works... "No one is useless in this world who lightens the burden of it to anyone else" (Charles Dickens)... It's short-sighted to be long-winded... When a man picks up a few cents' worth of experience, he usually picks up a few dollars.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1).

## TALKING BIRDS

CLEON LYLES

Did you ever wonder how people find out things? Those statements we made and things we did which we thought would never be known suddenly become public knowledge, and what we thought was a secret is published abroad. When I was a child I wondered how my mother found out some things. She always told me a little bird told her. I rather doubted that statement until I read it in the Bible. "Curse not the king, no not in thy thought; and curse not the rich in thy bed chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." (Ecc. 10:20). There it is. Mother was reading the scriptures and I knew it not. The lesson she was giving me was not that birds talk, but that they might as well, so soon and fast does the statement fly.

Most people talk too much about too many things. Usually we talk most about what we know least. If you will notice the conversation of others, it usually centers around self. To be sure the conversation will at times wander to someone else, but often only for the fleeting moment it takes to cut him down, thinking it will build up our own ego. If we knew that what we say would be told those of whom we talk, most of us would say less. Well, it is. I doubt that any of us have said many things about anyone that that one does not know that we said it. Just because a person does not attack us for our mean disposition does not mean that he does not know what has been said. A little group is seen huddled together talking in a very low voice. Someone approaches and they scatter like birds before the hunter, vowing that the things that were said must be kept secret. They won't be. There is a leak somewhere. You will often find it at the very place you did not expect it. You will be shocked at first, but it will be a valuable lesson to you. Then you will appreciate the verse we read in the beginning.

Why do people often make unkind statements about others? It is because of a lack of respect for Christ. Did you know that Jesus said "In as much as ye did it unto these my brethren, ye did it to me?" You can't say hard things about the followers of Christ without including him in the very statement made. Another reason is found in the inferior feeling of the person so free with his statements. He believes that by saying hard things about others he builds up his own ego, but he will soon learn that he has only increased his misery. By such action he did not help anyone. He did harm to himself, to the church, to the person talked about, to the Lord, and to all who might have been aware of such conduct. "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be great, and are driven of fierce

winds, yet are they turned about with a very small helm whithersoever the governor listeth. 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 word 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 3:3-6). Nothing does more harm than a tongue out of control.

Yes, the birds talk. What we say about others will get to them. Most people who have had "catty" things said about them, usually find out about what was said, the name and address of the person who said it, and the

reason why it was said. Very embarrassing indeed! What a price to pay for a moments gratification of a sensual, sadistic nature!

I read a very interesting report once that went something like this: "The papers reported the arrival of a two-headed owl on a steamer which entered New York harbor, and that its tones resembled the noise of a whistling buoy. The sound from each throat, however, was pitched in a different key.

The difference between the two-faced creature and two-faced people, who talk one way to a person's face and another to his back, is that the owl couldn't help it, and was not conscious of committing any wrong."

## NEWS, NOTES AND REPORTS

### Alabama

#### Shorts And Reeds On Way To Africa

The Foy Short and J. C. Reed families are scheduled to leave New York by Pan-American Airways for South Africa July 7th. The party is scheduled to arrive in Johannesburg July 9th, and will proceed by rail into Northern Rhodesia, where they will join the workers already on the field.

Short and Reed, with Eldred Echols, and possibly others, plan to begin work among the Europeans of South Africa as soon as possible. At present all our missionaries in Africa from this country are working with the Native or colored people. The more than two million white people of South Africa present an unworked field for the New Testament church.

Brother Short is sponsored by the church at Ferris, Texas, Brother Reed by the Rogersville, Alabama, church. Several congregations are cooperating in the support of each family. The church at Rogersville publishes a small monthly paper called African Report which will be sent free in any quantities to all interested parties. Address Church of Christ, Rogersville, Alabama for your copy or for a bundle for your congregation.

### Arkansas

Earl E. McCord, Corning, Arkansas, June 17: I began a singing class last night with the Blevins, Arkansas congregation with 63 attending. Turned out much better than expected. The brethren at Cordwell, Mo., decided it was too busy a time and they will have some time in August. I go from here to the Round Lake Congregation July 1st.

Tillman B. Pope, Alma, Arkansas, June 21: The meeting at Norfork, Arkansas, came to a close at the water's

edge on Sunday afternoon, June 15. Seventeen answered the gospel call, four restored and thirteen baptized—one man 73 years old and a leading citizen. As there was to be no night services, I thought it would be nice for those baptized to have the Lord's Supper. The emblems were prepared and those thirteen precious souls stood there in their wet clothing on the bank of Beautiful White River and for the first time in life partook of the body and blood of our Lord. Then a large audience joined in the singing of the closing song, "Press Along Weary Pilgrims—Press On." Brother Melvin Crawford had charge of the song service and he did his part well. I was asked to return next year, but as I was there last year I stuck to my rule—not to go three times in succession. I promised to go back in 1950. I am now in a good meeting at Lexington, Okla.

#### Brother Porter Receives Birthday Gift; Physical Condition Improved

A short time ago during my debate with Glenn V. Tingley, in Birmingham, Alabama, I had a birthday anniversary. Preaching brethren, both in Birmingham and from other places—being led in the movement, as I understand, by Brother Franklin T. Puckett—purchased a 21 Jeweled Bulova wrist watch and presented it to me. For this manifestation of love and appreciation I was deeply grateful.

Also preaching brethren and other brethren, in Birmingham and from other places—led by Brother John T. Lewis—contributed to a fund to assist me in my fight against my blood malady. I greatly appreciated this expression of interest and love also. Since I have been fighting for my life—as well as before—brethren have been very good to me, and words cannot express the depth of my gratitude for all of these things.

At the present time my condition seems to be somewhat better in some

respects. I have not had to give any blood away for three and a half months. Prior to that time I was giving away blood once every three weeks. I do not know if the atomic energy I received three years ago is beginning to work again, or just what has caused the blood building to slow down. Some complications from the malady have been giving me trouble, but I shall keep on fighting.

I am now in a meeting with the church in Joplin, Missouri.—W. C. Curtis Porter, Monette, Arkansas.

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## Maine

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John P. Fogarty, 217 Elm Street, Bangor, Maine, June 16: Our work here continues to show progress. We are pleased to have Brother Marvin R. Martin and family of Wichita with us now to help in spreading the Gospel. He preached for the congregation in Millbridge Sunday. Our New England encampment meeting is to be held June 20th through June 29th. We feel that it will bring some good contacts and much good will result from it.

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## Missouri

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Rue Porter, Neosho, Mo., June 19: I helped in a good meeting at Star City, Mo. Ten were baptized. A week at Jave, Mo., with three baptisms. Am now at Booneville, Arkansas. Started off nicely. Brother Casada is in the hospital recovering from an appendectomy. W. T. Fritts of Paris leading song service.

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## Nebraska

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David M. Owens, Beatrice, Nebr., June 19, The meeting here at 114 South Center continued from May 18 to 25. I lead the singing and did the preaching. People came that had never attended a church of Christ service. I also preached May 29, June 1, 5, 8, 12, 15, 19 and the 22 will end my work here. The singing is improved and there is a chance to advance the Cause of Christ. I preached at the Poplar Avenue Church in Wichita, Kansas the 18th to a lively group that is making progress. If you need a song leader or preacher for a meeting address me at Route 1, Box 114, Wilkinson, Miss.

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## Oklahoma

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Warner, Oklahoma, June 16: Brother Will W. Slater of Fort Smith, Arkansas, closed a meeting here last night. It was a great meeting for this place. Slater preached the gospel in its simplicity and purity without compromise, and yet, he did it in a way not to drive

people away from the services. His spirit of kindness had its influence in this community. Five were baptized, two husbands and wives, and a married lady who had been a Baptist. This is a new congregation, and even though our house is unfinished, we look to the future with a spirit of optimism.—D. C. Hamilton, H. B. Pitchford and A. N. Green—Elders.

R. L. Copening, 712 North 5th St., Sayre, Oklahoma, June 14: Work goes well here in Sayre. Attendance is on the up, seems interest is good too, our contributions are fair. Room for improvement in every phase, so we are trying to keep busy. There is a young man here that desires to locate with some small congregation as full time Minister. He is capable of doing a good work, well though of by the congregation here as can be told, by being selected as a Deacon. If you can use him contact me as of above address.

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## Texas

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J. D. Taylor, Dalhart, Texas, June 16: Central Church here closed a fine home force Vacation Bible and Theory of Music drill week of June 7th. Bro. Gene Temple of Harding College, delivered a fine sermon for us last Sunday night.

John W. Hedge, Franklin, Texas, June 17: We had a good meeting with the church at Warren, Arkansas, June 1st to 11th. Two were baptized and much good done otherwise. I begin with the church at Neches, Texas, June 20th and will be at Crandall, Texas, July 4th to 14th.

Walter W. Leamons, Junction, Texas, June 16: The work here continues to progress in peace and harmony. Many tourists worship with us. Our building is on College Street. I am to conduct a meeting at London, Texas, June 21 to 29. Brother K. G. Durst, an Elder in the Junction church, will lead the singing.

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## Wisconsin

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### Work in Madison, Wisconsin

The church in this city is becoming more and more known, and is getting a much better hold. Madison is the capital of the state where the University is located, in the most beautiful section of "America's dairy land." It is a clean city where the people as a whole are very respectful of others and have high ideals. It has churches of almost all sort, but their leaders seem to have but little initiative. The people usually are very respectful of their ministers.

I moved here last August and have

enjoyed a very progressive work. One main effort was to strengthen and train what members there were. This has been done and the church has been put before the public to a great extent as well. There have been six baptisms this year so far and two to place membership. Brother James D. Willeford held a very successful meeting the first part of May. During this meeting a radio program was conducted over WIBU, the smaller station here in Madison. Many new people attended the meeting and some have continued since. Since the meeting Brother Willeford has moved here and is to work with the congregation. This is an inspiration not only to the Madison work, but to the whole state as well. I don't believe a better preacher could be secured for this work than Brother Willeford. Last fall our 6 year old boy took asthma and then hay fever lingered on with him until late in the winter. The doctors here said it will come on him again this fall, therefore, we are leaving before that season. We are to take up the work in Santa Fe, New Mexico the first of August.

The Columbus Avenue church in Waco, Texas is sponsoring this work, and no worker could ask for a better group of Christians for backing. A number of other congregations have had, and are having fellowship in this program and I believe that no better selection could be made at the time for the advancement of the Cause of Christ. This is one of the greatest and ripest fields for the true church. The many opportunities in and around Madison make us tremble as it is impossible to take advantage of all of them.

The state of Wisconsin offers many openings now. Some places have small groups already meeting and calling for preachers. Others have a few members who want to get started. Still other places have people who are seeking the true way, and have realized the falacy of denominationalism. Any desiring a ripe field should come this way. Correspond with Bro. Willeford here, or with Bro. Leslie Diestlkamp, 1120 E. Pleasant, Milwaukee, Wis.

### Sending Of Schedules Delayed

M. Norvel Young

A recent letter from J. C. Capt, Director of the Census, Washington, D. C., reports that the reason many churches have not received the questionnaire from the government is that the census has been delayed waiting for an appropriation from Congress for the completion of the census.

Therefore, those who have not yet received a questionnaire are asked to wait patiently, but not to loose interest in filling out the questionnaire when it arrives. So far a list of congregations has been furnished the government, with several thousand more congregations listed than the number that reported in 1936.

The elders of the Broadway Church

of Christ wish to acknowledge the very wonderful cooperation that has come from all quarters. Further notice will be given as information is received from Washington. If you know of any small church whose name and address has not been sent to us, it is not too late to send in the name of the congregation so a questionnaire can reach them as soon as the Census Bureau acts.

### HIS GRACE

By Ruth Ladd Gruesbeck

"My grace is sufficient for thee".  
Enough for all our need, for every day,  
Sufficient for the ever-changing way,  
If burdens come upon us, more—or  
less,—  
His grace is sent, to keep us and to  
bless.

No sudden woe can take us by surprise,  
For it is known by One beyond the  
skies  
Who guards and guides us on, lest we  
should fall;  
Who hears our prayer before we voice  
a call.

The Christian's confidence is strong,  
undimmed,  
Whether in cloud or sunshine, calm or  
wind;  
We look beyond the clouds and see His  
face,  
And travel on, supported by His grace.

### IN HIS STEPS

"The road is too rough, dear Lord", I  
cried,

"There are stones that hurt me so,"  
And He said, "Dear child, I understand;  
I walked it long ago."

"But there is a cool green path," I said,  
"Let me walk there for a time."

"No, child," He gently answered me,  
"The green road does not climb."

"My burden is too great," I said,

"How can I bear it so?"

"My child," He said, "I remember it's  
weight,

I carried my cross, you know."

"But I wish that there were friends  
with me,

Who would make my way their own,"

"Ah, Yes," He said, "Gethsemane,  
Was hard to bear alone."

And so I climbed the stony path,

Content at last to know,

That where my Master had not gone,  
I would not have to go.

And strangely then I found new friends;

The burden grew less sore,

As I remembered, long ago,  
He went that way before.

Too many lily Christians—they toil  
not, neither do they spin.—Selected.

### TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

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### DEBATE ON THE HOLY SPIRIT

Are all Christians now baptized in the Holy Spirit the same as were the apostles? Brother Leslie G. Thomas, Chattanooga, Tennessee, says yes. Brother F. L. Paisley, Crosbyton, Texas, says no. Written debate on the subject begins in the June issue of the Gospel Pilot. Be sure to read this debate that is stirring up so much interest. Subscription price \$1 per year.

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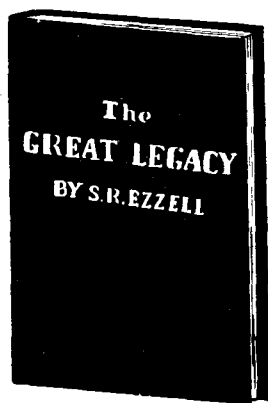
### HOUSTON LECTURES

Concerning Christian Conduct

These are sermons preached during the Music Hall meeting in Houston last January. Subjects: "Personal Consecration," by B. C. McCarty; "Marriage, Divorce, Remarriage," by Roy H. Lanier; "Parental Irresponsibility and Juvenile Delinquency," by F. B. Shepherd; "Worldliness in the Church," by E. R. Harper; "Proper Attitude Towards Those In Error," by Coleman Overby and "The Cost of Discipleship," by N. B. Hardeman.

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DELIGHT, ARKANSAS

# The Gospel Light

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

VOLUME 17

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NUMBER 31

## Identifying The Doctrines

VAUGHN D. SHOFNER

Superficially thinking, it seems ridiculous to believe that a sane person would deliberately teach an error, but as we give more cautious consideration to the teaching of the Bible, we find many reasons for people believing, teaching and practicing things that are wrong.

Regarding God and His way, and the immortal part of man, I nor any other power, human or infernal, have a right to teach a single thing that the Bible does not authorize. Man may parade his learned lessons in pompous promenade; may display his long list of degrees; and demand a title that lifts him to a pinnacle of prominence; but the poor mortal bag of dust and ashes knows nothing of God save by the book of nature and the inspired writings of the Bible. We may depart from, and deny the truths of the Bible, but ever do we bend to God's natural laws. They're fixed and we are compelled to submit to them in order to live physically. Likewise we must surrender to his spiritual laws in order to inherit eternal life. Therefore, let's eliminate our ideas and let the Bible give the reasons for man teaching error.

Yes sir, we find some reasons, many reasons why that condition exists. This helps establish the fact that the Bible is from a power greater than man because those writers anticipated centuries ahead of time that man would teach doctrines contrary to the Bible and call it service to God. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:10, 11). So by the Bible not by my idea, people will turn from God and teach error for filthy lucre's sake. That is more understandable if we read more of God's teaching concerning money. "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (I Tim. 6:10). How pathetic! So powerfully does this all-absorbing propensity operate upon some persons,

that they are lost to all propriety and decency. Knowing the way of least resistance to be the most popular, and that there must be effort exerted to follow the Biblical way, they invalidate the teaching of God with their opiate of mellifluous patter, turn the multitudes to the joys of sensual gratification, and thus gain their goal—filthy lucre!

Others teach error because of ignorance and that doesn't mean lack of intelligence. We shall let the Bible explain. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Therefore, the idea that a thing done in ignorance, though wrong, if done sincerely is acceptable, will not harmonize with this plain passage. That ignorance is caused by the blindness of their hearts, by the darkened condition of their understanding, but nevertheless it alienates from the life of God. The reason for this blindness which engenders ignorance is explained at another place. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them" (II Cor. 4:3, 4). Paul writes, and lest we deceive ourselves, God gave the gospel by way of the inspired Bible. Let no man rob you of this most precious heritage!

Tradition causes many to teach error. The desire to walk in ease brought about the creeds of men that alleviate the teaching of God. Those creeds, built upon the desire to excite and please the animalism of man, and handed down by tradition are addenda to the Bible, and are steadfastly held by many. But of them Jesus warns: "Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Esaias 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). Beware, my friends, and measure every word of man by the divine standard, the Bible!

At the time the Temple was in Jerusalem God's people were commanded to go there to offer their sacrifices and render other services. Distance did not excuse, and if they lived so far away they could not bring their belongings, they were commanded to sell them, but "Go" to Jerusalem. Due to this fact there were many who came there with no sacrificial offerings, and by necessity were compelled to purchase them. This right was abused by the lovers of money who set up marts in the temple. In the twenty-first chapter of the book of Matthew we find the record of Jesus entering the temple, and finding this condition he "cast out all them that sold and bought in the temple, and overthrew the tables of money changers, and the seats of them that sold doves, and said unto them, it is written, my house shall be called a house of prayer; but you have made it a den of thieves." In the anger thus provoked, the people determined to condemn Christ to death. The chief priests and elders questioned Jesus: "By what authority doest thou these things? and who gave thee this authority?" Jesus answered by asking the question, "The baptism of John, whence was it? from heaven, or of men?" and told them when they answered him he would answer them.

We have previously studied some reasons for man's departure from the heavenly standard. We must be concerned about that standard, and when departure comes may it be from the doctrines of men. It doesn't make a whit of difference what I teach, what anyone teaches if it isn't from heaven. The Bible is from heaven, so let's follow its precepts and examples. Let's identify the doctrine we follow is it from heaven, or of men?

There is a prevalent teaching that the church is non-essential; that you can be saved without being a member of it. Is that from heaven, or of men? Jesus said, "I will build my church" (Matt. 16:18). That it was built is plainly stated. Paul said, "Feed the church of God, which he hath purchased with his own blood" (Acts 20:28). That must have reference to Christ's church for it was he who shed his blood to pay the purchase price. Therefore, it existed at that time. More about its existence

and what governs it is found in another writing. "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" (Eph. 1:22, 23). Now Eph. 4:4 says there is one body. Christ's body is the church; the church is Christ's body, and there is but one body, so there is but one church. That church is of divine origin; to say it is non-essential is to say that Christ's body is of no value and that his transaction was a foolish one. That doctrine didn't come from heaven, for it contradicts God's teaching regarding the church's purpose and composition by denying such positive statements as, "The Lord added to the church daily such as were being saved" (Acts 2:47).

There are some churches that are not essential. Man made churches are of no value at all. It's easy to identify the church of which we are members, by sound reasoning and Bible study. If its name is authorized by heaven through the Bible; if its doctrine and practices agree with the authorization from heaven; if you're added to it by the Lord instead of popular vote, it's from men, and Christ said, "every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

Another widespread doctrine teaches that baptism is not essential unto salvation. In teaching this they claim baptism is of men, because they say a person cannot administer baptism until he is authorized by the vote of man. Now that's their business, but before I submit to it I'm going to press the question, By what authority do you do this, of heaven, or of men? If heaven authorizes it, I'll gladly accept it, if not I'll reject it without fear or favor.

In our answer to this question we turn you to Matthew 28. Entering into the busy scenes of the past we stand beside Jesus and his apostles atop a Galilean mountain. There in the presence of Christ we are reminded of his personal ministry; how he went about doing good and healing all that were oppressed of the devil; we hear him plead before Pilate as he is harried by Hell's horde; we see him laboriously limp to the summit of Golgotha, take his place with the transgressors and die an ignominious death. But he triumphed over death and burst the bonds of the tomb, and now after that mighty victory, and immediately before his ascension to heavenly heights we hear the wondrous words fall from the lips of the Sinless: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Who said it was not necessary. Ah, shame of shames! The Lord commanded it, and he came from heaven. To say it is not necessary is to say this heaven-sent commission is worthless. But further Acts 2:38 says, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Acts 22:16 declares, "Arise, and be bap-

tized and wash away thy sins." I Peter 3:20, 21 reads, "Once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were SAVED BY WATER. The life figure whereunto even BAPTISM doth also now save us."

From whence the doctrine, "You can be saved without baptism?" From heaven, or of men? Those plain Bible quotations did not state such, and they are from heaven. The Bible teaches us the duty we owe to our God. It teaches

us how to live and die, and it points the disobedient to their awful doom. It is a comfort to the Christian, for it arms him in panoply complete, snatches from death its poison sting, takes from the grave its boasted victory, and points the soul to its crowning glory-immortal bliss beyond the skies. Can we reject it for doctrines of men? Turn, O Soul, from such evil thinking, for every effort of man to add to its transcendent beauty, or omnipotent strength, is presumption, and as vain as an attempt to bind the wind or incarcerate the seven seas!

## Christ's Reign

JAMES L. NEAL

### Appeal For Unity

We are now living in an age when the religious speculations of men run high. The educational world is undergoing a transformation. Distrust and doubt are most everywhere. Trust and confidence seem to be wholly lacking. The old timely slogan: "Where the Bible speaks, we speak; and where the Bible is silent, we'll be silent," was never more in order than it is now. During the years of our lamented pioneers who used and followed this slogan the church grew mightily among men. There is but one remedy for the religious and moral turmoil of the world, and that is back to the Bible and the Bible alone. A close, deep study and application of Christ's teaching as found in the New Testament must be had. These things, coupled with humbleness and child-like faith in God's word, will properly adjust everything and truly establish Christ's reign on earth. The simplicity that is in Christ through the gospel has long been lost in the religious world at large. The church that Christ established nineteen centuries ago has been overlooked and mystified until the nations of the earth in general have no more idea of its identity than national Israel did of God's darling Son as He hanged upon Golgotha's rugged brow and shed His own blood for the salvation of the world! Christ's appealing prayer for unity in John seventeen has no more room in the religions of the world today than Christ had room for headquarters in the city of David at His lowly birth! Organic affiliation in religious organization has most swept Christianity off the face of the earth. Federated churches proclaim peace among men when there is none! Christ's kingdom does not and cannot federate, nor affiliate. It does not need and cannot use aids and auxiliaries. Oh, that men would see that the local congregation organized according to New Testament pattern is the divine unit in God's economy!

### The Scope of Revelation

Revelation is a book of prophecy. It is a book of symbols. The language is highly figurative. The divine purpose is to give a history of the people of God in relation to the fortunes, tribulations and triumphs of the church, given by Christ from God through the beloved Apostle John. The scope of the book extends from the establishment of Christ's reign at the very beginning of His kingdom on earth to the final uprising and defeat of Satan, closing with a glimpse into that glorious, sweet home of the soul! The aged John was an exile in the lonely isle of "Patmos, for the word of God, and for the testimony of Jesus Christ," when he received the revelation. But he was "IN THE KINGDOM" at that time, and thus under the reign of Christ, to whom he ascribed "dominion forever." (Chapter 1). The throne of God where Christ was seated when He ascended, is pictured in the introduction, covering four chapters. The next seven chapters have to do with the seven seals and seven trumpets, dealing with church history. When the seventh and "last trump" sounds the final resurrection will take place and the saints will be caught up to meet the Lord in the air

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(not on earth). (I Thess. 4:16, 17; I Cor. 15:51, 52). The last enemy will be destroyed then and Christ will turn the kingdom back to God the Father. (I Cor. 15:25-28). The next seven chapters show the fall and rise of the church, depicting two world powers, Pagan and Papal Rome, used by the devil as persecutors, which are overthrown. Chapters nineteen and twenty describe great victory over these world powers, the thousand years reign of the martyred saints with Christ; at the end of which, satan will be loosed "a little season" to head another world power opposing the Church, to close out time!

#### The Four Resurrections

In the broad study of Christ's reign we must consider four resurrections. Two of these are literal and the other two are figurative and spiritual. The two literal resurrections are (1) Christ's resurrection from Joseph's new tomb, bringing life, shining light and immortality to light through His glorious gospel! He was the first fruits of them that slept. (I Cor. 15:23). (2) The great, general resurrection of all the dead at "the last day." (John 6:40, 48; I Thess. 4:16; I Cor. 15:51; John 5:28, 29). Be-

tween these two marvelous resurrections Christ sits and rules on His throne of authority in heaven at God's own right hand. (Zech. 6:13; Heb. 4:14; Acts 2:29-35). The whole history of the church, in so far as concerns this earth, is covered by this interval; and, it begins with the one and ends with the other. Christ's reign and kingdom were established simultaneously to put an end to carnal warfare. His reign is spiritual—not of this world—is not carnal and by the very nature of the case could not be changed so as to admit of a literal reign of any kind upon the earth. God will not revert His order of procedure nor demote His Son in the divine economy of things in order to accomplish His purpose.

#### The Two Spiritual Resurrections

The beautiful millennium as of Rev. 20 is a glorious period of the kingdom on earth covering an interim of time between the two literal resurrections above, plainly set forth. It is symbolized by a spiritual resurrection of righteousness, zeal and activity, as of the spirits of martyrs; and ends with a symbolic resurrection of wickedness and terror. Both of these resurrections and, the time between them, must be reckoned as figurative.

from sin, live a life that is a blessing to man and a glory to God and finally go home and live in peace with the immortals. May we carefully learn the plan that He has furnished us and faithfully follow it.

## Church Established

ELMER L'ROY

DeQueen, Arkansas church, a mission church herself, is carrying on a number of evangelistic enterprises. Last September her minister, Elmer L'Roy, was supported in a series of meetings in the small town of Cerro Gordo, Oklahoma. (This town is on the Oklahoma-Arkansas State line in Little River County.) Following that initial meeting a monthly service was conducted there on each fourth Sunday afternoon. Interest and attendance has been good throughout this period.

On June 16 another meeting was sponsored there by the DeQueen congregation. Then on Sunday, June 22, a church was brought together determining to meet upon the first day of the week to worship the Lord properly. Last year one was baptized and one restored. In this meeting one has been restored and five baptized. A number identified themselves as Christians, and in all there were fourteen members added to the church, and they will carry on in Cerro Gordo.

In this work the congregations at King Ryder, Arkansas and Goodwater, Oklahoma assisted and encouraged greatly. Brother A. D. Neal of Wichita Falls, Texas was present in the afternoon preaching for the church when it was brought together to begin keeping house for the Lord. Brother Whit Lisenby of King Ryder church directed the song services.

Realizing that many good works are lost because of insufficient leadership and "follow-up" in the teaching, the brethren in DeQueen are going to continue with the new church in their services in the community building three Sundays each month. The remaining Lord's days' services will be carried on by brethren in Cerro Gordo. Such training is calculated to make the church self-sufficient in a short while. These brethren desire a part in your prayers.

## Search The Scriptures

A. C. COPELAND

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). It is a matter of paramount importance that what we accept about religion should be true. If the Bible teaches it, it is true. If the Bible does not teach it, it is not true.

We accept some things as true; others we reject as erroneous. It is just good sense to be careful about what we accept and what we reject. Fortunately devout men of profound learning have made it rather simple for us to ascertain what the Bible says on any subject.

You hear a doctrine. You want to learn what the Bible says about it. Turn to your concordance. That will give you the verses in which the word is found. Read these verses and you have what the Bible says on that topic. By using cross-references and running words of similar meaning through the concordance you can broaden your knowledge of the topic.

I hold very firmly to the opinion that the Bible emphasizes exactly the ideas that should be emphasized. What the Bible says much about is more important than what it says little or nothing about. The topics often repeated are the ones that are likely to be overlooked. We will be wise if we give more

heed to the common rather than the rare in Bible Study.

We should be early impressed with the fact that the promises of the Lord are sure and steadfast. He has made the very best provision for our well being here and hereafter. If there is any failure it will be on our part and not His. With this thought thoroughly grounded in our hearts we are better prepared to search the scriptures.

In our investigation we should always keep uppermost in our minds the question: What does the Lord want me to do about it? Since the Lord has done, is doing, and will continue to do his part in the great work to redemption, my chief interest should be in learning my duty and doing it.

It is true that the Bible says little or nothing about many of the topics that is heard from the pulpit, the radio, and the religious press today. And for that very reason we should not get excited about it. Religious leaders stir up excitement by predicting imminent calamities, and world cataclysms, and chaos, and new orders and so on. Well, I have never heard that the Lord is telling us to do any of it. The person that studiously learns his duty and humbly follows it will be the one that will receive the blessings in the end.

The Lord has provided a plan by which fallen man can be redeemed

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# "Catholic Religion Proved By Protestant Bible" Reviewed

(Number 9)

GILBERT COPELAND

## PICTURES AND STATUES

"The Bible teaches that God approves the use and veneration of sacred pictures and images to stimulate religious fervor

Ex. 25:18, "And thou shalt make two cherubims of beaten work shalt thou make them, in the two ends of the mercy seat."

Numbers 21:8, 9, "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

John 3:14, "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up."

I Kings 6:29, "And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers within and without." Also see verses 32 and 35.

Comment: Hence you are not forbidden "to make to thyself a graven image," except when this is to be set up and adored as a god."

REVIEWED: Well, if "The Bible teaches that God approves the use and veneration of sacred pictures and images to stimulate religious fervor" just why did not the Catholic church read something like that from the Bible? If that is what the Bible teaches, they ought to be able to give us one reference that faintly hints at the idea, but certainly they have not, and the careful reader will have no trouble in seeing that they have not. Ex. 25:18 was used, but that is giving a description of the ark of the covenant which was for Jewish worship under the Law of Moses. That does not even come close to the subject under consideration. God ordered that to be made, but that law died with all of its ceremonies when Jesus died on the cross (Col. 2:14). Come on out of the ark, Mr. Catholic, you can't prove your actions today by a dead law. Then they carry us to Numbers 21:8, 9, but that is a thousand miles from the subject under study. That passage simply tells us how God punished the children of Israel with fiery serpents because these people complained against God and God's leader. And when the punishment was sufficient, God provided a way for these people to be healed of the serpent bites. He commanded Moses to make a serpent of brass and put it on a pole, and those that looked on the brass serpent were healed. This method was provided by the Lord that all would understand that God did the healing, and honor should be given to Him, not the brass snake. But the Catholic church would have us honor the snake and God too. I am willing to honor God, but I can't find it in my heart to pay homage to the snake. In John 3:14 Jesus used that as a type of His crucifixion for the sins of the world. Just as the children of Israel had to believe in

God and obey Him in order to be healed of the snake bites, just so all men today must believe in Christ and obey him in order to be forgiven of our trespasses.

Certainly it is not wrong to have pictures for beauty etc., but the practice of the Catholics is more than that. I know it is because I've caught them in the act. Ex. 20:4; Lev. 26:1; and Deut. 5:8, 9 tells us "Not to make graven images" or "to bow down thy self to them." The Catholic makes graven images and bows down to them, and argue that it is alright. God's book says it is all wrong. What do you say?

## ASHES ON ASH-WEDNESDAY

The Bible teaches the utility of ashes as a sign of penance.

Job 42:6, "Wherefore I abhor myself, and repent in dust and ashes."

Jonah 3:6, "For word came unto the king of Nineveh and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes."

Comment: Hence criticism of blessed ashes and similar Catholic sacramentals, is irreverent and irreligious."

REVIEWED: In the Old Testament times, people who were in mourning or who wanted to show their grief and repentance certainly did sit in ashes and put ashes on their heads. But what does that have to do with Ash-Wednesday? Did those old saints wait until ash-Wednesday to sit in ashes? You know that they did not wait until a certain day for that. The Catholic church is claiming to prove their actions today by the Bible, but does the Catholic church now use ashes in the same way that the old patriarchs did? We all know they do not. It would be a sight to even the Catholics to see Pope Pius XII come out of his black "spooky garb," clothe himself in sack-cloth and sit flat on the ground in a pile of ashes, and begin piling them on his head. Did you ever see one do that??? When you do, let me know about it. If they do not practice it that way, then Jonah 3:6 does not prove their point. Catholics try to prove Ash-Wednesday by Job 42:6 which says Job "repented in dust and ashes." If that proves "Ash-Wednesday" it also proves "Dust-Wednesday," or maybe its "Dust-Monday"? Do you observe "Dust-Monday Mr. Catholic??? You have as much authority to keep "Dust-Monday" as you do "Ash-Wednesday." Facts are you have no authority to keep either one. In the Old Testament times a special day was not observed, and none was meant to be observed, but people in sorrow, grief or a state of deep penitance showed that by wearing sack cloth and sitting in ashes.

(To Be Continued)

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It may not be ours to utter convicting arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Unknown.

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To rise above others is to be willing that they should rise above you.

## Sowing and Reaping, Or Reaping What We Sow

E. M. BORDEN

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-9). Why should a man be disappointed when he reaps what he has been sowing? We do some of our reaping while we are in this life.

The fact that men reap as they sow is manifested by the natural order of things, as well as being the teaching of the word of God. Many are reaping in sadness today. They did the wrong sowing in the past, and now they are reaping. The great reaping time is in the life to come. According to the word of God, we cannot sow to the flesh and reap life everlasting. We must sow to the Spirit if we reap eternal life in heaven. Are we sowing to the Spirit?

People bring some punishment on themselves in this life by their own conduct, but God punishes the wicked after the resurrection. Sowing is a matter of choice with us. Do men realize that they must reap as they sow? Some men will learn that lesson too late. This life is the great sowing time. The reaping time is now and in the world to come. We are at liberty to sow to the flesh and reap corruption, or to sow to the Spirit and reap life everlasting. The man who sows discord, must, sometime, face his folly.

There are only two ways and every responsible person is on one or the other of the two. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." If we choose the evil we must take the punishment that will come, but let us not blame God with our wilful sin. Let us sow to the Spirit that we may reap everlasting life. We reap there what we sow here.

When the Lord calls to salvation, we have the privilege of accepting or rejecting. Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:20) God does not force people to accept the call. That is man's own choice. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not" (Matt. 23:37). The call has gone forth and has been heard by many generations. Some have chosen to sow to the Spirit that they may reap life everlasting; while others have chosen to sow to the flesh and reap corruption.

"And the Spirit and the bride say come; and let him that heareth say come. Let him that is athirst come, and whosoever will let him take the water of life freely" (Rev. 22:17).

A little prosperity will turn the minds of some away from their Christian duty. They give way to the call for wealth, not realizing that they are only stewards to take care of whatsoever may fall to their trust. It is not a sin to be wealthy, if we use our wealth to the glory of God. It is dangerous to go money mad and forget the Lord. The man who is neglecting his Christian duty and giving his time to worldly things, is sowing to the flesh. Unless he changes he will reap corruption. Cornelius feared God with all his house, even before he learned of Christianity. Our neglect of duty may cause our children to be discouraged and not take an interest in Christianity. We must live the right kind of life before our children if we want them to be interested in Christianity. Waywardness among children is not always due to the life of the parents, because there are other influences. Neglect of duty; taking the name of God in vain; drunkenness; revelling, or whatever the sin may be; we reap as we sow.

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## OBITUARY

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### Our Departed

George Washington Lowry was born in Gatewood, Mo., October 18, 1867, and died in the Masonic Hospital, Cushing, Oklahoma, June 23, 1947 of injuries received Sunday night when he was struck by a car in leaving the church building in Cushing. Brother Lowry married Mary Frances Scott April 26, 1891 and moved to the Indian Territory in 1900. He taught school for 50 years. He lived in Henryetta most of the time from 1917 to 1946. Brother Lowry was baptized into Christ 62 years ago and for more than 35 years served as an elder of the church. He was active and faithful in the work of the church and was well-known in Eastern Oklahoma.

Surviving are his wife, Mrs. G. W. Lowry; three daughters, Mrs. R. E. Cope, Grants, New Mexico; Miss Frances Lowry, Hominy, Okla.; and Mrs. W. R. Shoemaker, Cushing, Okla.; one son, O. T. Lowry, Oklahoma City, Okla.; two brothers, Barton Lowry, Duncan, Oklahoma; Gilbert Lowry of California; one sister Mrs. M. X. Upshaw, Weleetka, Okla.; three grandchildren, Mary Jo Cope, Ralph Cope, and Frances Ann Ryal.

The funeral was in the Henryetta church building conducted by Ted McElroy. Interment was in the Henryetta cemetery with closing prayer at the graveside by Yater Tant.—Ted W. McElroy.

## Paragraph Sermons

E. M. BORDEN

"Just any church will do," is a common expression with some people. Many people feel that way about the matter. I sometimes wonder if they really believe it. Some people who say such things do all in their power to persuade people to give up one denomination and join another. If there is no difference, why change from one to another? It is true that one denomination is as good as another, but the church of Christ is not a denomination. If people are saved they are members of the church of Christ, for the Lord adds to the church such as should be saved.

Daniel pictures the church or kingdom as a small stone that continued to grow until it became a great mountain and filled the whole earth. Daniel also said that it would never be destroyed. "It shall stand forever." (Dan. 2:44). The church of Christ saw the fall of the Roman Empire, and she will see the fall of many other human institutions before the end of time. Jesus pictures the church or kingdom as a mustard seed, the smallest of all seeds, yet it grew until it became the greatest of herbs. (Matt. 13:31, 32) Many denominations have been founded since the beginning of the church of Christ, but they are human institutions and are destined to fall.

One thing that gives the church of Christ superiority is the fact that it cost more than any other institution. It cost the blood of Christ. "Hath made you overseers to feed the church of God which he hath purchased with his own blood." (Acts 20:28) The reason the church of Christ is spoken of as a blood purchased institution is because all its members are saved by the blood of Christ. "This is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28). "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14).

Paul speaks of the new man, which is the Lord's institution of the Christian dispensation. (Eph. 2:15). It is made up of both Jews and Gentiles. The gates are open to all nations. The enmity that stood between the Jews and Gentiles, has been broken down, but some of the Jews are still mad about it. The middle wall was broken down in order to establish the New Man. It was taken out of the way nailing it to the cross. Just another way of saying that the old covenant was taken away when Christ died. (Col. 2:14). Then the middle wall between the Jews and Gentiles was taken away at the cross, in order to the establishment of the church of Christ.

## NEWS, NOTES AND REPORTS

### Curtis In Delight

Geo. B. Curtis, Clarksville, Arkansas, a staff writer and associate editor of The Gospel Light will conduct a re-



Curtis



Newcomb

vival at the Delight church, beginning Sunday, July 13. Robert Newcomb, Circuit Clerk of Pike County, a song director and singing school teacher, will be in charge of the song service.

But few, if any, preachers in the church are better known than Brother Curtis. His writings in The Gospel Light have commanded nation-wide attention and he has been quoted in various books, magazines and newspapers. Those in driving distance of Delight will want to avail themselves of the opportunity of hearing him in person.

The congregational singing under the able direction of Brother Newcomb will be inspirational and an important part of every service.

Cleon Lyles, Little Rock, Arkansas, July 1: During June we conducted the second Vacation Bible School for the Fourth and State church. 215 were enrolled in our classes. During the month five were baptized, one restored and seven placed membership at our regular services. The church at Stuttgart began a meeting last night in which I am preaching and Will Rogers is directing the song service.

Walter W. Leamons, Junction, Texas, June 30: We are looking forward to hearing Brother Jess Hall in our meeting August 3-10. He has served as minister of the three largest congregations in our state capital. Dan Price, son of Robert R. Price, preached here last night. In the forenoon he preached in London, where I had a meeting in progress. He lives at Ingram, Texas. Brother W. O. Dickerson, one of our Deacons also preached one sermon in the London meeting. I am to spend next week in Dallas, attending the Southwestern Institute.

Will M. Thompson, Apache, Okla., June 30: Work with the church here closed yesterday with three restorations from Christian Church. Begin meeting at Ladonia, Texas, Sunday, July 6th.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., June 23: Beginning June 1, I was with the church in Cotton Valley, Louisiana, in an eight days meeting which resulted in five baptisms. June 20 we closed a good vacation Bible school here at the Portland Avenue church. Attendance was better this year than last. Two were baptized at the services here yesterday. I will begin June 29 at Antoine, Ark.

H. H. Dunn, Huntington, Arkansas, June 24: At time of last report I was in a meeting in Oilton, Oklahoma. Three were baptized there. Then three were baptized in Cowlington, Oklahoma. Promised the brethren in each of those places to return and preach for them in another meeting. Am now in a mission meeting at Brentwood school near Winslow, Arkansas. The house is practically filled for each service. Will begin in Charleston, Arkansas on the night of the fourth of July.

Charles A. Holt Jr., 421 W. Outer Drive, Oak Ridge, Tenn., June 30: Foy E. Wallace Jr., and Marion Davis recently conducted a splendid meeting with this congregation. Good crowds were present for every service and the

interest that prevailed was the best seen in Oak Ridge. Cooperation of the surrounding congregations was fine, especially of the Cedar Hill congregation of this city. The preaching was excellent as Brother Wallace was at his best. He told the "Old Time Story" in a plain, simple and most interesting way. The singing, under Brother Davis' able direction, was the very best. We know of no better song leader anywhere. These men will be with us again next year. There were four baptisms and two restorations during the meeting. Five had been baptized just before the meeting. The work of the Highland View congregation moves on in a fine way.

W. M. Grooms, Guthrie, Oklahoma, July 1: In April we moved from Camden to McKinney to work with Davis Street Church, but after some two months there without a place to live and with no prospects of a house, we had to move on. We have started our work here with one of the finest groups we know of. They have a mind to work and we anticipate a most pleasant work with them. Bro. R. A. Hartsell ended his work here with them last Sunday and left for work in Idaho. He has accomplished much during his stay here, and is loved by all. He goes to the mission field with the prayers and best wishes of the congregation. Until some few weeks ago this was the only

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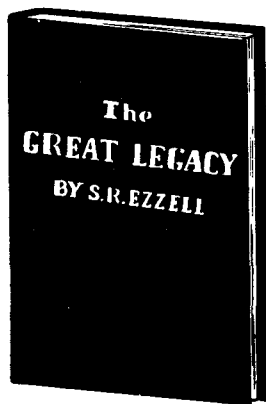
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congregation in this county but a few members are now meeting in Meridian. There are other places near that we plan on helping to establish the work. One baptized last Sunday morning.

Will W. Slater, Fort Smith, Arkansas, June 30: The meeting in Warner, Okla., resulted in five baptisms—two men and wives and one married lady. Much good was accomplished. The few brethren meeting there are to be commended for the great work they have done, within three years a new church building, and the prospect for the future is very bright. Closed meeting in Stigler, Okla., last night. Three restorations and two to take membership. The Stigler church has been practically inactive for a long time, but new life was injected and a business meeting is being held tonight for the purpose of outlining a building program and other progressive work. The future looks much brighter. Brother Billy F. Fisher, a 16-year old boy, led the singing and did a fine job. Billy is a fine Christian boy and a splendid singer. Any church desiring a song leader would do well to contact him at 515 South 19th, Fort Smith. I begin Wednesday in Loco, Oklahoma.

Waymon D. Miller, 2503 30th St., Lubbock, Texas, July 1: Our work with the Walnut Street church is continuing to make splendid progress. Four placed membership, and one was baptized last month. The attendance for all services is reaching record proportions. Work is to be begun immediately to enlarge our auditorium, by removing two class rooms in the rear and the erection of three additional class rooms. This new arrangement will increase the auditorium capacity by about 100 with a total capacity of 350. This space is very urgently needed to accommodate our crowds. Our mission program is also being accelerated.

#### Voyd N Ballard To Taft, California

The second Sunday in July will bring to a close my local work with the church in Coalinga, California. Three years ago I came from Booneville, Arkansas to the church in Coalinga and began my work here.

The work has been pleasant in every way and the interest and attendance has grown and is continuing to grow. I am leaving Coalinga of my own accord and with the good will of the church. It was the desire of the Coalinga brethren that I continue with them but having been here three years it seems good to me to make a change.

I can certainly recommend Coalinga as a fine congregation and we are going to miss them. I have accepted the work with the church in Taft, California and I am expecting to find a pleasant work there. I could arrange to conduct a meeting or two in California this summer or fall and would be glad to hear

from any congregation that is interested. My new address is Voyd N. Ballard, 106 Van Buren St., Taft, Calif.

John P. Fogarty, 217 Elm Street, Bangor, Maine, June 30: The New England Encampment closed Thursday, June 28. This initial endeavor was indeed encouraging and plans are under way to make this an annual event. Two of the largest attendances ever to assemble for a church of Christ service in New England was one of the highlights. Christians from ten states and Canada were in attendance besides local citizens of the community. We suggest that if you plan a vacation for next year to come be with us. You will not be disappointed. Bro. Shirley L. Morgan of Unity and Unity Church

of Christ did a fine job in supervising this first encampment. It was my pleasure to do the preaching. The Bangor Encampment promises to be very bright in prospect.

Neal Watson, Blevins, Arkansas: We are having a fine singing school in Blevins under the direction of Brother Earl E. McCord of Corning, Arkansas. Interest is great and it promises much good for the future. Our meeting begins the fifth Sunday in June and continues at least over the next Lord's day. Brother Gilbert Copeland will do the preaching. We urge all the members of the various congregations around to visit us during this meeting. It is your duty and we need your help.

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Leo R. Swearingen, 807 West Ninth Street, Coffeyville, Kansas, June 26: Our work was greatly encouraged last Lord's day with sixty-one present for the morning worship services. Out of this number, fifty-five were present for the Bible study, more than ninety per cent present for Bible study. Our mid-week attendance excels the Lord's day evening attendance, and last evening was no exception to this practice. A fine interest is manifested in our mid-week services each week, and lively discussions are conducted. One fine young mother came forward last evening, made the confession of her faith, and was baptized "the same hour of the night." We are in need of a building, but are unable to fulfill our

needs by ourselves. The faithfulness of the brethren has proved them worthy of all the help that can be given to them, and certainly there is no congregation that has finer opportunities to do a great work than the church in Coffeyville. We trust that some congregation that desires to do some mission work will investigate the work of the church here, and learn of the fine opportunities of building for the Lord, and assist us in this great endeavor.

Doyle Williams, Route 1, Box 518, Malvern, Arkansas: I have resigned the work at Rector, Arkansas. Anyone desiring me for a meeting the latter part of July or September, I'll be glad to assist you.

# Important Notice

Peoples New Testament with Notes by B. W. Johnson is out of print and our stock is exhausted. Publishers of this work inform us that another printing is in process and should be ready by August. They also inform us that the price on the new edition will be advanced to \$3.00 per volume; \$6.00 per set.

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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 17

DELIGHT, ARKANSAS, JULY 17, 1947

NUMBER 32

## "Baptism of St. Paul"

WAYMON D. MILLER

A few weeks ago there was handed me a copy of *The Methodist Voice*, a weekly bulletin published by Mr. Cal C. Wright, Pastor of the First Methodist Church at Lamesa, Texas. Under the above caption, Mr. Wright attempts by misapplication, improper conclusions and false assumptions to "prove" that in his conversion the Apostle Paul was sprinkled or poured instead of being immersed. The arguments offered are somewhat ridiculous, but perhaps as good as could be advanced in behalf of these unscriptural doctrines.

Mr. Wright **wrongly** observes: "When we read Acts 9:9-19, the conversion and baptism of St. Paul is better understood. One notes that St. Paul was helpless, and that he did not eat or drink for three days, (Verse 9) and therefore was much too weak to go out side in search of a pool or river." Mr. Wright here thinks that "the conversion and baptism of St. Paul is better understood" upon the basis of insipid assumptions! It would be "better understood" that he was sprinkled if the inspired record had said so, which it does not. Nor does our friend suggest his intimate knowledge of physiology when he asserts that Paul was "helpless" because of his fasting three days. Is he not aware that one can fast much longer than that, and still retain physical vitality? Nehemiah fasted "certain days" without total exhaustion. (Neh. 1:4) Esther proclaimed a fast for the Jews and herself for three days and nights without famishing! (Esther 4:16) Moses and Elijah fasted forty days each. (Exodus 34:28; I Kings 19:8). More than that, I wonder if Mr. Wright is unaware of the fact that Jesus fasted forty days and nights! (Matt. 4:2). Does he presume that the Lord was wholly helpless after this ordeal? If he would refresh his memory on these matters it would be "better understood" that his assumptions are but gross and false exaggerations! But such are the naturally awkward attempts of one seeking to sustain an unscriptural doctrine.

Mr. Wright further asserts that Paul "was much too weak to go outside in search of a pool or river" in which to

be immersed. Again my friend betrays his lack of information in Biblical matters. If sectarian preachers would only study their Bibles they would not involve themselves in so many blunders, and try to "prove" such matters with groundless assumptions. The Methodist pastor infers that Ananias and Paul would have to leave Damascus in frantic search for "a pool or river." Naaman, hundreds of years before, argued that "Abana and Pharpar, **rivers of Damascus**" were better waters than the River Jordan! (II Kings 5:12). No, Mr. Wright, poor "helpless" Paul would not have to "search" for a river or pool; **two rivers were right there in Damascus!**

It is further asserted that: "The language is clear that Ananias baptized Paul at once, and in his house. Before Paul had either food or water, he 'arose, and was baptized.' (v. 18). The language is clear that Paul received baptism while standing upon his feet, for 'arose, and was baptized' would exclude all but one method; that of sprinkling." Our friend here thinks that "the language is clear" that Paul was baptized in his house, and that he was sprinkled. We grant that in this "the language is clear," but we deny Mr. Wright's unwarranted conclusion from such clear language. Yes, "the language is clear," but our friend missed what this clear language plainly implies! Not being familiar with the subject of fasting, or the fact that there were two rivers in Damascus, I doubt that our friend would be familiar with the fact that in the Greek "the language is clear" that immersion here is alone possible. But for his enlightenment, and the benefit of the readers, we submit the clear literal rendition of the Greek of this passage. If our friend has studied Greek, in which this passage was originally written, he knows that the English verb "baptize" is translated from the Greek "baptizo," which is never used to mean other than immersion. The verb phrase "arise, and be baptized" in the Greek is "anastas baptisai," which is literally rendered by the Emphatic Diaglott as "**having arisen be thou dipped.**" (Acts

22:16) My friend cannot find a single instance where a person was commanded to be sprinkled, as he here asserts! Indeed, "the language is plain," but it "is plain" that it does not teach what our Methodist preacher friend asserts! Furthermore, the presumption that Saul had to arise can only suggest sprinkling is absurd. This in fact further intimates immersion alone. Had Ananias been a Methodist preacher he could have sprinkled Saul without his arising. The fact that Saul had to arise to be baptized can only suggest that he was immersed, for immersion is the only "form" of baptism for which a prostrate person will have to arise to submit to it! Yes, "the language is clear," and it is so clear that we wonder why even a Methodist preacher cannot understand it!

I wonder who Mr. Wright is befuddling when he brazenly asserts: "The Bible does not mention even one pool in connection with baptism. People were baptized in their homes. The New Testament never mentions pools or rivers in the homes, or the jails, of the people." Our friend must certainly have taken his readers to be chronically ill for a deficiency of scriptural nourishment when he handed them this pill! I guess he figured they would be so far in the embraces of spiritual rigor mortis that they wouldn't even need any water to wash this one down! But this is too much to stomach. We'll let our friend tell us whether the Ethiopian was baptized in a pool, lake, pond or river. (Acts 8:36) But, my friend, why couldn't folk be baptized in rivers instead of pools always? Is he ignorant of the fact (with no reflections on his intelligence) that Jerusalem alone abounded with "pools" adequate for the baptism of three thousand on the day of Pentecost? It's only about sixty miles from Lamesa to Lubbock, and if my friend would drive up some day I would give him a gratis course in Bible geography! If he would take the trouble to consult some recognized authority on the water supplies of Palestine it would spare him such embarrassing asseverations. He infers, without a vestige of proof, that persons then were baptized "in their homes, or the jails." If he can cite one case of baptism "in their homes, or the jails," then I'll organize a crusade to Lamesa, take the entire membership of the church where I preach with me, and we'll all let him sprinkle our brows be-

fore another West Texas sandstorm settles thereupon! He could take his garden hose, squirt the whole delegation at one shot, and then add the largest number he ever has at once to the rolls of the First Methodist Church in Lamesa! Let him send the passage, and we'll be on our way!

Mr. Wright closes his article with this perverted statement: "As a matter of authentic history, immersion first became a very limited popular mode of baptism about 1861, when John Smyth of England baptized himself and eleven others by immersion, and called the procedure apostolic baptism." Now you Baptist folk take note, for he is here giving you a gentle back-handed slap, referring to John Smyth, who founded the first Baptist church in history. This is the testimony of many of the ripest Baptist historians. But Mr. Wright again shows his lack of information on these vital subjects. The date in question was not 1861 but 1607! Mr. Smyth had likely been in his grave two hundred years in 1861! Mr. Wright missed this date by 254 years, but he has missed the truth of the Bible in his article further than that!

I do not know which "authentic" historians Mr. Wright has consulted, but if they missed the mark otherwise as far as they did as to when John Smyth baptized himself, then they couldn't be regarded as very "authentic!" For fear that our friend does not have access to recognized and "authentic" historians, we'll here submit the testimony of a few. Dollinger, a Catholic historian, testifies: "At first Christian baptism commonly took place in the Jordan. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of." (The First Age of Christianity and of the Church, Dollinger, Vol. II, p. 183). George Gregory, of the Church of England, says, "The initiatory rite of baptism was usually performed by immersing the whole body in the baptismal font." (History of the Christian Church, Gregory, p. 34) Neander, a German Lutheran, said, "In respect to the form of baptism, it was, in conformity with the original institution, performed by immersion . . ." (Church History, Neander, Vol. I, pp. 422-423) Philip Schaff, a Presbyterian, testified, "The usual form of baptism was immersion. This is inferred from the original meaning of the Greek baptizein and bapismos." (History of the Christian Church, Schaff, Vol. I, p. 468) George Waddington, of the Church of England, adds, "The ceremony of immersion (the oldest form of baptism) was performed in the three names of the Trinity." (History of the Church, Waddington, Vol. I, p. 48). Here we have "authentic" quotations from "authentic" historians of world renown. These are not prejudiced against sprinkling, for every one of them belong to churches practicing sprinkling! We

challenge Mr. Wright to produce "authentic" historians who will testify that "immersion first became a very limited popular mode of baptism about 1861." Will he say that immersion was "limited" and an unpopular "mode" in the days of John the Baptist and the apostles?

In New Testament time baptism involved "much water" (John 3:23), go-

ing down into the water (Acts 8:38), washing of the body with water (Heb. 10:22), and depicted a death, burial and resurrection (Romans 6:3-6). Sprinkling or pouring cannot fulfill these requirements, hence cannot be scriptural baptism. No Methodist preacher on earth can prove the validity or scripturalness of sprinkling or pouring for baptism.

## New Staff Writer



VAUGHN D. SHOFNER

It is with pleasure that we announce the addition of another writer to our

regular staff. Vaughn D. Shofner was born in Howard County, near Center Point, Arkansas. He is the son of A. C. Shofner, and the grandson of J. P. Shofner, a gospel preacher of the past, and the great-grandson of J. R. Jones, another well known preacher of the past.

The Shofner family left Arkansas for Oklahoma while Vaughn was but a lad. After reaching adulthood he was employed by a telephone company for eight years, working in several Oklahoma and Texas towns. During this eight years he taught and preached for a number of small congregations. Brother Shofner says that because of the encouragement from friends, and the request of the Lefors, Texas church, he gave up secular work and began devoting full time to the cause of Christ.

At the present time he is laboring with the Wellington, Texas church, where he will have been two years in August.

Brother Shofner has contributed some very fine articles to The Gospel Light in the past and we are sure our thousands of readers can look forward to many more timely and instructive writings from his pen.

## Inconsistency

VAUGHN D. SHOFNER

Inconsistency is one of the greatest enemies of order, happiness and the pursuit of pure religion. Since the time its fruit soiled the souls of our first parents with the indelible stains of transgression, inconsistency \* has wielded its ignominious influence in every age and era, in every country and clime. Its ugly authority rose, like a phoenix from its own ashes, amid the beauteous bowers of Eden, and planted its platform of curses on the doleful debris of Paradise. From there its insignia of anathema has waved with maniacal triumph over myriads of deluded mortals, and over the wreck of ruined nations. To rob man of his resemblance of God, and turn him from wisdom's way is its constant aim. Its untiring trend is onward, as it assails every weakness of the human heart. It is the hot house of human misery, and the foe of every intelligent attribute.

The banner of inconsistency was soaked in the blood of Abel, and time drove the scarlet deeper. The "fountains of the great deep were broken up, and the windows of heaven were opened" because of inconsistency's acts. Its sirocco blasts blighted the lives of thousands in yon wilderness, and their bones bleached therein. All the ancient kingdoms of the earth, yea, and those of modernity, have been tinged by the purple current drawn from the veins of countless millions through the wounds made by inconsistency's lancet. Today the envenomed sands of this relentless gale are sweeping over the souls of multiplied millions, like a simoon of the Sahara.

In religion, this hydra-monster has disrupted harmony, and destroyed the old land marks of one Lord, one faith, one baptism, and one God. Today, affirm to the world that you're a Chris-

tian, and immediately the query: "What faith?" Thus inconsistency defies the Power of heaven, and adds faiths many to the "one faith;" "the faith once and for all delivered to the saints." Today "modern Christianity" admits of many faiths, and being inoculated with inconsistency's drug, it segregates itself into sects and blasphemes the authority for unity in religion.

Modern religion is tolerant toward gods many, and lords many, yet bases its claim to salvation upon the foundation of one Lord, and one God. It speaks of its "Reverend" men, of its "Doctors of Divinity," and prostrates itself before its "Lord God the Pope." It calls to the sensual part of mortal beings to venerate its fashion show, and exhibits its latest inventions as the strains of the costly organ flow. It sips the nectarine contents from society's overflow, and calls it a sacrificial offering to the one Lord, the one God. These are but few of its many idols followed on to the grave, yet anesthetized by the opiate of inconsistency, they sing of one Lord, one God.

Time was when Christians had no thought of yielding to the gods of fashion. They had no studied rhetoric in which to shroud the story of redeeming love, but from hearts sincere flowed the simple, unadorned truth, which enraptured the immortal man, shed a flood of celestial light upon him, and led thousands in a day to embrace the pure religion of the cross. There were no splendid fixtures to adorn the places of worship. There were no "Reverends," "Doctors," "Fathers" and "Popes" to precisely and phonetically intone the message of a prelacy. There was no "chanting to the sound of the viol," for there were no innovations of man. The golden calf of Fashion was barred from the church; pure religion, unalloyed with opinion and mystical construction, was deeply impressed upon the mind of man with power and success. How changed the scene, with the birth of inconsistency's child, modern theology!

Infidelity and atheism, reaching with evil talons of varied shades, are other legitimate children of inconsistency. These poisons have killed more souls than any of inconsistency's progeny. Swayed by scholarship, so called, and blinded by ego's venom, thousands deny the existence of God and the truths of his book. But simple fools they are, for every leaf that vibrates in the breeze, the ethereal sky, spangled with its countless gems, proclaim the existence and power of God. Nothing exists that does not speak of God.

Then let us shun every appearance of inconsistency. It is but a portico of hell. In the name of pure religion; in the name of high heaven; let all who value life after time, watch with vigil, and defend with strong reproof the blood-bought privileges we enjoy; and may we guard against every encroachment of inconsistency!

## A Study In Family Relations

BY HARVEY SCOTT

(Number 1)

*The training which we give ourselves or receive from others in order that we may better fit into the environment in which we live, is an education for life's experiences.*

It shall be the purpose in these studies to better understand our adjustments in the family relationships; a training for family life.

We cannot always change our environment; we should therefore attempt to understand that environment and adjust ourselves to it. When adjustments cannot be made, we either change the environment or we become maladjusted.

This is the reason why individuals should be careful about choosing their environments; do not choose one to which you cannot adjust yourself.

Our failure to adjust ourselves to a given environment is not always proof that the environment is at fault; it might be our fault; we need to look within. The maladjustment may be in our own lives and not in the lives of others.

Family relationships involve the most difficult of all human relationships, and there is much adjustment to be made by all members of the group.

Possibly there is more adjustment to be made in the family relations within the group itself than in any other relationship of life. It is the most vital of all our human relations, and should be given more consideration than in any other.

In order that these maladjustments may be corrected, parent education is necessary, not only by those who are parents now but by those who contemplate marriage; even students in school should be given this training.

This teaching is needed because of the seriousness of the problems which we are facing—we faced them yesterday, and we shall face them tomorrow. We must prepare for these problems if we are to solve them.

The guidance of individuals in knowledge in the proper adjustments in family relationships, not only to themselves within the family circle, but



also to those of the church and the community in which they live is the purpose of this study.

He who is unable to adjust himself in his family relations within the family circle is likely to be unable to adjust himself in his other relationships of life.

Definite training for family relationships should begin around the age of twelve, and increased in intensity as the child grows older so that when he assumes the responsibilities of marriage he may be prepared for its obligations.

This teaching must continue as long as life endures, or as long as he maintains this family relationship, which is of course until death—as long as he lives with other people.

Parent education is not the training of two individuals in order that they may better impose their will upon others, but to train others to use their wills.

We must learn to adjust ourselves to life's experiences.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

The church continued through the first century, with both Jews and Gentiles added. After the death of the apostles, denominations began to be formed until today the world is full of them. But, in spite of that, the church of Christ has continued as a separate institution, and is here today. If people had been willing to take the Bible as their guide, they would not have organized denominations. Of course, the representatives of these

denominations teach some truth, but it is mixed with error. They contend, and their contention is true, that a person can be a Christian without membership in these denominations. If a person is a Christian he is a member of the church of Christ. The expression, "Join the church of your choice," came with the advent of denominationalism, and does not belong to the dialect of early Christians.—E. M. Borden.

# Speaking In Other Tongues

E. M. BORDEN

The work of the Holy Spirit seems to be a great puzzle to many people. There are some people, who, for the need of spiritual teaching, claim that they are baptized with the Holy Spirit. There are only two cases of the baptism of the Holy Spirit on record—the day of Pentecost and the house of Cornelius—and in both cases they spoke in other languages. The Comforter that came to the apostles remained with them as long as they lived, while in the case of Cornelius it was temporary. The promise of the Comforter was only to the apostles, for Jesus said: "Whom the world can not receive." (John 14:16-18). The apostles received this power on the day of Pentecost, and as long as they lived they could speak in any living language. It is amusing and pitiful to hear people say they have received apostolic power, and that they can speak in other tongues. They prefer, however, to say "unknown tongues." That is, they think, tongues that were never known. In fact, no language at all. The apostles spoke in languages of people who lived at that time.

Christ had the Spirit without measure. He was the only person, living in the body of flesh, to have the Spirit without measure. (John 3:34). The apostles came next with a baptismal measure—the Comforter—which remained with them as long as they lived. Cornelius received the like gift, but he was not made an apostle, and the power was with him only for a short period. It convinced the Jews who were with Peter that the Gentiles had been accepted and that the gospel should not be withheld from them. These miracles were needed then to confirm the word. (Mark 16:15-20) The evangelists were also inspired in those days, but not like the apostles. Simon was converted under the preaching of an evangelist. Later, an apostle came and conferred spiritual gifts by the laying on of hands. When Simon saw this performance he offered money to have the same power. He was told that he had neither part nor lot in it. He could not receive that power.

In I Cor. 12 and 13, we read of different spiritual gifts. Some could speak with other tongues, some could interpret tongues, some could speak prophetically, and others had other gifts, but none of those members had the power to confer a gift upon another. That belonged to the apostles only. Since the apostles are not here in person, people are not miraculously endowed. Let us remember that those who spoke in other tongues, spoke in languages of that day. They were even dead languages, and they were not unknown, only to those who did

not speak in those particular languages. When they did speak in other languages, they were required to have an interpreter, so all could be edified. Where is there any edification in a lot of jabber? Again, if God should confer miraculous gifts upon people today, he would make his own people the chosen vessels.

There is no need of miraculous tongues today. We have the gospel and people are converted by it. (Rom. 1:16). For instance, here is a congregation of people, every one having a Bible in his hand. A man rises and speaks in another tongue. What did he say? The

interpreter arises and interprets it as, "He that believeth and is baptized shall be saved." Can you see a need for that? Did they not have that in their Bibles? Well, suppose it is an entirely new message? Then he is in great danger, for a curse is placed on the man who will come with another message. (Gal. 1:7, 8). Now, after talking about the gifts of the church at that time, Paul says: "Covet earnestly the best gifts; and yet I show unto you a more excellent way." (I Cor. 12:13) Prophecies, tongues, and other miraculous gifts have passed away. They have accomplished their purpose. We now have a complete record. "That which is perfect has come, and that which is in part is no more. Faith, hope and charity remain, and the greatest of these is charity. People can speak in other languages today if they will learn them.

## Infidelity

JAMES L. NEAL

After an elapse of more than a year from treating this subject, I now take it up again. Other pressing matters took my time. Some fine lady over in Tennessee was keeping check on me in this study, and it is hoped she will now continue to do so.

Perhaps one of the greatest causes of infidelity is denominational division in religion. Millions who know not the truth and know not how to rightly divide the Bible to make living application, simply cannot understand how so many conflicting faiths can be based upon one book—the Bible. Hence, they refuse to believe the Bible to be the word of God—they become infidels! What a tragedy thrown at the feet of modern religions! (Prov. 14:12; 16:25).

Another source of infidelity comes from books written directly against the Bible and all religion; written by men made skeptic by the religious confusion in the world. Thousands read these books and are driven from God and all hope for this world and the one to come! Such books and literature not only wreck souls, faith and life itself—they are actually a hindrance to progress and development in the material realm. Anything that hampers the influence of the Bible upon the sons of men is a damper upon civilization and the growth of nations! (Matt. 6:33; Prov. 14:34).

The Bible being the forerunner for all good men, those who oppose it in any manner become at once parasites, leaches and liabilities upon our heavy burdened world! Before one can write a book against a book, he must know the book he attacks. Certainly is that true of the Book of God divine!

A brainy man with honesty who

would glance over the centuries at the age of the Bible and note its irresistible endurance against every conceivable attack, would not attempt to write a book against it! Every attempt by the strongest men and organizations to put down the Bible seem to have more and more brought out its enduring qualities and enhanced its sales! This very fact holding true since the completion of the Bible around the end of the first century is one outstanding proof of its divine inspiration. Critics should learn this; but, the world continues to produce foolish and hasty men.

Infidelic critics of the Bible grossly blunder in their thinking and in their every thrust at it in that they fail to realize and to recognize the awful enormity of sin; and God's dealing with it in detail according to existing conditions among men over the centuries and millenniums. They narrow their scope of reasoning in such a way as to make them unable to see the streamline remedy for sin running through the Bible for all ages and climes. One who cannot see through the Bible the Spotless and Sinless Christ as the only Savior of the world from its every sin and ill, is a very poor critic of the Bible! If and when he sees this he will not criticize the Bible. "Don't bite the hand that's feeding you," friend?

Christ Jesus our Lord is the Great Physician who can heal all sin-sick souls and every social and economic disorder, if only His prescriptions be followed as revealed to the world by and through His New Testament. (II Tim. 3:16, 17). The New Testament was concealed in the Old Testament until Jesus arose from the dead and threw the glorious light of the gospel

wide open to the world through His divinely inspired apostles.

To criticize any part of the Bible is to take a lick at the Son of God's love the Sinless One! Can you afford to do this, beloved critics? Men should widen their vision before plunging into criticism of matters of minor detail that have to do with working out the great remedial system that covers the whole world.

One critic picks out faithful old Abraham and Sarah of Genesis 16 and 20 and condemns God and the Bible because of marriage conditions surrounding circumstances existing in that particular period of time. He pulls this case out of its context and shamefully tries to make moral shame out of it; when, actually, if considered in the light of its true setting and context in the great overall purpose of God, the very reverse is true! God called Abram out of his home land because of bad environment that He might ancestor the great nation of Israel through him and bring Christ Jesus the Saviour to the world. (Gen. 12:1-3). This promise and purpose runs right on through Isaac and Jacob, and refutes what the same critic has said about Isaac and Rebekah. Let us be men in understanding.

## Is One Church As Good As Another?

TOMMY McCLURE

There are many who believe that one church is as good as another and that it makes no difference what one believes as long as he is sincere. Even though there are millions who believe and teach such, it is in keeping neither with scripture nor reason.

In matters physical all recognize differences. No sensible man would go to a drug store with a prescription that called for a certain kind of medicine and willingly accept just any kind. He knows that there is a difference in medicines or the prescription would not have been written. However, there are many who can see differences of this kind that will earnestly contend that one church is as good as another. If such isn't unreasonable nothing is!

Many times John 15 is used to justify (?) the many churches. Some say that "the branches" referred to are the different denominations of our day. Nothing could be a greater perversion of God's word. Notice verse 6. "If a MAN abide not in me." **Men, individuals** are the branches, **not** denominations!!!! But grant for a moment that "the branches" does refer to the denominations of today. Still denominational people would be out of harmony with the teachings of Christ. Christ said, "abide in ME," verse 4. He never said to abide in a branch but in HIM!

One of the most unreasonable and ab-

surd points about it is when some say that Christ is pleased with, and authorizes all the different denominations. Thus, they say that he deals in confusion and strife, for on one corner is a church that teaches one thing, on the other corner is another that teaches something else regarding the same issue and a block down the street another church teaches something on the same subject that is wholly foreign to the teachings of the others. If Christ is pleased with and authorizes all of this he is the greatest hypocrite known, for while he is having one man to preach that baptism is essential to salvation, he is having another to preach that it isn't. **He doesn't do such, he is not a hypocrite neither is he pleased with denominationalism!!!**

In John 17:20, 21 Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Therefore, when one says that Christ is pleased with denominational division he says one of three things: (1) Christ didn't know what he was talking about; (2) he has changed his mind; (3) he lied unto God by praying for something that he didn't want and with which he would not be pleased. **Friends, Christ knew what he was talking about, he has not changed his mind and he did not lie to God!!!** The point about it is that denominational division cannot be upheld by reason or scripture. The idea is absurd, ridiculous and silly.

The Bible teaches that there is only one true church. In Eph. 1:22, 23 and Col. 1:18 Paul teaches that the **body** is the church. That being true there will have to be the same number of churches as there are bodies. But how many bodies? "There is ONE body"—Eph. 4:4. Therefore, **ONLY ONE CHURCH!!**

One can see that even if he is blind in both eyes! Again, Jesus said, "upon this rock I will build my CHURCH." He never said a word about building churches. He said, "CHURCH" — singular. In Matt. 15:13 he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." God never had a thing to do with planting or establishing the many denominations of the present day.

If he did, where is the scripture to prove it? Never was a denomination mentioned in the Bible. Friends, I plead with you to get out of the denominational entanglement of darkness and despair and come into the church of the Lord where there is marvelous light and hope.

Many say that they cannot determine just which church is right. I will admit that with all the sectarian fog hovering over the religious world that is a very difficult task. However, if one will lay aside all denominational theories and with an earnest and contrite heart study God's word, there need be no mistake. One will learn that Christ is the builder of the one church, he is its head and foundation; that it was established in Jerusalem on the first Pentecost after Christ's resurrection; it wears a scriptural name; it teaches that one must hear God's word, believe it, repent of sins, confess Christ, be baptized into him, and remain faithful until death in order to be saved and that it accepts the Bible as its **ONLY** rule of faith and practice. Study the Bible and investigate the **CHURCH OF CHRIST**. Come worship with us, there is a difference!

"When a dog is not noticed he doesn't like it. But when the dog is after a fox he doesn't care whether he is noticed or not. A Christian seeking for lost souls, will not think of himself. Self is forgotten in the aim to save others."

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## NEWS, NOTES AND REPORTS

### THROUGH THE SUMMER

J. A. COPELAND

I closed my work with the church at Prescott, Arkansas on the fourth Lord's Day in May. I spent the first Sunday in June at Pleasant Hill, five miles north of Prescott. The brethren there had just finished a new church building, which is a credit to them. I preached the first sermon in the old building twenty-seven years ago. They are doing a good work. Brother Morgan Griffith is preaching monthly for them.

On the first Lord's Day in June at 8:00 p. m. I began a meeting with the church at Malvern, Arkansas. The church there is small, but they have a few faithful workers. I believe they will grow in number and strength. They are planning to build a new house soon. We had a good interest in the meeting. There was one baptism and two or three restorations. If it is the Lord's will I will be with them again the latter part of September.

On the third Sunday in this month I visited with and preached for the church at Corinth which is seven miles north of Nashville, Arkansas. It is one of the oldest churches in this part, and my father and mother were reared there. I assisted them in a meeting forty-one years ago and that was the second meeting that I did the preaching in; my first being at Kirby, Arkansas forty-two years ago.

I go next to Pickens, Oklahoma, and will be there over two Lord's days. Then to Bethsadia, four miles south of Amity. I will be there embracing the second and third Sundays in July. On the fourth Sunday in July and the first Sunday in August, if it is the Lord's will, I will be with the church at Huckaby, Texas. My father had two brothers to move to Huckaby more than sixty years ago. I have never been there, and have relatives there that I have never seen.

Then I have two meetings several miles north of Morrilton, Arkansas, namely Birdtown and Grand View, which will embrace the second, third and the fourth Sundays in August. Thence to Sycamore Grove, seven miles north of El Dorado, Arkansas. After that to White School house near New-ark, Arkansas and then back to Malvern. I will try to report the results of these meetings, and finally speak of what my work will be after that. No time to be idle, no place to quit.

I overlooked speaking of my visit to Nathan, Arkansas on the fourth Sunday in June. I preached there on Saturday night, Sunday and Sunday night. I have been preaching off and on at Nathan for forty years, and certainly enjoyed my visit there. The church seems to be doing well.

Earl E. McCord, Corning, Arkansas, June 28: The singing class at Blevins, Arkansas closed the night of the 26th. We had a fine school. The church is few in number and weak nevertheless we had an average attendance of 56 each night, 36 was low night and 75 the high night. All was well pleased with interest and attendance. A singing school is the best thing yet to break down prejudice and spread good will. They plan on another school next year. I had calls for three more schools from nearby communities. I will go to the Round Lake congregation beginning July 1st with Brother Neal as preacher.

Ted W. McElroy, Okmulgee, Okla., June 30: Brother Glenn E. Green of Seminole preached in a meeting here June 8 to 15, there was one baptism. Brother Green is a good preacher with a wealth of experience and the church was much edified by his teaching. I preached for a meeting in Checotah, Oklahoma June 16 to 27, there were three baptisms. Yesterday there were two baptisms here in Okmulgee.

H. H. Dunn, Huntington, Arkansas, July 8: One was baptized in the meeting at Brentwood. Am now in a ten

days meeting in Charleston, Arkansas. Said to be record attendance here. One man 78 years old was baptized the second day of the meeting. Will begin in Dardanelle, Arkansas the 18th of this month. Have time for meetings after the middle of October.

Hoyt Bailey, 1924 W. Douglas Ave., Wichita 12, Kansas: I began work here April 27. G. K. Wallace and Jesse F. Wiseman served this congregation for a number of years. West Douglas congregation has given members to begin three other congregations in this city. Activity in mission and benevolent work has been manifest for a long period of time. In 1939 the nicest building owned by the church in this state was erected. The auditorium has a normal seating capacity of 600, and by the use of extra chairs and a section of the basement we can accommodate 1,000 or more. We have had visitors from many places during the past two months. Though vacation season is on here our attendance is gradually increasing. A fine young man who is preparing to be a doctor was baptized July 8.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., July 11: The meeting closed at Antoine, Arkansas, July 9 with good crowds and interest. 23 accepted the Lord's invitation. Seventeen were baptized. The church at

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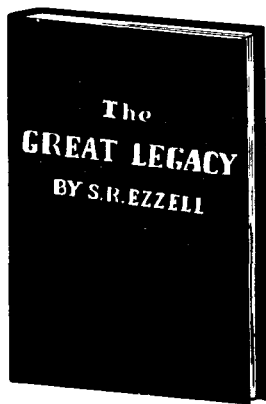
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Antoine needs a preacher and they are willing to build a new house for him to live in. Those interested should write J. T. Wingfield, Antoine, Ark.

H. C. Finley, Route 2, Pine Bluff, Arkansas: I am at this time, July 11, in a series of meetings and vocal music school twelve miles west of Oak Grove, La., at a place called Good Will. Am teaching in the afternoon and preaching at night. Have about 30 pupils in school and large audiences at night. The interest is fine in both the school and meeting. Three baptisms to date, one a Catholic. Will be here till July 19th. They are in need of a preacher. This is a mission point. If some good preacher will come here and locate at Oak Grove (a preacher that is not afraid to work with his hands, to help sustain life he will be in one of the finest fields I have ever been in. Three congregations to work with and the possibility of establishing a church in Oak Grove. A beautiful little city of 1,000 population or more. The three churches can pay a good preacher \$20.00 each per month or more. The people are mostly farmers, friendly, sociable and strong in the faith. If you are a good preacher and vocal music teacher this is the place for you. If you want to go where you can really do some good write to Brother R. W. McCall, R. F. D. 3, Oak Grove, La.

J. T. Wingfield, Antoine, Arkansas, July 15: Brother Gussie Lambert of Shreveport, La., began a meeting here June 29 and closed July 9 at the water's edge. There were seventeen baptisms, of which three were husbands and their wives; seven confessed their wrongs. Bro. Lambert is a fine gospel preacher. He does not fail to declare the whole counsel of God. He presents his lessons in love and so plain a child can understand. We believe every member of the church here loves him and our prayer is that the good Lord may give him health and strength to go on in the good work that he may lead many souls to Christ. We are looking forward to the time we may get him to come our way again. Brother Earl Womack of Murfreesboro, Ark., directed our song service. He did a good job of it. He is a fine singer and puts his whole soul

in it. May the Lord bless him in his work is our prayer. If you are in or near Antoine on Lord's Day come and worship with us. You will be welcome.

Jesse M. Kelley, Mineral Wells, Tex., The work at Oak Avenue continues with good interest and encouraging results. We are preaching to an increasing number of denominational folks and others who are not members of the Lord's church. One was baptized Wednesday night of last week and another one Sunday night following the

services. We have just finished four large signs which will be put up on the four highways leading into Mineral Wells. They are both attractive and impressive.

T. B. Crews, 920 Bolling Lane, Houston 8, Texas: Enclosed is \$1.00 to renew my subscription for another year for a very fine Gospel Periodical. I have not reported in some time but have been busy. The church at N. Shepherd and Delz Streets is not growing as fast as some others but shows

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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steady growth from year to year. We have established a congregation at Fairbanks and we send a preacher and class teacher and song leader out to help them every Lord's Day. Our building is conveniently located on highway 75 so we have many visitors. Because of losses this year we have increased in membership very little but take courage in knowing that those who have left us will be at work else where. Since last reported, I conducted a mission meeting at Fairbanks, a meeting at Channelview and one last November at Banning, California. I go to Freestone, July 25 to August 3 and to Alvin, August 18 to 27. Both places in Texas. Our meeting with Tom Walker will be September 10 to 21. I am well into my fifth year here but I'm seriously considering a change. If interested you may write me at the above address.

Ellis G. Grubb, Box 23, Crowville, La., July 1: During the past quarter we have baptized 12. Our contributions have been considerably higher. We received in April, \$190.30; in May, \$198.30; in June, \$172.00. Special contributions are solicited that we may have our needs supplied. We are in our third tent meeting. We will continue in tent meetings until cold weather. In May I had an operation on each eye. In June I had a very serious illness, an abscessed tonsil. In spite of it all we carried on our work here and had more visible results. We are very thankful to each one having a part in this N. E. Louisiana Mission Work.

Geo. W. Dickson, 3459 Seventeenth St., San Francisco 10, California, July 10: Three adults have been baptized here the past two Lord's Days. Brother Floyd T. Hamilton is to visit the churches in the South in the interest of the Philippine Mission. The Seventeenth Street church is sponsoring his work.

#### A STUDY IN FAMILY RELATIONS

Elsewhere in this week's issue of The Gospel Light we are beginning a series of articles, entitled, "A Study In Family Relations" by Harvey Scott of Texarkana. This series is from Brother Scott's recent book, "A Study of Parent Education," which is receiving widespread attention.

We feel fortunate in being able to bring this series of articles to our thousands of readers and believe they will be both profitable and enjoyable. Your comments, directed to Harvey Scott, P. O. Box 1075, Texarkana, Texas will be appreciated.

Chris Lyles, Box 1095, Tulsa 1, Okla., July 15: The meeting here in Magness, Arkansas, is due to close Sunday. Attendance is not very good. After this meeting I will be at home a few days to meet a Pentecostal in debate. The propositions will be baptism in the Holy Spirit and the unity of the God-head.

#### Character

Character is the foundation stone upon which one must build to win respect. Just as no worthy building can be erected on a weak foundation, so no lasting reputation worthy of respect can be built on a weak character. Without character, all effort to attain dignity is superficial, and results are sure to be disappointing.

#### PLEASE TRY

Be not concerned nor be surprised,  
If what you do is criticized,  
They're always folks who usually can,  
Find some fault with every plan.

Mistakes are made, we can't deny,  
But only made by folks who try.  
—Selected.

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Peoples New Testament with Notes by B. W. Johnson is out of print and our stock is exhausted. Publishers of this work inform us that another printing is in process and should be ready by August. They also inform us that the price on the new edition will be advanced to \$3.00 per volume; \$6.00 per set.

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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 Seven Churches of Asia

GUSSIE LAMBERT

### (Ephesus)

It is my purpose to write a series of seven articles on the churches in Asia, discussing one of the churches in each article. This being the first in the series the material here will be largely introductory.

It is customary for preachers to run to the Revelation when they have a theory to support. The book is highly figurative and the preacher feels that he can stretch the figure to cover his "ism" and since it comes from the figure no man can say definitely that he is wrong. It is not the purpose of these writings to promote any theory, though, I would not be alarmed at receiving criticism for some of the things said.

The Old Testament had its books of prophecy and the Revelation fills this place in the New Testament. However, it is not the only book in the New Testament that contains prophetic statements. In II Thess. 2:3-7 Paul predicts the fall of the apostate church which is so adequately described in the Revelation. In I Tim. 4:1-3 the apostle describes a departure from the faith that took place after his day. In II Tim. 3:1-7 he foretells conditions that would happen in the last days. To the elders of the church at Ephesus he predicted that trouble would come by men in the eldership speaking perverse things. (Acts 20:28-30). Indeed it was this very thing that opened the flood gates of corruption giving rise to the apostate church.

In the Old Testament the enemies of God's people are named. The kingdom of Israel was a temporal kingdom and expected to offer such opposition. The kingdom of Christ, or the church, is a spiritual kingdom (John 18:36) and therefore, refers to its enemies figuratively. If John had named the enemies it would no doubt have brought more rapid and vicious persecution. While speaking of them in figures wise Christians would understand and the enemy would be less antagonized.

A symbol must not be interpreted to contradict any plain statement in the

Bible. If it does that interpretation is wrong. For instance, Jesus refers to the church as the kingdom. (Matt. 16:18-19). Paul wrote to the church at Colosse and said they were in the kingdom. (Col. 1:13). John who was an apostle and in the church (I Cor. 12:28) was also in the kingdom. (Rev. 1:9). Therefore, we must not interpret some passage about the kingdom that we do not understand to mean that the kingdom is yet to be established for men were in it as early as the days of the apostles. I shall strive to interpret the figurative expressions concerning the seven churches in harmony with all other scriptures concerning the church.

#### The Seven Churches

The number seven is used no doubt to indicate completeness. Pharaoh dreamed of seven fat cattle and seven lean cattle, seven well filled ears of grain and seven blasted ears. Naaman was told to dip seven times in the river Jordan to be cleansed of his leprosy. We have seven ones in Ephesians 4:1-6 and seven Christian graces in II Peter 1:5-11. God wanted all the churches to have this instruction and it was needed no worse then than now. God wrote these things in a letter to be read by all and when one church read of the mistakes of others it would help them to evade such pit-falls. Many things that troubled the church then still trouble the church today and these things need to be stressed.

The letters are somewhat alike in form. Each one begins with some reference to Christ as the author. Each time the Lord begins his rebuke with the same characteristic expression, "I know thy works." From this repeated expression we might well learn the lesson today that God knows our works and that it is Him that we must please in Christian service. A close study of the Bible will reveal whether God is pleased with our works or not. Each time the Lord offers a remedy for the sins of the people and a reward if they will obey Him.

#### The Church in Ephesus

Just who the angel was in each church may not be known with certain-

ty. We are told in chapter 1 verse 20 that the seven stars are the seven angels to the seven churches and that the seven candlesticks are the seven churches. A candlestick is for the purpose of giving light. Nothing is taught more clearly in the Bible than that Christians are to diffuse spiritual light to the world. Jesus said to his disciples, "Ye are the Light of the world." Paul exhorted the Ephesians in his letter to them to "Walk as children of light." (Eph. 5:8). Each church is made up of a number of individuals but is referred to here as a unit or as the candlestick. Likewise, it is possible that the eldership is referred to as a unit or the angel of the church since the elders were charged with the responsibility of feeding or teaching the church. The word angel means a messenger, and certainly the eldership is the messenger that God uses to teach or convey his message to the people. The angel could not have been a denominational bishop presiding over a plurality of churches as is seen in the world today for each New Testament church had a plurality of elders. The thought that the angel of the church is the eldership of the church, at least, does no violence to any scripture concerning the angel, the elders, or the church.

#### Commendation To Them

The Lord names a number of virtues that the church possessed and no doubt appreciated every effort that they put forth to maintain them. They labored, had patience, could not bear those that were evil, tried those that said they were apostles and found them liars, neither did they faint when they labored for the name of Christ. Many people expect to go to heaven today for much less than is here mentioned. Do we really labor for the church today? Have we borne trials with patience that the church may have a good name and grow? The church at Ephesus did not accept false doctrine. They tried false apostles. It is unfortunate today that many churches are growing weak in the defense of the faith. It is not uncommon to hear Christians say, "I don't believe in debates." Among the strongest protests by members of the church in the last decade has been the protest against men in our ranks who have wholeheartedly opposed every innovation and false doctrine that has assayed to come into the church. The church at Ephesus opposed false teach-

ers and we **MUST** do the same today. They were commended for this and several other things, but, these things alone were not enough. We may well learn the lesson from this letter that our virtues will not atone for our vices.

### The Charge Against Them

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." Their zeal was on the wane, their interest was dying, they were becoming indifferent. Most people when they come into the church are full of zeal but often our zeal soon dies. This is one of the greatest evils in the church today. Most of the members come at eleven o'clock on Sunday morning and take the Lord's Supper put in their dollar bill and then the attendance slacks off from 25 to 50 per cent that night. Then we all go home and the attendance slacks off about 50 per cent on

Wednesday night. 95 per cent of the members do nothing through the week toward talking with people about their salvation, encouraging them to come to the services, visiting the sick or gaining prospective members. Some who once did these things do so no more—we have left our first love. This is the only charge brought against the church at Ephesus but it was serious enough for the Lord to say they had fallen and that he would remove the candlestick if they did not repent. Remember the candlestick was the church and thus the Lord said he would destroy the church for their lack of zeal. "He that hath an ear let him hear what the spirit sayeth to the churches." Truly we need to hear this lesson today and every member of the church should arise with renewed courage and determination to see the church grow as never before. Nothing will kill the church sooner than indifference.

in the world and given out to the innocent, ignorant public, that relate incidents as bad as anything described in the Bible, with no motive whatsoever except to deceive and mislead, and to **capitalize on moral shame**. They must admit also that moral shame and dirty crime exist even now throughout the world and will continue to do so. They themselves often relate certain conditions and cases as bad as those given in the Bible, **without knowing the cause nor remedy**.

Why would any man cry against the Bible for showing up frail humanity in some of its phases of moral weakness, when the cause and remedy are both given; and, at the same time go along in the world seeing these very things actually happening!? Such inconsistency is a pondering wonder.

Ah, my friends! We had better grasp the blessed old Book, press it to our bosoms, search out its inspired pages for the Song of God's love, with healing in His wings for our sin-sick souls, **AND DO HIS WILL!!**

## Infidelity

JAMES L. NEAL

The Bible deals with man in sin from the beginning of time to the end of time. Sin pulls humanity down to the lowest depths of shame and degradation. God had to depict him in detail in his sinful slothful conditions throughout the different ages in order to admonish and pull him out of the awful bondage of sin.

The case of Lot and his family is an example in detail of local conditions existing under the Patriarchal age. Lot reaped what he sowed by pitching his tent in wicked old Sodom. Results always follow causes. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Eph. 6:7, 8). You please read the 8th verse.

The Bible is a great spiritual mirror that pictures frail humanity just as it is. All faults and defects are shown and the overall remedy given that we may safely take hold and lift ourselves out of the quagmire of sin. The streamline atonement for sin runs from Adam's Paradise to victory over death at the last great day! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life... that the world through him might be saved" (John 3:16, 17; Gen. 2; Romans 5:11; I Cor. 15:57).

What kind of physician would not carefully diagnose his case to find the disease, so as to apply the proper remedy? Who would God be not to do the same with man, the climax of His own creation and offspring! Who would jerk a certain context from the Bible out of its setting, and try to dis-

play moral shame of it? **Nobody but an infidel!**

The very fact that God gave His Son to the world as the all-atoning cure for sin coming as He did as the sinless, spotless One through sinful flesh of man, is **one proof positive that the Bible is the book of God divine!** Forty inspired men of God gave us the Bible over a period of sixteen centuries of effort! The Savior of the world is the central theme of these writings. No other book approaches such beauty, harmony, perfection and value!

"THE BIBLE UNMASKED," in chapter 3, singles out the case of Lot and his family as given in Genesis 19, to make a moral issue of it and make fun of the Bible. If the author would carefully and calmly take into consideration the things said above, I'm confident he would be ashamed of himself! He not only takes the context of this case out of its connection; but, misrepresents the motive of the divine narrative as well.

This is simply a case in hand showing a small, overall view of depraved humanity. If Abraham could have found as many as even ten righteous souls living in slimy, slummy Sodom, God would not have literally destroyed the wicked city with fire and brim stone! (Gen. 18.) Is not this a grim warning against sin!? And could righteous Lot and his family live in such a woeful environment without being affected by it? Could any family do so? The whole thing is a danger signal to warn poor citizens of earth as they travel through a sin-ruined world.

All infidels will have to admit that thousands of trashy books are written

## Judah, Israel And The Gentiles

E. M. BORDEN

Those who are Bible students know that the name, Judah and the name Israel, refer to the two kingdoms under Rehoboam and Jeroboam. The name, Israel, came from God, when Jacob, the father of the twelve tribes, was called Israel. Regardless of what might have happened, all the descendants of Jacob were Israelites. The name, Judah, was applied to the Jerusalem kingdom. The name was taken from the name, Judah, one of Israel's boys. The name, Jew, was also used. Those who went away with Jeroboam were taken captive and were scattered among the nations. They lost their identity. Judah remained, in a way, until Christ came. It was said in Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." Then Christ came through the house of Judah. Was he an Israelite? He certainly was for he was included in the promise, "In thee shall all nations be blessed."

The name, Israel, has been laid aside. It was said by Isaiah, that the Israelites, twelve tribes, would be called by a new name. (Isa. 62:2, 3). That new name was not given until the Christian dispensation. Those who were Gentiles, were included, for they were to see the righteousness of God before the new name was to be given. Now, there is neither Jew nor Greek, for we are all one in Christ. There is a certain preacher in Los Angeles, who is spending much of his time trying to prove that certain nations, including England and the United States, are

Israelites. Well, what if they are? Are they any better for being so? Whether we be Jews, Israelites or Gentiles, we must come to Christ to be saved. Let us hear what Paul said: "There is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:28). That promise came down through the tribe of Judah.

Here is a quotation from that preacher in Los Angeles: "If God had made a covenant with the Gentile nations, he would have said so." It is true that the covenant was made with Judah and Israel. (Heb. 8:8). Jesus was a Jew, an Israelite. The apostles were Israelites, for they were in a line from Jacob to Christ. "To the Jew first and also to the Greek." (Rom. 1:16). Paul said he was a Jew (Acts 21:39). He was also an Israelite for he was a descendant of Jacob-Israel. What we were in the past does not matter now. Those who are Israelites according to the flesh, have no advantage over others, for, all, Jews and Gentiles must obey the gospel to be saved. Cornelius was the first Gentile convert to Christianity. Peter, on the occasion, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness, is accepted with him." (Acts 10:34, 35). Cornelius became a Christian. Here the Gentiles have an interest in the name, Christian. The name, Israel, was laid aside, but that Los Angeles preacher is still worried about it. If you have obeyed the gospel you are a Christian. Not an Israelite according to the flesh. Jesus said: "My sheep hear my voice, and I know them, for they follow me." (John 10:27) Who are the Lord's sheep now? His sheep are those who have obeyed the gospel.

"Judah and Israel Different." Yes, they are different, yet all belonged to one family, the family of Israel. All were of Israel. All came from Jacob-Israel. They were, at one time, the chosen of God. The gospel came to us through the Israelites. As I have said before, the name Judah, came from Judah, the tribe, with Benjamin, that remained in Jerusalem under Rehoboam. Those who went away with Jeroboam, kept the name, Israel, while those who remained in Jerusalem, took the name Judah, while those who remained with Jeroboam were called Israelites. Christ was of the tribe of Judah and became the great lawgiver in the Christian dispensation.

My friend, did you think you were saved before you were baptized? Who told you that you were saved before you were baptized? Did you take the preacher's word for it? Has it ever occurred to you that the Bible places salvation after baptism? Were you baptized to join some denomination? In fact have you ever been baptized? If you have not been dipped or immersed,

## A Study In Family Relations

BY HARVEY SCOTT

(Number 2)

*The origin of the training of individuals for family relationships has much to do with the establishment of its authority, for with this authority rests its force.*

The greater the authority the more ready is man to accept it, and the greater is the responsibility. Establish the authority and you establish the responsibility.

The origin of this training of individuals, and in turn the training of their children, is found in the instructions which the Lord gives His people. See Deuteronomy 4:5-10; 6:6, 7; 11:28-21; and Psalms 78:2-8.

Thus, the origin of parent education is with God as He attempted to direct the people of Israel in the assumption of their responsibility—the training of their children.

The Lord not only placed the responsibility of the training of their children on the parents, He also told them what to teach them—the Statutes of the Lord.

Parents, even to this day, have not been relieved of this responsibility of training their children; yes, even their grandchildren. They were to teach their children the Word of the Lord in the days of Moses—parents are to teach their children the Word of the Lord today.

What a responsibility the Lord has placed upon parents! What a tragedy that this was not kept up through the centuries! Had this been done, the admonition of the Lord through the gospel to "bring up to the children in the admonition of the Lord," would be better carried out today.

"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).

But Paul also said, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4). What instructions!

These articles are from PARENT EDUCATION; a text by Harvey Scott.

you have not been baptized. Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16). Does this passage put salvation before baptism? Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) Here it is again, salvation after baptism. Ananias said to Saul: "Arise and be baptized and wash away thy sins, calling on the

name of the Lord." (Acts 22:16). Did Ananias understand the plan of salvation? Did he try to mislead Paul? Then the washing away of sins comes after baptism.

Osbie Hunt, Jumbo, Arkansas, June 23: Brother Orbie Robbins of Elizabeth, Arkansas will begin a series of meetings at Jumbo, Arkansas, August 16 to continue for ten days. Every one is invited to attend.



# Christianity or Noise

R. A. HARTSELL

Doleful sounds begin to enter my window about 10:00 p. m. each day, and within ten minutes the sounds become screams from dozens of voices, of all pitches and varieties. It is so disturbing that I am made to inquire as to what is wrong. It is then that my informants tell me that a group of people are engaged in "Christian worship." I continue to listen, not because I want to, but because I am forced to, until past mid-night. So outrageous has become the noise that no one can sleep, and the entire area for some five blocks square is completely submerged in this night-mare of "religion."

About 1:30 a. m., on a certain night in the week, it can be stood no longer, so law enforcement officers, at the request of irate people, take a hand, demanding order. The commotion is the talk of the town, and "religion" gets another sock in the eye. Because religious people are supposed to honestly represent Christianity, people of the world, who know nothing about the Bible, are led to believe that this "hub-dub" is a true picture of Bible religion. They are heard to remark that "if this is Christianity, we do not want it." They know that such goings-on is not even intelligent, sane or rational.

If the lost world would only read the Bible, it would find that God has drawn pictures of just such action; and has pointed out the source from which it comes. One of the best pictures is found in the Old Testament. It is the story of false religion vs. true religion. Professed prophets—representatives—are challenged by a prophet of God to demonstrate their god's power. All things are made ready, and the appointed time comes. False prophets are there by the scores, while God has only one representative. At the appointed hour, false prophets endeavor to manifest the power of their gods, but there is no response. They scream, shout, cry, beat themselves, cut themselves, going through all kinds of silly antics; and yet no reply. They are asked by the calm prophet of God if their "god is on a journey." It is suggested that he might be asleep.

God's prophet starts upon his demonstration. He first sets things in order by calmly restoring the altar of Jehovah. He prepares in that assured way the offering according to the law of God. Finally, and without fan-fair he looks heavenward, calmly calling on the Lord God of heaven. There is an answer, because the God of the Bible is a rational intelligent being. Noise was not essential; in fact it was repulsive.

Under the Old Testament Law, God condemned Israel because "they made a noise in the day of a solemn feast."

And, he also commanded them to "take away the noise of their songs; for I will not hear the melody of thy viols." The Lord of glory is not interested in human intelligence converted to his praise and glory.

In the New Testament we have a noted case, which draws a picture of modern day "noise-makers." For fear that you will not take the time to read this account, I give it herewith. "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And whosoever he taketh him, he tear-eth him: and foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell upon the ground, and wallowed foaming" (Mark 9:17-20).

The Record tells us that his action was the results of a "dumb spirit." The world never having read this account, is not acquainted with the fact that instead of such conduct being that of a Christian, is that of one directed by the spirit of Satan.

So many times it has been suggested that an empty wagon makes the most noise. It is often necessary to cover a lack of solid, genuine accomplishment with a lot of loud talk. Through the ages certain types of people have been gullible to outward manifestation, and we are not surprised that in many cases people are still so subjected.

All of this is based upon a misconception of the work of the Holy Spirit, and highly emotional agitation. If you will check the record it was always either a confused people, or a people who wanted to engage in that which was against true religion that made the great noise about things. It was Christ who was calm under pressure, but the mob that railed on him. Their emotions so highly stirred that they cried, "away with him." Emotional stress brings such reaction rather than Christianity. It was the mob that created the stir against Paul. He was calm under the excitement. All genuine servants of God follow this course.

But, you may be ready to ask: What do these people get that makes them so act? If I were to answer this in my own words, someone would be ready to get angry at me; so, I shall let the word of God answer the question. "Even him whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in

them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (II Thess. 2:9-11).

Their conception of the Spirit's work is so beclouded that they mistake the power, signs and lying wonders of Satan for the works of God. Delusions are the results.

We must first acquaint ourselves with the Spirit of God, and its work. You will find that instead of the Spirit being just an influence, or some kind of liquid substance, which the Lord has ready to pour in some kind of stream, it is a living personality, just as much so as is God himself. Jesus calls the Spirit "he." (John 16:13) John tells us that he can talk. Paul also says he speaks. (Rev. 2:7; I Tim. 4:1-2). In view of these facts, we cannot conclude that such emotional mysteries as are represented in these false religions are the results of the Holy Spirit.

The manifestations of the Holy Spirit, which are classified as miracles, were for a given purpose, and a specific duration. Their purpose is stated by Christ, and declared by Paul to have been fulfilled. (Mark 16:20; Heb. 2:1-4). The duration was said to be "until we all come in the unity of the (one) faith." (Eph. 4:13). And the same writer, in the same book, chapter 4:5, tells us that one faith had been attained to. Any such manifestations since that purpose was served, and time limit reached, are "after the workings of Satan," their purpose being "deceivableness of unrighteousness in them that perish" (II Thess. 2).

Previous to Paul's statement concerning "one faith," there were two. One of these was given by the Spirit to members of the Body only. (I Cor. 12:5-9). The other was that faith which comes "by hearing, and hearing by the word of God." (Rom. 10:17). This is the faith which one must have in order to be saved. Saving faith had to continue, or the world would have no hope of salvation. But since there no longer remains two, Eph. 4:5, it follows that the faith given by the Spirit, to members of the body only, had to cease, when the time limit was reached.

So, "unity of the faith" was reached in the passing of the manifestations, which we know as miracles. That which we may hear of now, that is classified as miracles must come from one of two sources. (1) The man of sin. (II Thess. 2). or, (2) The three unclean spirits, like frogs, which came out of the mouth of the false prophet. (Rev. 16:13).

Christianity was not designed for outward show. Even in the Old Testament, which in numerous respects is typical of the New, we have one outstanding example of God's attitude toward outward show. You will recall the selections of a king, and the instruction of the Lord concerning such selection. "For the Lord looketh not

on the outward appearance, but on the heart." This has always been characteristic on the Lord.

Christ informed the people that "the kingdom of God cometh not with observation." In Matt. 6:1-7, we have the attitude of our Lord concerning his service. It is plain that noise does not meet the standard of his will. There are some outstanding points in this connection to be considered. (1) Prayer. (2) Alms. (3) Human Praise. (4) God seeth in secret. Therefore, do not sound the trumpet as hypocrites in order that you may attract attention unto yourselves. This should be sufficient to take care of noise makers.

In services like those described above, we find a flagrant violation of divine law. Paul instructs that all things must be done "decently and in order." (I Cor. 14:50). If kicking the legs to the point of undue exposure, and falling in unsightly positions constitutes decency, then our dictionaries need changing badly. If such conduct were carried on in a drinking dive, arrests would be made and charges filed in the courts of our land.

Furthermore, when we consider the word "order" it is plain to be seen that this is also violated. The word means "orderly arrangement, conformity to law or decorum—PUBLIC QUIET." (Caps mine—R. A. H.) Public quiet is badly violated and a state of utter confusion exists.

These people lay claim to having been baptized in the Holy Spirit, and, therefore, possess the signs, tongues, and various gifts of the early church, and cite I Cor. 14, as proof. This very chapter directs that when such signs are being manifested "one must speak at a time." This signifies that they do not believe their own proof; for dozens of them are talking and screaming at once. It cannot be anything but the revival of the religion of Baal, with the addition of "dumb spirits."

It is little wonder that when we try to interest intelligent, educated people in the way of the Lord that we meet with scorn. The lost have never read Rom. 12:1-2, which informs us that God requires a reasonable service. They know only that such practice as demonstrated in the noisy crowd is without the smallest suggestion of reason.

But, with all of this evidence, I must say that they are more consistent than many who heretofore have relied upon emotions, and laid claim to direct operations of the Holy Spirit in the matter of conversion. I can remember when just as much noise as we hear in these services was very common in many of the popular sects of religion today—sects that even deride these "Rollers" of modern day.

These people have as much right, and Bible authority, to lay claim to miracles, tongues, etc., as the quieter sects. And their sworn statements of healing are just as strong evidence as those of the miracle claimers who

rather relegate their ideas to the background.

I believe that every person should have a legal right to worship God as he sees fit, and would so contend that

such should continue in this great nation of ours, but I do declare that such goings-on in the name of Christianity is a disgrace to the name of Jesus Christ, and a slap in the face for genuine Bible religion.

## WISER THAN THE CHILDREN OF LIGHT

LLOYD E. ELLIS

"The children of this world are in their generation wiser than the children of light" (Luke 16:8).

Often have we wondered, perhaps, just what the meaning of this passage might be, and no doubt we have tried to make applications. Tonight I was impressed by a contrast which may be suggestive. Driving into Culver City, we beheld a flashing sign a long distance away—a new theatre is being completed—it is not open, but will open soon. The front of the building, and a special tower, advertising the name of the theatre are both covered with lights, in a very elaborate design, and the tower can be seen for a long distance in all directions. Around the corner, two blocks away the church of Christ meets in a club building—a little black and white sign—no lights.

It is true that this congregation is young, and is planning to have its own building, but the fact remains that this contrast is typical of many places. Business men, the show places, and other worldly enterprises, know the value of advertising and letting people know where they are located. The church of Christ has **often been very hard to find**, even by members of the church, who are looking for it, but everybody knows and will know where the new theatre is.

Perhaps a congregation would not want the glaring lights of the theatre marquees on their building, but certain-

ly better lighted signs are needed. I know of no church that has even thought of spending as much money on lighted signs as do theatres—but I have also observed that members of the church help to pay for the expensive lights that advertise the wares of Hollywood. Any congregation of the church can afford to erect a sign that is large enough and attractive enough to inform the people of the town and all those who may pass, that a congregation of the church of the Lord meets there.

The children of this world are wise enough to learn that advertising pays, the children of light often sit in darkness—literally—even though they claim to have the light of truth.

Let there be light, in and around our buildings, and let there be light flowing through Christians to disseminate the truths of God's love to a lost race that sits in the darkness of ignorance.

Orbie Robbins, Elizabeth, Arkansas, July 17: I shall assist the Corinth congregation near Garfield, Arkansas in a meeting beginning July 19th. Will begin a meeting with the congregation at Jumbo, Arkansas August 16th. Brother R. E. Griffith of San Antonio, Texas, will be with my home congregation in a meeting beginning August 6th. I have time open for some meetings. Anyone desiring my services may contact me by above address.

### Just Off The Press!

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By WAYMON D. MILLER

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## NEWS, NOTES AND REPORTS

W. M. Grooms, Guthrie, Oklahoma, July 15: Our attendance Sunday morning showed a nice increase over previous attendance since our work started here. A number present at both services from the "Christian" church. There is much turmoil among them in this city because of "open membership." Some of the more conservative are in opposition. Also they are having some trouble over who is to play the piano. These things further prove the folly of religious practices out of harmony with God's Word. Pray for us that we may use the opportunity for teaching the truth and win the lost to Christ.

James R. Lundy Jr., Box 104, Bixby, Oklahoma, July 15: Will close at Red Bench church, southeast of Paris, Ark., Friday, July 18th. Interest is good. Attendance is better than was expected. Have time for one or two more meetings before school begins. Anyone desiring my services, contact me as soon as possible.

R. A. Robins, Poteau, Oklahoma, July 16: The work of the Lord goes forward in a good way here in Poteau. Two ladies came this afternoon and demanded baptism. So wife and I went to the church with them and I assisted them in being baptized.

Dan J. Ottinger, Box 459, Jasper, Alabama, July 17: On July 1 to 13 John Marbry of Southern Christian Home and I were in a tent meeting at Griffithville, Arkansas. More people heard the gospel than ever before.

Earl E. McCord, Corning, Arkansas, July 19: Brother Denton M. Neal and I closed a meeting with the Round Lake congregation Sunday evening, July 13, with two baptisms and one restoration. This writing leaves me at Melbourne, Arkansas beginning last night, July 18, with Brother W. B. Ragsdale of Rogers, Arkansas. I go from here to Luxora, Arkansas to begin August 3rd. I have some good fall open dates would like to fill.

H. C. Bryant, Dennard, Arkansas, July 2: Last Lord's Day Bro. N. J. Reese of Center Point, Arkansas, closed a mission meeting with us, preaching ten masterful sermons. His preaching though firm was in the spirit of meekness. Outsiders are talking, favorably about the meeting and though there were no visible results I feel much good was done in getting the truth before the people. The following congregations had fellowship in the meeting: Church at Guy, Arkansas, \$20.00; Church at Clinton, Ark., \$10.00; Church at Barrens, near Clinton, Arkansas, \$25.00. We feel grateful to them. Bro. Reese is experienced and a wonderful

gospel preacher. Call him. He will do you good, preaching the truth in love. My physical condition does not improve. Pray for us.

I. D. Ames, Cassville, Missouri, July 15: Just a few lines to The Gospel Light to let you brethren know that I am still busy in the Lord's work. One week ago last Lord's Day night we closed a good meeting for the faithful few of Washburn, Mo. There were four added by baptism and one was reclaimed from the world. Brother Morton Woodward did the preaching, Brother Bill Jolly lead the singing and I was in charge of the Bible Drill work for the children and young people. The Drill work was well attended, there being from twelve the smallest number, to twenty eight the largest number of the class. We believe that the congregation was greatly strengthened by our effort and we plan on returning to Washburn at some future time. We are now engaged in a meeting here at Lincoln, Arkansas with Brother Couch of Fayetteville directing the song service. He is a splendid leader. The meeting is being well attended. We hope that much and lasting good may be accomplished here. We had the op-

portunity of attending a service of Brother Rue Porter's at Baldwin last Saturday night. I was glad of the opportunity of being with him once again as it has been some time since I have been with him. The new congregation which we established at New Salem in Texas County, is showing a good healthy condition. Three have been baptized since the meeting. Bro. D. L. Lewis and Bro. George Light is preaching for those brethren and keeping them busy. Pray for us.

Mrs. Henry T. Sain, Holly Grove, Arkansas: Brother Norman Sparling and Brother Harold Wilson, ministers of the church of Christ, the latter a song director, plan to come to Dyer community, near Holly Grove, Ark., for a 10-days meeting beginning August 31.

A. E. Findley, Box 356, Van, Texas, June 22: One week ago today Brother Metcalf of Tyler, Texas brought to a close a meeting here in Van. One was baptized and one was restored. Bro. Metcalf did some good preaching and much good other than visible results were accomplished. The writer filled in for Bro. Metcalf at Troupe, Texas during the meeting. One placed membership here today. Our next meeting in Van will begin August 3rd in which the writer will do the preaching and on the 15th of August he will begin a

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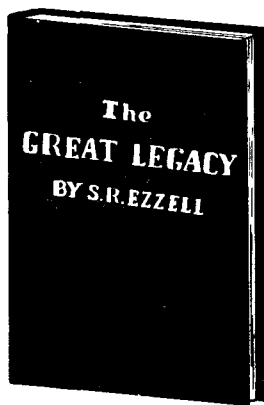
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meeting at Lamar, Arkansas. Let us pray that many precious souls may be led to Christ in these meetings.

#### Desires Article on Church Expenses

In a recent communication to The Gospel Light Brother Lawrence Dalton, Pocahontas, Arkansas expresses concern over the matter of church finances and the carrying on of mission work and the support of preachers. The idea advanced by Brother Dalton is worthy of consideration and we are glad to pass his letter on to our readers. It follows:

"Dear Bro. Alexander:

"I would like to see some qualified, unbiased minister of the Gospel write an article for your paper on the subject of "Church Expenses."

"Too many of our churches today, including the church of Christ are simply commercializing the church, especially in the paying of the preacher.

"Please do not understand me to be one of those people who want the Gospel preached "free of charge," but I do know that many of our present day preachers are just in there for the money. If you want to prove my statement, just attempt to cut the preacher's salary down to what he should receive for honest conscientious services and you will see many of them refuse to work. By this I do not mean the dear old preacher who has labored in the Vineyard for forty to sixty years, and now being paid the customary, "The contribution today goes to Bro. So and So." The kind of preachers which I am referring to are those fellows who demand from \$150.00 per month upwards, with house furnished, when there is not five families in the congregation who have that income.

"Five dollars per day straight time is enough pay for any preacher in Arkansas, and most any other place. The old time preacher didn't make that much in a year. I heard Bro. Joe Blue say one time that he worked one year, preaching every Sunday and holding many funerals, etc., for only about fifty dollars.

"Where could we find one today who would preach each Sunday for TEN

TIMES that much? If one under forty years of age, and who is qualified, will just say so, and work for this salary per year many churches could save hundreds of dollars per year from this item alone, to be used in carrying the gospel to neglected places.

"Here in Randolph county are many communities which are starving for Gospel preaching, with some grand old soul maybe 65 years of age going there once a month, for about an average of \$3.00 per month (one Sunday) and within ten miles or less there are some

preachers being paid as high as \$60.00 per Sunday! We have that condition right here in this county, and many other places.

"Lots of preachers preach on "Giving to the Lord's Cause" who retain from one-half to two-thirds of the total contribution for themselves or they will not work. Is this Scriptural? Somebody please put me right on this, if I am not.

"Yours sincerely,

LAWRENCE DALTON."

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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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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**SABINAL SINGING NORMAL**

HAYDEN MAHAN

I have just returned from the Sabinal Singing School, which began June 9th continuing through June 29th. Bro. Edgar Furr, minister of the church at Sabinal, founded this school for the purpose of training young men to be song leaders.

Some sixty boys from seven states attended the school this year. Four from Arkansas, Bro. Roy Payne and I from Damascus, Bro. Harold Gas from Harrison and Bro. James Parsley from Springdale.

Bro. Furr is making the school a private institution. His plans are to encourage churches to send boys, pay their expenses to the school for this training. Sixty dollars covers everything but traveling expense.

The School is for boys only, must be twelve years old, members of church of Christ, and if you smoke cigarettes and go to picture shows don't make application unless you can leave them off for three weeks.

Boys receive other good training, being associated with men like Bro. Austin Taylor, one of the teachers in this School.

Brethren seeing the need for this part of the work, why not start planning to go or send some boy for this training next year.

I am now in a meeting at Saline near Delight, Arkansas. One baptized. My next meeting is at Choctaw near Clinton, Arkansas.

**OBITUARY**

**Alpha America Coates** was born in Rock Creek, Alabama, November 2, 1863 and died June 25, 1947. She was a first cousin of F. B. Srygley. Wm. Marion (Buck) Coates, her husband, passed away at Coal Hill, Arkansas in 1923.

She leaves to mourn her departure one daughter, Mrs. J. C. Strickland of Kennerwick, Washington, with whom she was making her home when she passed away; Four sons, George Coates, Fulton, Mo.; Mack Coates, Clarksville; Ben E. Coates, South Pasadena, Calif.; Samuel E. Coates of Ottawa, Illinois and eight grandchildren. She was a member of the church of Christ. She obeyed the gospel under the preaching of Brother T. B. Laramore at Rock Creek, Alabama. All of her children were members of the church of Christ. She was 83 years, 7 months and 23 days of age. The writer was called from Prosser, Washington, and spoke words of comfort to the bereaved.—J. B. REDD.

The moral standard that is set by public sentiment, is not an extra good one. In fact, public sentiment is seldom right. It is generally an effort to compromise between error and truth. The Lord's standard is safe, even though it may be far from human standards. The word of God will be the standard in the judgment day.

W. C. McCullough, Box 175, Dierks, Arkansas: Our meeting for this year will be conducted by Bro. C. R. Nichol of Clifton, Texas, beginning September 16th and closing September 28th.

**If Hot Water Won't Get That Husband To Bible Study Try Something Else!**

"An old colored woman came to a preacher to advise about her husband, who was quarrelsome. The preacher said: The best way is to return good for evil, kindness for railing. When your husband gets mad again, suppose you try heaping coals of fire on his head by kind words. The negro replied: 'I is tried hot water, and dat won't do no good.'—Church of Christ Reminder, Little Rock.

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## Important Notice

Peoples New Testament with Notes by B. W. Johnson is out of print and our stock is exhausted. Publishers of this work inform us that another printing is in process and should be ready by August. They also inform us that the price on the new edition will be advanced to \$3.00 per volume; \$6.00 per set.

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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 17

DELIGHT, ARKANSAS, JULY 31, 1947

NUMBER 34

## *A Dozen Reasons For Being A Member of The Church of Christ*

(By GEO. B. CURTIS)

### 1. IT IS RIGHT IN NAME.

"Upon this rock I will build my church" (Matt. 16:18).

"The churches of Christ salute you" (Rom. 16:16).

"Feed the church of the Lord, which he purchased with his own blood" (Acts 20:28) (Am. Revised Version.) Read also Rev. 2:13; 3:8.

### 2. IT IS RIGHT IN CREED—NO CREED BUT CHRIST.

"Thou art the Christ, the son of the living God" (Matt. 16:16).

"I believe that Jesus Christ is the Son of God" (Acts 8:37).

"If thou shalt confess with thy mouth the Lord Jesus" (Rom. 10:9).

### 3. IT IS RIGHT IN BOOK OF DISCIPLINE—THE BIBLE.

"They continued steadfastly in the apostles doctrine" (Acts 2:42).

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

"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).

### 4. IT IS RIGHT IN ITS ORGANIZATION.

(a) Christ, the head.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body" (Eph. 5:23).

"And he is the head of the body, the church" (Col. 1:18).

(b) Elders (Read Acts 20:17-35).

"Let the elders that rule well be counted worthy of double honor" (I Tim. 5:17).

(c) Deacons. (Read I Tim. 3:8-13).

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).

"Then let them use the office of a deacon, being found blameless" (I Tim. 3:10).

### 5. IT IS RIGHT IN ITS TERMS OF ADMISSION.

(a) Faith.

"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).

"For if ye believe not that I am he, ye shall die in your sins" (John 8:24).

"He that believeth and is baptized shall be saved" (Mark 16:16).

(b) Repentance.

"Repent and be baptized" (Acts 2:38).

"Now he (God) commandeth all men everywhere to repent" (Acts 17:30).

"Repent or perish" (Luke 13:5).

(c) Confession.

"I believe that Jesus Christ is the son of God" (Acts 8:37).

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

"And that every tongue should confess that Jesus Christ is Lord to the glory of God" (Phil. 2:11).

(d) Baptism.

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

"By one spirit are we all baptized into one body" (I Cor. 12:13).

"For his body's sake, which is the church" (Col. 1:24).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).

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

### 6. IT HAS THE NEW TESTAMENT ACT OF BAPTISM—A BURIAL.

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

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

### 7. IT HAS THE NEW TESTAMENT SUBJECT OF BAPTISM—A BELIEVER.

"He that believeth and is baptized shall be saved" (Mark 16:16).

"If thou believest thou mayest. I believe that Jesus Christ is the Son of God" (Acts 8:36, 37).

"Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8).

"But when they believed Philip's preaching... they were baptized, both men and women" (Acts 8:12).

### 8. IT HAS THE NEW TESTAMENT PURPOSE OF BAPTISM—REMIS- SION OF SINS.

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Repent and be baptized... for the remission of sins" (Acts 2:38).

"In whom we have redemption through his blood, the forgiveness of sins" (Col. 2:14).

"Know ye not that so many of us as were baptized into Christ were baptized into his death" (Rom. 6:3).

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

"But ye have obeyed from the heart that form of doctrine. Being then made free from sin ye become the servants of righteousness" (Rom. 6:17, 18).

### 9. IT TEACHES THAT THE GOSPEL IS GOD'S POWER TO SAVE.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believe" (Rom. 1:16).

"The seed is the word of God" (Luke 8:11).

"Having been begotten again, not of corruptible seed, but of incorruptible,

through the word of God that liveth and abideth forever" (I Peter 1:23).

"Faith comes by hearing the word of God" (Rom. 10:17).

#### 10. IT TEACHES THAT CHRIST ESTABLISHED ONLY ONE CHURCH.

"Upon this rock I will build my church" (Matt. 16:18).

"The Lord added to the church daily such as should be saved" (Acts 2:47).

"There is one body" (Eph. 4:4).

"He is the saviour of the body, the church" (Eph. 5:23).

"By one spirit are we all baptized into one body" (I Cor. 12:13).

"But now are they many members, yet but one body" (I Cor. 12:20).

#### 11. IT MEETS UPON THE FIRST DAY OF THE WEEK FOR THE PURPOSE OF REMEMBERING THE DEATH OF CHRIST—AS ALL NEW TESTAMENT CHURCHES DID.

"The disciples met upon the first day of the week to break bread" (Acts 20:7).

"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).

#### 12. IT HOLDS TO THE NEW TESTAMENT POSITION IN NAME, ORIGIN, DOCTRINE AND PRACTICE.

The church of Christ is not a denomination. Its name is not denominational.

Its origin lies in the acceptance and obedience of the truth, every saved man and woman is a member of the body of the Lord; the doctrine of the church of Christ is the teaching of the New Testament; its practice that commanded by Holy Writ.

(This article is available in tract form from The Gospel Light. Write for prices and free sample).

## Infidelity

JAMES L. NEAL

All steps ordered of the Lord come within the realm of faith. Faith comes by hearing the word of God. Faith is belief of testimony. Infidels, as such, therefore, cannot have their foot steps ordered of the Lord, because they do not believe God's word. (Jer. 10:23; Rom. 10:17).

Christianity is a living and active force in the world to combat all ills and doctrines of men. It is wrought through Christ and the New Testament only. Nothing evil can stand against the sway of Christianity, and nothing good can long remain without it! It is the "pure and undefiled religion" of James 1:27. The results of Christianity over its nineteen centuries of existence in the world are always the same. Christianity has never failed under any test in any age of the world since Christ set up His kingdom upon the earth in the year A. D. 33.

It is short-sightedness and frailty in humanity that try to encounter Christianity. Infidelity ill affects the best of us more or less, and the most of the world to a sad plight! Leaving man as he was created, God gave him the best He could—Christ Jesus, the Bible and the church. Accept them at face value in heart and life we must; or, sink into oblivion without them in every passing age! Who can gain-say this, when it continues to prove itself over and over in profane history of the world as the decades and centuries roll into eternity! Ah beloveds, we'd better firmly grasp the Old Book and press it to our bosoms for all it is worth!

It is perhaps safe to say that all in-

fidels and atheists who die rational deaths, would give all the world to retract their lives and skeptical teachings in the very last moments of their lives, if they only could. Scores of testimonies coming from the dying lips of men of this type go to show that this is true.

Christ is the Great Physician among all men of all ages, for the sin-sick soul. He is the Perfect One and His remedy never fails! His prescriptions are for diseases of society and for sin-stains on the soul. He deals with the inner man—the part that should rule and control the outer man. Of course, he has to describe cases in sin in detail, in their more or less shameful condition, that we may understand sin, ourselves, accept and apply the remedy. This is true of medical doctors—much more so with Christ Jesus our Lord. In no other way can God deal with us as human beings in our fallen, forlorn and lost state. Think of the sad plight of the world after forty centuries in the darkness of sin, with no ray of hope reaching out beyond the narrow limits of the tomb; when Jesus came from God to wash away sins with His own blood! (Matt. 27; Acts 2; 20:28). Oh, that the weight and the value of this matter would strike into the hearts of all "one way travelers" of earth right now!! God grant it!

In the book—"The Bible Unmasked"—the case of Jacob, Leah and Rachel is taken from Genesis the 29th chapter, for a skeptical episode of fun-making and mockery of both God and the Bible. The charge of immorality and

of deception is made here.

From the reading of this chapter it is seen that Jacob worked seven years exactly according to contract for Rachel to be his wife. During all these number of years Jacob was a faithful, loyal and upright servant, working for and with the very family where Rachel lived. Then, after the seven-year contract was fulfilled by Jacob and because the Bible speaks of him going in unto his wife and being deceived by being given Leah instead, the author of the above named falacious book makes a display of moral shame. One would suppose better things of a grown man who is able to write a book. Besides the hand of providence playing all through things here to bring the sinless Savior to a ruined world, I'm confident that Jacob complied carefully and politely with the marriage customs of his day. Jacob, you will remember, became the father of the twelve tribes, which bloomed into national Israel and gave out the Mosaic Law—the Old Bible, composed of thirty-nine books. From one of these tribes—Judah—came Jesus, the Spotless One, who, with His twelve apostles, gave to all the world for all time the blessed New Testament! Oh, how thankful to God I am for the unfading hope as of and in the Perfect Will of Christ! (Romans 12:1, 2; II Tim. 3:16, 17; II Peter 1:1-11).

May I prayerfully beg the reader to take up the Bible and earnestly and sincerely read Genesis 19 and the rest of that great, first book of the Bible. Let the sad, sweet narrative of Joseph and his brethren sink deeply into your heart, as you note the wonderful providence of God working and meandering throughout the affairs of men and the devil in it all!

(More to follow)

Cleon Lyles, Little Rock, Arkansas, July 21: Four were baptized at Fourth and State yesterday. Five have placed membership the past two weeks. The West Side church in Paris, Texas will begin a meeting tonight in which I will preach.

## THE GOSPEL LIGHT

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FLANNOY ALEXANDER

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# A Study In Family Relations

BY HARVEY SCOTT

(Number 3)

*The major purpose of parent education, is the training of individuals in order that they may be able to make their adjustments in their family relations.*

Perhaps the family is the worst mal-adjusted group. To fail to adjust in our relations of the home is to throw us out of adjustment in other relations.

The more intimate the relationship, the more difficult are the problems. Thus, because of the intimate relationship of the home, its problems are the most difficult to solve. More patience and consideration is needed here than in any other.

There are five of these relationships of the family. These are: husband-wife, parent-child, child-child, family-church, and the family-community.

1. The husband-wife relationship. This is the most intimate of all human relationships, and therefore the most difficult to adjust. In too many cases, one expects the other to make all the sacrifice. This is not fair.

God ordained that these two shall become one flesh. This is not accomplished in a day, nor in a month; it is a gradual process as they remold their lives into that of the other. "Man shall leave father and mother and cleave to his wife."

2. The parent-child relationship. This perhaps is the most neglected. When we have broken relationships here we have untrained children as the result. This is one of life's tragedies—one that is causing this country much concern.

God holds parents responsible for the training of their children. Too many parents wait too long to begin this, for training begins when life begins with mother.

3. The child-child relationship. In the home the child should be taught to adjust himself to the association of other children. Here he has his foundation for life's adjustments when he leaves the home.

Many maladjustment men in business can trace their difficulty to the lack of



training in the home—the home did not furnish them the training for life.

4. The family-church relationship. The attitude of the parents toward the church is often seen in the attitude of the children.

The church should occupy the chief place in the hearts of all the members of the family—the church should come first in all of life's planning.

5. The family-community relationship. It is the purpose of parent education to help the individual members of the family to make their adjustments to other families in their community, and to their associates in business.

The family owes something to the community. But when the family fails to make proper adjustment to other members in the community there is no contribution for the betterment of that community. The family then becomes a nuisance.

Parent education is training for life's adjustments.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

Is it possible for a man to be a Christian—a member of the church of Christ, and not belong to a denomination? If so, then why belong to a denomination? There is no salvation in denominationalism, but there is salvation in the church of Christ. The New Testament church was founded by the Lord, but denominations are founded by men. The most of the present denominations were founded in what is called, the reformation. They are too

young to be the church of Christ. The Lord adds people to the church that he founded in the first century. On the day of Pentecost about three thousand people were baptized for the remission of sins and the Lord added them to his church. The Lord adds penitent, baptized believers to that same church now. The church that began in the first century is here now, for the gates of hell did not prevail against it. (Matt. 16:18).—E. M. Borden.

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# CAN WE SEE THE BIBLE ALIKE? IF SO, WHY ARE WE DIVIDED?

JESSE M. KELLEY

(A Radio Sermon)

(Number 1)

As early as the year A. D. 59 the apostle Paul found it necessary to write to the church at Corinth and rebuke them for the division that had crept into the church at that place. The Apostles realized that division could, and would destroy all that he and the rest of the Apostles had done to plant and build up the church there. Because of this letter that division was remedied. \* But we have only to look out into the religious world and observe, to learn that the apostles admonition, for all to speak the same thing and to be of the same mind and judgment, has not, and is not being given any consideration by religious people in the religious world today. In fact, the most outstanding condition in the world today, is the divided condition that exists in religion. That condition is the cause of a large part of the infidelity and skepticism existing in the world today. Nine times out of ten, the first argument the infidel will use to justify his stand on the Bible, is the division that exists among religious people. I know, I've talked with too many infidels. Robert Owen, one of the best known of all infidels once said: "When I was very young, I was very religious.—I read only what were called good books. But at ten years of age I became convinced, from these books, that there was error somewhere. I discovered so much contradiction between different religions, and between the various sects of the same religion, that I was compelled sorely against my will, to believe Christianity and all religions to be founded in error." These are the words of an infidel who was made such because of the division among religious people. Jesus anticipated the dire effects of division in one of the last prayers that he prayed while on the earth, as recorded in John 17:20, 21. "Neither pray I for these alone, (that is, these apostles) 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." Yet with this prayer of Jesus, recorded in God's word where all may read it, there are many religionists today who wink at the divided condition existing, and reason like this: "Just so you are honest and sincere you are all right, even if you are divided." And there are those, who in their prayers will thank God that there are so many different ways that a person can just choose his own way and he is all right. There is quite a con-

trast in a prayer of that nature and the one Jesus prayed, that all be one.

As much as our remaining time will permit, I want to consider this existing chaotic condition from two standpoints: First, from the standpoint of common sense, and second, in the balance of God's truth.

Suppose an evangelist would come into your community and advertise a big revival meeting. The time would arrive for the meeting to begin, and the first night he would preach a very effective sermon on the subject of salvation by faith only, that there wasn't anything a person had to do to be saved except to believe. And then on the second night he would preach just as effectively, that salvation is not by faith only, that it is by our works that we are justified. And then on the third night he would preach that, sprinkling, pouring, or immersion is scriptural baptism, and on the fourth night he would preach that only immersion is scriptural baptism, that sprinkling and pouring is not scriptural at all. Then on the fifth night he would preach that you should baptize your babies, but on the sixth night he would say that babies are not fit subjects for baptism, that only believers can be baptized, and since babies are not capable of believing anything it would be impossible to scripturally baptize them. Then suppose on the seventh night he would preach on the doctrine of the impossibility of apostasy, and say that once a person became a child of God it is impossible for him to so sin as to finally be lost. But the eighth night he would preach that a child of God can so sin as to finally be lost, and quote the apostle Paul in Gal. 5:4 where he said, "Whosoever of you are justified by the law; ye are fallen from grace." And then lastly, on the ninth night he would preach that human creeds and disciplines are all right, and that we should have them, but on the tenth night he would preach that we should do away with all creeds and disciplines and take the Word of God only, as a rule of faith and practice. Suppose a man would come into your community and preach in such a manner, what would happen? My guess is that the people that heard him would all declare that he was a lunatic, and that he should be tried of lunacy, and shipped off to the insane asylum, which, I am sure could be done with any man that would preach in any such way. But now, a question: Wouldn't it be just as consistent in the eyes of God for one man to preach these conflicting doctrines, as it would for ten different men to preach them? Certainly it would! These different and conflict-

ing doctrines that I have mentioned, are being taught by different religious teachers in your community today, and everyone of these teachers and preachers will say that God called and sent him to preach. Can you visualize a God that would call and send one man to preach that you should baptize your babies, and then the same God call and send, another man to preach that babies are not fit subjects for baptism? Friends the absurdity and inconsistency of such reasoning can easily be seen by anyone who will use the good common sense and judgment that God has so graciously endowed us all with.

What about a God that would call and send a man to preach the doctrine that it is impossible for a child of God to so sin as to finally be lost, and then call and send another man to preach that one could sin so as to finally be lost? Do you believe that is the kind of a God that we have? If you think that this is the kind of a God that we have then you have the wrong conception of God. Not only does he demand strict adherence to his word but he also demands the exercise of common sense on the part of his followers.

Having seen that division cannot be defended from the standpoint of human intelligence, we wish now to direct our attention to a study of this matter in the light of God's word.

Turning to Psalms chapter 133, verse 1, we find this declaration: "Behold how good and pleasant it is for brethren to dwell together in unity." Friends, if it is good to dwell together in unity, to be united, it is bad to be divided. In John 17 when Jesus prayed that all be one, does he mean what he says? Does he earnestly desire that all of us speak the same things in matters pertaining to worship, work and service in his kingdom? Certainly he does. Then if that was his desire and prayer, shouldn't it be ours too? How can I have the spirit of Christ, and be otherwise? The apostle Paul declares in Romans 8:9 "If any man hath not the Spirit of Christ, he is none of His." How may we have the Spirit of Christ, and not desire and pray for the same things he prayed for.

In Eph. 4:3 through 6 we are commanded to "give diligence to keep the unity of the Spirit in the bond of peace." The basis for this exhortation is that there is one body, one hope, one baptism, one faith, one God and Father of all, and one Spirit. V. 4, 5. Paul asked the Corinthian brethren, "Is Christ divided?" It would be well just here if we would ask ourselves the question, "Is the Spirit divided?" Paul declares in I Cor. 12:13 "By one Spirit are we all baptized into one body." In Col. 1:18 He says that the body is the church. Could you believe that the one Spirit, by which the apostle says we are baptized into one body, or church, would lead father into one religious institution, mother into another institution whose doctrine contradicts that of the one that father was a mem-

ber of, then lead sister and brother into an organization different from either of the two that father and mother were members of? Could you believe that the One Spirit that Paul said was at unity with itself would do that?

In Phil. 3:16 we are commanded, "By that same rule let us walk." Are father, mother, brother and sister, walking by the same rule when they are led into different religious organizations, which teach contradictory doctrines? Friends, it is impossible to go in different directions while walking by the same rule. If father goes one way and mother another, it is a certainty that one is wrong, and, there is a possibility that both are. But there is one thing sure, both cannot be right. If all of us walk by the same rule in religion we will do what Paul told the Corinthian brethren to do, that is, all speak the same thing, and all be of the same mind and judgment, thus we would all become members of the one body, or church, be led by the one Spirit that is at unity with itself, and fulfill the prayer of Christ in John 17 where he prayed that all be one.

In John 10:16 Christ said in speaking of the new sheepfold he was to

establish, that, "there shall be one fold, and one shepherd." He was speaking of the one body, or church into which he calls both Jews and Gentiles. In Eph. 2:14 the apostle declares that Christ hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us." Christ died that this might be realized. He died to purchase a church in which both Jew and Gentile, could come together.

Let me say in closing that it is a church in which all races, nations, and colors can come together in and be one. The law that governs that church is suited for all peoples, and nations. It is a law that is so simple to understand, that the prophet said that "even though a man be a fool he could not err therein." It is a law, that if the religious world will lay aside its prejudices and preconceived ideas, and take it for what it says, speak where it speaks and remain forever silent where it is silent, it will lead all in the same direction as one united force fighting sin and Satan. Thus the prayer of Christ would be realized, in that all of us would speak the same thing, yet, we would be walking by the same rule.

standing of these volumes of inspiration. They can only operate as far as they are understood.

"The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better." (That is the method that is generally found among those who oppose class teaching and a plurality of teachers. H.H.D.) Let A. C. proceed, "The discussion of any particular topic, such as faith, repentance, election, the CHRISTIAN calling, may sometimes be expedient: but in a congregation of Christians, the reading and examining the different books in regular succession, every disciple having the volume in his hand, following up the connection of things, examining parallel passages, interrogating and being interrogated, (Will you notice that Campbell said "every disciple" and not just the men. H.H.D.) fixing the meaning of particular words and phrases, by comparison with the style of that writer or speaker, or with that of others; intermingling these exercises with prayer and praises, and keeping the narrative, the epistle, the speech, so long as is necessary for the youngest disciple in the congregation to understand it, and to become deeply interested in it, will do more in one year, than is done in many, on the plan of the popular meetings of the day.

"Great attention should be paid to all the allusions, in any composition, to the particularities of time, place, and circumstance, to the geographical, historical, and chronological particulars of all questions of fact connected with all persons of note in the narratives: for these are often the best interpreters of style, and expositors of the meaning

## Sunday School

H. H. DUNN

Forasmuch as there are those among us who oppose a systematic teaching and study of the Word of God in our meetings upon the first day of the week as well as in our meetings upon any other day of the week; oppose a plurality of teachers; helps (literature) for teachers and students; and through their opposition are retarding the growth of the church; even dividing it over such unlearned theorizing. It seems good to me, to give to the readers of The Gospel Light the admonition of one of the greatest teachers that the church of Christ has ever had in America. Also one who has been misrepresented as to his teaching on those very things by some who divide congregations over these things. I speak of Alexander Campbell. Hear him:

"After noticing what in some instances appears to be wanting in the manner of coming together on the Lord's Day, we proceed to notice in order the things wanting in many congregations, for the purposes already specified.

And first of all, be it observed, that in some churches there appears to be wanting a proper method of handling the scriptures, to the edification of the brethren." (Italics are his. H. H. D.) Notice that Campbell places the proper method of handling or teaching the scriptures as of first importance. But let him proceed: "It is admitted by

all the holy brethren, that the Scriptures of truth, called the LIVING ORACLES, are the great instrument of God for all his purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Everything then, depends upon the proper under-

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of what is written. This searching, examining, comparing, and ruminating upon the Holy Scriptures in private, in family, in the congregation, cannot fail to make us learned in the knowledge of God, and in the knowledge of man. The Bible contains more real learning than all the volumes of man. It instructs us in all our natural, moral, political, and religious relations. Though it teaches us not astronomy, medicine, mathematics, architecture, chemistry, it gives us all that knowledge which adorns and dignifies our moral nature, and fits us for happiness. Happy the person who meditates upon it day and night! He grows and flourishes in moral health and vigor, as the trees upon the water courses. His leaf never fades—his fruit never fails.

"The congregations of the saints want system in furthering the knowledge of this book. The simple reading of large portions in a desultory manner, is not without some good effect; for there is light, and majesty, and life, in all the oracles of God. No man can listen to them without edification. But the profit accruing from such readings, is not a tithe of what may be obtained in the proper systematic reading and examination of them. The congregation is the school of Christ, and every pupil there should feel that he has learned something every day that he waits upon his master. He must take the Master's book with him, and, like every other good and orderly pupil, he must open it and study it, WITH ALL THE HELPS THAT THE BROTHERHOOD, HIS SCHOOLFELLOWS, CAN FURNISH for his more comprehensive knowledge of all its salutary communications. (Caps mine. H.H.D.)

"A Christian scribe, well instructed in its contents, or a PLURALITY of such, who can bring out of their intellectual treasury things new and old, will greatly advance the students in this heavenly science; but in the absence of such, the students must be self taught; and self taught students are generally the best taught: for they cannot progress, unless they study with diligence, and carefully learn the rudiments of every science."—A. Campbell in Christian System. (pp. 295, 296; pages 249, 250 new edition).

Then, after giving an illustration of how to teach the lessons, Campbell follows with this argument: "A hint to the wise is sufficient. Were this method pursued only two hours every Lord's Day, every disciple giving his heart to the work; and then were the results compared with the products of the scrap Doctors, or sermonizers to sleeping and dreaming hearers, no man, having any regard for his reputation for good sense, could give his vote for the popular system." (Let our brethren who want to force upon the congregations that method of teaching that is contended for in some places of one reading and commenting upon the

scriptures to a sleeping and dreaming audience take heed. H.H.D.)

But again let Campbell continue: "A reformation in the manner of handling the living oracles is much wanting; and the sooner and more generally it is attempted, the greater will be the regenerating influence of the brotherhood on the world. Intelligent in the Holy Scriptures, clothed with the armor of light, every disciple going forth, will be a David against the Philistines—a host against the armies of the aliens. And better still, the words of heavenly favor dwelling in his heart, he will carry with him into every society a fragrance like the rose of Sharon—a sweetness of perfume like a garden which the Lord has blessed." Ibid pp. 298, 299. Those of the church of Christ who have followed Campbell's suggestions, when comparing the results of that systematic teaching of

the Word of God with the results of the system or method of those brethren who oppose helps, plurality of teachers, refusing to let every disciple to have a part in the work, but allowing but a few of the men to take part, can certainly see the wisdom of diligent systematic teaching and study of the scriptures.

I doubt not that old Brother Campbell would be disfellowshipped by some of our "Anti" brethren today.

Brethren, the Word of God needs to be taught, more and more. And as Campbell stated, privately, in the family, in the congregation, and we might add upon every occasion. Let us stop our foolishness and go to work. Those congregations that oppose helps, classes, etc., are getting nowhere in influencing the world for Christ. Get to work.

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## NEWS, NOTES AND REPORTS

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R. E. Griffith, 1016 Mason Street, San Antonio, Texas, July 26: I am now in my third meeting at Byron, Arkansas. Other meetings near by. While crowds are small we hope for an increase. Seven were baptized in the meeting here last year.

Earl E. McCord, Corning, Arkansas, July 25: Have recently had a meeting date changed, which was for the latter part of August. This leaves me with the last half of August open. If you can use me at this time in singing school, or as song leader for meeting write me at once. Brother W. B. Ragsdale and I are in meeting at Melbourne, Arkansas at present time. Meeting is being well attended and interest is good. Go from here to Luxora, Arkansas to sing in meeting with Brother E. W. Stovall of Blytheville, Ark.

J. B. Priddy, El Dorado, Arkansas, July 26: Brother Guy N. Woods of Memphis, Tennessee met John L. Causey a Baptist preacher in a four nights discussion July 7th through the 10th near Smackover, Arkansas. The church, baptism and Apostasy were discussed. Brother Woods met every argument Mr. Causey made and his arguments were so outstanding and impressive until many could see Mr. Causey was wrong in the doctrine he is teaching. Large crowds attended each session. People came from a distance to hear the discussion. Several of our preaching brethren attended the discussion. I believe much good was accomplished in the manner Brother Woods handled the discussion. His manner of deportment was above reproach and his argument so plain it will produce fruit in years to come. Mr. Causey was very weak in his arguments. He used the usual Baptist arguments and often times

would try to get ahead of Bro. Woods with his arguments that Bro. Woods had never made when Brother Woods was in the affirmative. Any church needing a gospel preacher to defend the truth need not be afraid to call Brother Woods for he is capable of handling the biggest job. The work of the Smackover Church moves along as usual. We have had a nice summer's work and interest is good.

R. A. Hartsell, Jerome, Idaho, July 24: The last three weeks of our work together in Guthrie resulted in twelve baptisms. One of these lived at Holdenville, Oklahoma. Brother W. M. Grooms was selected for the work in Guthrie, and moved in just before I left. Having been at the work here three weeks now, time has been had to gage some of the various prospects and opportunities. My time has been spent thus far with Jerome and Eden, and although the outlook is for hard tasks ahead, the picture is, nevertheless very bright. There are many difficulties to overcome, and pet ideas to adjust, as well as much training of workers, before we can expect rapid growth. Everyone seems to be taking a firm hold of their work, and striving to make the efforts the best that lieth within us. We hope that within a few weeks we shall be able to reach out and interest those about us in the gospel plan.

Sterl A. Watson, Box 705, Haynesville, La., July 22: The last two months of work with the Park Hill congregation in Fort Smith, Arkansas, were the most fruitful of our stay there. Some 25 responded from all sources. The churches in Fort Smith are made up of fine people. I think I have never been associated with cleaner people

morally. No friction exists that I know of. Brother W. C. Neal of Georgia has moved there to work with Park Hill, and Brother Herbert Fraser is minister for the Midland Boulevard church. Bro. Fraser is one of the most wonderful souls I have ever met. Reports have it that Bro. Neal is getting off to a fine start and I'm glad. I began regular work with the Haynesville church the first of this month. Floyd A. Decker preceded me in this work. He is held in highest esteem. Decker is noted for his soundness and outstanding ability. It will be hard for me to do such work as this church has been accustomed to. I shall try. They seem to be good folk. Some of them must be opposed to singing in worship. At least, they come in after the singing is over.

A. E. Findley, Box 356, Van, Texas, July 21: Since last report twelve have been added to the church here in Van. Our meeting begins August 1st with the writer doing the preaching. Our meeting with the church at Lamar, Arkansas will begin August 15th and continue through the 24th. We desire the prayers of the faithful for the success of these meetings.

C. Ray Miller, Box 835, Maud, Oklahoma, July 21: Since my last report I have baptized three young ladies. Two of them were daughters of Brother Evans who has helped so much in the work here. The other one was Brother Jenkins' only daughter. The congregation has started work on remodeling and decorating the inside of the church house. One carpenter was hired and the brethren of the congregation assisted him. The splendid cooperation of these brethren show truly a love for our Lord. I plan to meet my three brothers at my home in Searcy, Ark., in August. J. Hale is working with the church in Idaho, Mabrey in Arkansas and Aubrey in Louisiana.

Mrs. S. P. Sanderson, Kilbourne, La., July 22: The meeting begins first Sunday in August at the Chickasaw Church of Christ three-fourths miles west of Chickasaw. Brother W. N. Ferguson doing the preaching. The public is invited. Always welcome.

Church of Christ, Red Bench, Ark., July 19: To the churches of Christ greetings: As we noticed the add in The Gospel Light of Brother James R. Lundy Jr., seventeen year old minister given his time while on vacation from school to the churches of Christ that are not able to finance a full time minister. He is here in our congregation. His first gospel meeting and we find him strong in the faith, preaching the Word of God in the truth and power, and he shuns not the gospel of God, and speaks where the Bible speaks and is silent where the Bible is silent. He

proves by chapter and verse every sermon he delivers. We do here recommend him to the churches of Christ wherever they may be.—Rubin Wooten, J. M. Zeiler, Edwin M. West.

F. O. Howell, P. O. Box 901, Vicksburg, Miss., July 25: The meeting among the colored people here was a success. Eight were baptized and three restored. A congregation of 12, all property owners, was begun. They have already built a room adjoining the home of one of the members in which to carry on regular worship. The Vicksburg church spent about \$350.00 in getting the work started. The Natchez congregation loaned us their tent, and their preacher, Brother Cothran, did the preaching and the colored preacher from Jackson, lead the song services. My meeting at Lacy, Tenn., was a success. Two to three times as many as could get into the house were present at almost every service, and the order was almost perfect. Only one was baptized. I begin at Thorn, Miss., August 3rd and at Macon, Tenn., Aug. 14th.

John Teel, Russellville, Arkansas, July 25: Just closed a meeting at Nola, Arkansas last Wednesday night with three Baptisms and one restoration. This meeting was well attended and the interest was high. The only thing

wrong was that it was too short as most meetings are. Our radio time has been changed to fifteen minutes earlier than before. From 7:15 to 7:30 is the new time each Monday morning. We will be happy to hear from all that hear this program. The churches of Yell county are presenting Brother Rogers of Dardanelle each Friday morning from 11:45 to 12:00 over the same station here in Russellville.

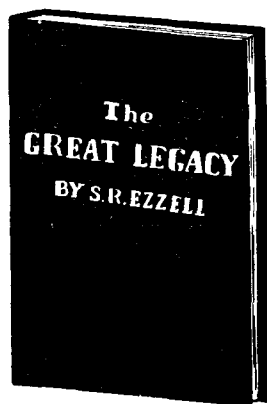
C. L. Kysor, Akron, Ohio, July 24: Brother S. W. Baker, Burlington, Iowa, recently conducted a short meeting for the church of Christ, corner Baird and Clay Drive, Akron, Ohio, beginning July 4th to 9th. Brother Baker will return (the Lord willing) August 8th to begin regular work with this congregation. He comes to us well recommended, free from all hobbies and isms of any sort. Brother Baker is one of our best song leaders as well as a sound gospel minister. We predict a great work can be accomplished at Baird and Clay Drive congregation, in bringing many precious souls into the Kingdom of our Lord and Master, Jesus Christ, through the assistance of Bro. Baker's efforts as we all "have a mind to work." All congregations of the church of Christ in Akron are cordially invited to cooperate and work with us, that unity may be practiced as well as preached.

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M. NORVEL YOUNG

Otis Gatewood and Roy Palmer are finding great opportunities opening up before them in Germany. They are among the very first to be permitted to enter Germany as permanent missionaries. They have telephone facilities whereby they may talk to anyone in the occupied zone without long distance charges. A native German engineer who was converted by Brother Hook in Africa has gone to Frankfurt to work with them. Forty-five persons attended their service according to the last Sunday report. A front page news article about their work appeared in "Occupation News" of Frankfurt. They continue to need food for those who are hungry and under-nourished. Food packages containing 21.5 pounds of food may be sent duty free to Otis Gatewood or Roy Palmer in care of Line Lutters, Gutleutstr. 77, Frankfurt, a. Main, Germany, Am. Zone. Simply send your check payable to CARE, 50 Broad St., New York 4, N. Y., with the address of Brother Gatewood in care of Line Lutters and you will receive a receipt when the package has been delivered. Each package costs \$10 and contains braised beef, liver loaf, corned beef loaf, shortening, sugar apricots, prunes, flour, chocolate, whole milk powder, egg powder, coffee, soap and yeast. Probably in no other way can you send so much food for so little cost. However, for those who would like to send supplemental food it can be purchased from most wholesale groceries at wholesale prices for this purpose and send by parcel post in 70 pound packages to Otis Gatewood, Church of Christ Mission, APO 757, c-o Postmaster, New York, N. Y., or possibly through the Railway Express. The elders of the Broadway Church are happy to handle any funds for this purpose.

**Teachers Needed**

Brother Gatewood reports that the number of American teachers are going to be selected within a few days to teach in the American schools in Germany. To qualify one must have a Bachelor's Degree and two year's teaching experience. We understand that the salary is good. Those who are interested should contact one of the following universities immediately:

College of Education, Berkely, Calif.; Colorado State, Greeley, Colorado; Columbia University, New York; University of Illinois; George Peabody, Nashville, Tennessee; University of Michigan; University of Nebraska; Ohio State; University of Texas.

We encourage Christian teachers to apply for this service because they can be of great help to the brethren in beginning this work.

**MODERNISM**

The average church member today shows that he has been influenced by

Modernism when he is indifferent to the preaching of the gospel and is not concerned about the cause of the Lord in these degenerate times. He does not attend the night services or any other service except the Sunday morning service. **That is a popular practice with Modern denominations.** They unite with each other and put on sensational programs in order to get a night crowd. They close their churches in the summer and take a vacation. Should we do that? If all our brethren were like the **majority** we would have to do it. Brethren, we can never evangelize the world or stay the tide of Modernism and of sin with that attitude characterizing the majority of the church members. **What is more to**

**the point, we can't be saved ourselves with that attitude.** Our children cannot be expected to regard our morning worship with any serious concern if we do not regard our evening worship as of any account. Worship is worship regardless of the hour of the day when it is offered to God. The preaching of the gospel is **the one mission of the Church** and if we are not interested in that we would as well give up all pretense and line up with the Modernists and Atheists and Communists and kill all the preachers and turn the church houses into clubs or cow barns, as they did in Russia. Where is your interest, and **what cause** are you supporting and spreading, brother?—G. C. BREWER. .

## Important Notice

Peoples New Testament with Notes by B. W. Johnson is out of print and our stock is exhausted. Publishers of this work inform us that another printing is in process and should be ready by August. They also inform us that the price on the new edition will be advanced to \$3.00 per volume; \$6.00 per set.

All orders placed with The Gospel Light now, or **before** the new printing is available will be accepted at the **old price** of \$2.50 per volume, \$5.00 per set.

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# Gospel The Light

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

VOLUME 17

DELIGHT, ARKANSAS, AUGUST 7, 1947

NUMBER 35

## Obedience

VAUGHN D. SHOFNER

One of the sweetest characters to grace the sands of time is an obedient child. A child looking up to father and mother as the king and queen of his life, and humbly submitting to every command of their God-fearing hearts is a picture unsurpassed for beauty.

Then an adolescent person, one who is passing from youth to maturity, who is willing to gaze at the realities of the past with thankfulness for the care of father and mother that brought them past the toils of time into the stage of ability to care for self, and in that reality submit himself humbly to the commands of Christian parents presents a picture worthy of a place on memory's wall.

At the best regrets will come. They literally fall in showers upon this writer, and I'm sure upon many others who now stand in the noontime of life; and upon many whose heads are white with the frosts of time, and whose forms are bent by the burdens they've borne, as we visualize the dusty past and think of mother lingering at the door of death to deliver life. When we catch a glimpse of ourselves snuggled on mother's breast, fondled by mother's caress, nourished by her effeminate beauty, and lulled to slumberland by the trill of her baby songs, we deeply feel a sense of regret for having done no more for her; for having disobeyed her so many times.

Then again a vision of the past invades our peace of mind as we think of father toiling for our support; depriving self that we might receive an education; that we might have the necessities of life and a few joys of luxury. Then surges of regret fill our hearts and overflow drops as bitter tears.

I write these words that the youth of today might evade the future river of regretful tears. To be obedient is "to yield willingly to another's control; to submit to another's authority." Obedience to parents then is to yield to their control; to submit to their authority. Of course we know it is wrong to obey any authority that contradicts the righteousness of God. Paul plainly stated this truth as he wrote the

Ephesians. He said: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

Children are not yielding to the control, and submitting to the authority of parents when they do the things commanded their own way. A request to go to a certain place does not include several other places along the way. To do this is not obedience, for there is but one way to obey and that is the one way commanded.

Many times young people intend to obey their parents, but are determined to obey at their own convenience; when they get ready. That is a flagrant violation of the plain meaning of "obedience." It is utterly impossible to yield willingly to the control of mother and father, and at the same time satisfy our own convenience by waiting until we're ready.

Among the many gracious promises given the obedient, the children who obey parents have these: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promises; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). The first part of this quotation locates the sphere where the obedience is to take place: "In the Lord." Therefore the promised blessings are to those whose obedience is to parents whose lives are hidden in Christ; who follow Christ as the authority and bring their children up in his "nurture and admonition." Then we can readily see how the hand of God works in natural providence to bestow the blessings, "that it may be well with thee, and thou mayest live long on the earth," for the young person who obeys Christian parents will not be overtaken by an untimely end brought about through many channels of the valley of dissipation.

These physical blessings are to be desired and attained, but think how much greater will be the blessings received at the judgment bar for having rendered an obedient life unto God. Something of its greatness is made known in the eleventh chapter of Luke. There Christ cast out the evil spirit

that a dumb man might speak, and the people marvelled. But his enemies were always near, and they began to find fault. "He cast out the devil by the power of Beelzebub the chief of devils," was their disparaging criticism. But Jesus reasoned that a kingdom divided against itself is brought to desolation, and if he by the power of the devil was casting out devils, surely the devil was divided and his kingdom cannot stand. Other wonderful lessons attended this miracle, "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it." If we in our association with the flesh can see the greatness of the birth of the Savior of mankind, by comparison consider how much greater is obedience to the word of God.

The whole tenor of the New Testament, and the Old, is toward obedience. Salvation from sins of the past, and eternal salvation in the home above hinges on obedience. Jesus Christ is the author of eternal salvation unto them that obey him. (Heb. 5:9) Thus eternal salvation is dependent upon our obedience to Christ. Calling on the name of the Lord in prayer and supplication; in pleading penitence is not enough, but those who have promise of entrance into the kingdom of heaven are those who do the Father's will. (Matt. 7:21).

Obedience to God means exactly the same things as obedience to parents. To obey God we must "yield to his control; submit to his authority." Then we shall not deceive ourselves into thinking we are obedient, when we are doing services to God in our way only. That violates the very principle of obedience, and calls to mind the warning of old: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Yes, it may seem all right to us, but any service offered to God that is not prescribed in his Will is disobedience, and every disobedience shall receive a just recompense of reward. (Heb. 2:2).

Instead of being obedience, doing only part of God's will is wicked disobedience. We must accept the fact that it is the grace of God that saves (Eph. 2:5, 8), but we cannot exclude all else and lay claim to the heavenly reward by the unmerited favor of God

only. Paul at another place says "the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously in this present world." (Titus 2: 11, 12). Therefore, the unmerited favor of God teaches us obedience to his ways. Nor can we isolate such passages as John 3:16 to mean that faith only is the condition of eternal salvation, and thus eliminate obedience. All Bible believers accept faith as a condition but there is not a passage in the entire Bible that teaches faith only is the one condition of salvation, and on the contrary James 2:24 plainly denies it.

In such passages as II Peter 3:9 and Acts 17:30 we find repentance is also required. But reasonableness alone will teach us that we cannot take it to the exclusion of faith and receive salvation thereby. That would violate

the meaning of the term "obedience," which we have found to be essential to salvation. To yield willingly to the Lord's control; to submit to his authority, it to do all things he commands, in the way he commands them. Then in the light of the meaning of this term, we also must confess (Matt. 10:32; Rom. 10:10), and we must also obey willingly the ultimate command—that is, baptism. (Mark 16:16; Acts 2:38; I Peter 3:21).

Friends, may we have the faith to say: "O God of the universe, thou art my God. My soul is in a waiting posture before thee, 'Speak, Lord, thy servant heareth!' May the wickedness of others not turn me from obedience to thee, and may I be clothed with the power of a righteous life, that I may not only walk the paths of obedience, but lead others to walk therein!"—Box 622, Wellington, Texas.

## Infidelity

JAMES L. NEAL

Infidelity is an arch enemy of souls of men in all ages. It denies the Bible, rejects righteousness and deprives the world of Christianity. In sum-total, infidelity denies the existence of God; and therefore, it takes away the sweet hope that is found in Christ. (John 3:16).

The bank of faith is kept locked from weary, needy travelers of earth all the time, by gross unbelief. This has a two-fold blight upon suffering humanity: (1) It robs us of temporal supplies so much needed by the great, common masses, and which are providentially supplied by our heavenly Father (Matt. 6:33); (2) Home in heaven is lost!

Infidels wreck faith. They do not work with the construction crew. They only tare down. They build no hospitals; no schools; no churches; no society. Infidels, without knowing it, are the agents of the devil used to defeat the plan and purpose of God for redeeming man from the awful darkness of sin and ruin.

The life of every sane human being should be one of trust in Jehovah through Jesus Christ, His loving Son! (John 3:16). Living by faith in God and not by sight is eminently Scriptural, and is our only hope for temporal and spiritual welfare in this world and in the one to come. (II Cor. 5:7). Matthew six and thirty-three is still as much untried by men, generally, as is Christianity itself! How slothful men are in the King's business!

"The Bible Unmasked," a falacious book of Bible mockery, picks out the case of Dinah, daughter of Jacob, being shamefully defiled by one Shechem of foreign blood, and makes a black charge upon the Bible with it. This narrative is found in Genesis, chapter

34. After Shechem had blackened the camp of Israel with this awful sin, he wanted to make a lot of compromises with the Israelites and take Dinah to wife; and, to thus introduce foreign marriages among the chosen people of God for a blood-line leading to the sinless Christ. That was the very thing that lead to the world flood that destroyed all but Noah and the inmates of the Ark. Genesis 6:2 and following. This poor, deluded author condemns his own sophistry and makes bare his own inconsistency by showing how this heinous sin of rape, as he calls it, was punished. Dinah's own brothers, Jacob's sons, came to the rescue.

This case goes to show something of the enormity of sin and its appalling results. No matter what deception may seem to be manifest on the surface of things from the human standpoint, nor how disabological may seem the treatment, the whole matter shows that the sin was neither upheld nor let go unnoticed nor unpunished. Hence the Bible is falsely charged again.

A proper study of this case in its rightful connection simply makes plain in detail the depths to which man may fall in sin, and that men cannot play with sin and escape the consequences. Through it all the providential hand of almighty God is seen patiently working with lost humanity to fulfill His promise, carry His purpose, to bring to the world through the flesh a Savior and sovereign King. The devil is back of all sin, moral shame and crime. Christ Jesus brought the remedy for sin and pitched the battle royal against satan, which spiritual warfare still rages and will continue so till time and

timely things come to an end! (I Cor. 15).

A man who will pick out the sin of Dinah in Genesis 34 and then try to condemn the Bible for showing it up in detail, and then try to condemn the Bible because of the manner in which the sin is punished, and then poke his withering sarcasm at ministers of the gospel of Christ who preach against such sins by the Book, is a menace to all good society, a parasite upon civilization and a gross liability to the world. He would give a round world like the one in which he now lives and enjoys by the fruits of Christianity when grim death knocks for him; but alas, it will then be too late! The Bible is the world's only hope. Grab the Old Book daily, beloved, and read its divine pages freely!

### QUESTIONS and ANSWERS

MRS. PERRY EVANS

- Q. Who overcometh the world?  
A. Whatsoever is born of God (I John 5:4).
- Q. How is the heart purified?  
A. By faith (Acts 15:9).
- Q. Who will have right to enter thru the gates into the city?  
A. They that do his commandments (Rev. 22:14).
- Q. By what is one born again?  
A. By the incorruptible seed which is the word of God (I Peter 1:22).
- Q. Who should seek those things which are above?  
A. You who have been risen with Christ (Col. 3:1; Rom. 6:4-5).
- Q. We are in one or the other of what two places?  
A. Satan's power of darkness or kingdom of God's dear Son (Col. 1:13).
- Q. Why do we receive what we ask of him?  
A. If we keep his commandments and do those things which are pleasing in his sight (I John 3:22).
- Q. Who disputed about the body of Moses?  
A. Michael the archangel contending with the devil (Jude 9).
- Q. How does the Father judge a man?  
A. According to every man's work,

### THE GOSPEL LIGHT

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# A Study In Family Relations

BY HARVEY SCOTT

(Number 4)

*The first responsibility in the training for life's adjustments is with the home. Parents who fail to accept this obligation may pay the price in sorrow.*

Here is one of life's greatest neglects—parents do not furnish the necessary training for their children in order that they may solve their problems of life.

We take time to train ourselves for business, but we neglect to train our children for one of the most important professions in life—that of marriage.

The building of a home is more important than building a city; for in the training of the home we are preparing for some of life's richest relationships.

Our children are not responsible for their being here, and certainly they are not responsible for their lack of training in family life.

When we think of how little training our youth of today are getting for marriage and its responsibilities, it is enough to make us shudder when we see them assume, the obligations of so sacred a relationship.

They know not what they are undertaking, neither do they know the responsibilities they are assuming. They need not our criticism; they need our sympathy, courage, and help that proper adjustments may be made.

We parents are largely responsible for this lack of training—we are largely to blame for many of their failures which are made known through the divorce.

But all of this training or teaching they cannot do. Thus the school is an adjunct of the home—it is to take the place of the home in the training of the youth of today.

But what interest are parents showing in making our schools what they should be in order that proper training may be given to our children? Our teachers are not shown the proper consideration—we do not pay them enough for them to give the consideration to our children they deserve.



Until parents recognize their individual responsibility our schools are not going to be what we would like to have them—they are not going to give our children the training they need for life's adjustments.

We should see to it that our teachers are paid sufficient salaries to justify the contribution which we expect them to make in the training of our youth of today. It is not their responsibility—it is the responsibility of parents.

The church has a responsibility in the religious teaching which is essential to the proper adjustment to life's experiences.

If the church is to receive from the family the contribution which it feels that it deserves, it must make greater contributions to family training.

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These articles are from PARENT EDUCATION; a text by Harvey Scott.

without respect of persons (I Peter 1:17).

Q. How many bodies are there? What is this body?

A. One body (Eph. 4:4). Which is the church (Eph. 1:22-23; Col. 1:18, 24).

Q. Has any man seen God?

A. Not at any time (I John 4:12; John 1:18).

Q. To whom are Christians married?

A. To him who is raised from the dead, or Christ (Rom. 7:4)

Q. Are there any false prophets and false teachers?

A. There were in the past and are in

the present (II Peter 2:1).

Q. Lot is described as what kind of a man?

A. A just man and a righteous man (II Peter 2:7-8).

Q. When were the disciples' first called Christians?

A. When Barnabas and Saul assembled themselves a year with the church at Antioch (Acts 11:26).

Q. How much confidence do we have in him?

A. If we ask according to his will, he heareth us.

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## Church Expenses

In The Gospel Light, issue July 24, we carried a letter from the pen of Brother Lawrence Dalton, Pocahontas, Arkansas, in which he, among other things, expressed a desire to see an article on "Church Expenses." In response to that request we have the following two articles from Brethren Watson and Miller. We believe they cover the subject at hand and we pass them on to our readers in the order received.—FA.

### HERE IT IS BRO. DALTON

#### STERL. A. WATSON

In the July 24th issue of The Gospel Light, Brother Lawrence Dalton, of Pocahontas, Arkansas asks for some "qualified, unbiased minister of the gospel to write an article on church finances or expenses." There are few men on earth better qualified to write regarding the cause in and around Pocahontas, Arkansas than I. I don't know if Bro. Dalton would consider me a qualified man. I hope I am not biased. I made my home in Randolph County, of which Pocahontas is County Seat, for a period of about five years. I would like to say, and especially for Bro. Dalton's enlightenment, that I preached the gospel repeatedly and within five miles of every resident of Randolph County. I bought groceries on credit and conducted mission meetings for congregations 30 years old. I established the church at Okean, in that county. There were, at that time, as many as twenty active congregations in the county. I baptized 28 at Okean. I received \$5.00 from one congregation (Biggers) and \$6.00 from the few brethren at Okean. I also did the preaching in another mission meeting, baptizing 19, and received \$4.60.

I served the people of that county in every possible way. My expenses on funerals for one year amounted to \$172 more than I received from that source. I brought more money into that county than I ever received from the brethren there. I dare say there is a county in the state of Arkansas that has more members of the church of Christ in it. In fact, I know that there are enough members in that county to keep ten evangelists busy at \$75 per week, if they would heed the preacher's sermons on giving. When I lived there, the average pay for a series of meetings was \$35.00 with a promise to pay that much or more when cotton was picked in the fall. Only a few places ever lived up to that voluntary promise. I think that it is not exaggerating to say that as much as \$500 in such promises was forgotten.

A gospel preacher can announce that he will preach at any place in Randolph County, two weeks ahead of time, and there will be not less than 15

members of the church present, and at most places there would be as many as 50. The 15 members could easily lay by \$2.00 each in a month. That would add up to \$30.00 that that grand old soul, that he mentioned, could take home instead of the \$3.00 he spoke of.

The lamented John L. Fry, W. A. Goodwin and J. Will Henley were very dear friends of mine. Brother John L. Fry told me repeatedly that he had done the cause a great injustice by doing too much free preaching and failing to stress Christian giving. J. Will Henley worked as a ditch digger for a gas company at \$2.50 per day, not too long before he left this old world. W. A. Goodwin, a lovelier soul than whom never lived, invested more dollars in the cause in Randolph County than he received there. He and his sons worked on the farm and when crops were laid by Brother Goodwin preached and defended the cause in debate. Had he not gone away empty handed so many times, some of his children may have had a higher respect for the cause than they do. They are my friends and are good folk, but our people gave him many a raw deal. Of the old timers, only Bro. A. B. Shaver remains. Bless his old heart. One of the meekest men living and a real soldier of the cross.

I wonder if the congregations in Randolph county are doing him the injustice of allowing him to preach monthly at \$3.00 per Sunday. It stirs my righteous indignation to think that such may be so. Bro. Dalton, don't you suppose he would accept a little raise, if it were offered? Just because such godly men accept the \$3.00 without complaint is no evidence that they would refuse more. Bro. Shaver has done more for the rural congregations in Randolph county than any man living. Those churches should not let him down in his old age. Brother Dalton does not want the gospel preached "free of charge," but he does want to set the price. That is holy ground upon which no preacher should tread. I wish I could buy merchandise in his store that way. He avers that \$5.00 per day is enough to pay any preacher in Arkansas, and most any other place. Why, with few exceptions, Randolph county churches have supported preachers at a rate less than \$2.00 per day. No use to worry about overpaying him so long as the average is less than half what he himself recommends.

Brother Joe H. Blue has made far more sacrifices than justice would allow. I think he is better supported now, since things are so high. Even now he is worthy of more support. In case you think he may refuse it, just mail him a check and see. A movie star receives \$500 per week and a good baseball pitcher at least that much, but

a gospel preacher is overpaid at \$60.00 per week. I preached for the church in Pocahontas, two Sundays each month, at \$10 a Sunday and the women had to serve meals for the Lions Club to raise that. I don't know what they pay their present minister, but I do know that they are supporting the work in Africa and perhaps in other places.

Yes, I have already come to the place in life where I refuse to deprive my family of food, clothing and an education like the brethren's children have just to preach to congregations that have never learned that they are not mission points. If my brethren will pay me \$100 each for all the free meetings I've held, I'll resign the work here, move to Randolph county and work 12 months without charge. I would spend most of that time trying to teach members to be willing to invest as much in the cause of Christ as they do in shows and ball games, etc. There are four children in my family. I am not ashamed of any one of them. If they have a balanced diet, it will cost \$1.00 each, per day. A quart of milk costs 21c. Beef steak is 75c per pound, eggs 65c per dozen, butter 70c per pound, and what can you buy for a dollar any way?

Now about this matter of proposing to "cut the preacher's pay." Some of us would be tacky enough to walk right off the job. In fact, it effects us about like our appeal to raise the contribution does some of the brethren. As Abner Peabody says, "I doggies I resign." If a preacher is underpaid, he is liable to make some obligations that he can't meet on time. That will do the cause no good. It has been said that "no man has right to hear the gospel twice, when there are those that haven't even heard it once." If that is the case, Randolph county will have to wait at the end of the line. Most preachers have several children. It's a good policy. We will need them to bear our burial expense, when we cross the dusky river.

Well, since I "flected" over the matter, I am in favor of some preaching being done in those neglected places in Randolph county. I believe, and have for years, that Lawrence Dalton is a good Christian man. Lawrence, if you will preach it to them, I believe I can raise as much as \$6.00 per Sunday on your support. I will even furnish you with good gospel sermon outlines to work from. Of course, you can't operate a car for less than \$6.00 per week, but you would be getting twice as much as the old timers that are doing it for \$3.00 per week. If you can find ten others that will do as much, we will be able to send you home each week with \$60 smackers in your pocket. Suppose you preach on giving and the brethren hand you the entire contribution? Would that be enough for a family to live on, in most instances? Not when the contribution goes to the preacher and averages about \$3.00 per

Sunday. Yes, it is a known fact that labor is too high in many instances. Most preachers will be happy to work for less, when they can go into Bro. Dalton's store and buy merchandise at the price they could ten years ago. Bro. Dalton is scissoring in the wrong place.

Only by reputation do I know the preacher who labors in Pocahontas, Arkansas. He is said to be an excellent preacher too, and I am venturing the guess that he and Bro. Dalton are good friends. I do not know how much he is paid, but I am fully persuaded that he is not overpaid. What is really needed is that the members in Randolph county get their hearts in the cause of Christ rather than in their pocketbooks and call in more men at \$60 per week, if they can find them. Some of the larger churches pay their janitors \$150 per month and have trouble keeping them at that. Some of the best people on earth live in Randolph county, Arkansas. Some of my very closest friends are among them.

Those that are awake and interested in lost souls won't have to read this twice to understand it. There is more gospel being preached now than ever before in the history of America. Brethren are seeing the need and responding. I deny that because a preacher refuses to have his pay cut below his needs, and what the brethren expect of him; he is preaching solely for money. A very small per cent of the preachers laid aside the sword of the Spirit to pull down big war wages. Most of our brethren took advantage of every opportunity to increase their income and raise the price of their wares. There may be some lazy, groveling lovers of money among the preachers, but they are the exception, not the rule. The average preacher's home is the stopping place of visitors and evangelists. That all adds up to extra expense. If the preacher enters the pulpit poorly clad, the sisters are humiliated and the brethren think he was called to plow instead of preach. If his car is worn out that is ashamed. If he has a new one, he is extravagant. Preachers are expensive creatures but they come in handy in case of funerals, etc. A lot of folk prefer to be married by a preacher, because he accepts whatever they offer him. A man in the south gave the preacher \$5 when he baptized one of his sons. He paid a lawyer \$500 to keep another of his sons from going to the penitentiary. People ought to quit calling preachers and lawyers until they can be employed for less money. What do you think?—Haynesville, La.

#### PAYING THE PREACHER

WAYMON D. MILLER

There appeared in the July 24 issue of *The Gospel Light* a letter from Lawrence Dalton of Pocahontas, Arkansas, in which he expressed great apprehension for the present status of the church, and especially in the distribution of its funds. I have personally

known of Brother Dalton for years, and have no reason to count him other than my friend, though our association has not been intimate.

Brother Dalton requests an article from "some qualified, unbiased minister of the gospel." I do not know that I'm either "qualified" or "unbiased," but I think I have had sufficient experience to be regarded a "minister of the gospel." He wishes an article on "Church Expenses." Certainly this is not a new problem. It has been written about and perched upon thousands of times. Though he and I may view the subject from different points of perspective, I asquiesce with him in the fact that it is a subject of tremendous proportions.

The subject of church finances has long been a perplexing problem, but one to which I contend the solution is simple. There are two simple remedies for this malady. They are: (1) The members should give liberally; and (2) elders should disburse the contributions wisely. As long as we have covetous members we shall have financial difficulties in the church. And also as long as we have covetous elders who will not wisely spend the money contributed, we shall be plagued with this vexatious problem.

I most certainly cannot share Brother Dalton's sentiment that the root of our evil lies in the preacher's salary! Nor do I believe his observations in this matter true. He wishes an "unbiased" reply to his letter, which is filled with biased and false insinuations against the rank and file of gospel preachers of our day! No, Brother Dalton, to bewail the support of gospel preachers is not a sure cure of all the ailments in the church. It is my impression that the whole tenor of your article expresses a great unfamiliarity with all of these issues. You have certainly expressed no sympathetic understanding of the work of a gospel preacher. For a long time many brethren have thought that the solution to all church troubles was to fire the preacher. Now, Brother Dalton offers still another remedy—cut his salary! That's easily said, too, for Brother Dalton is not a preacher.

Brother Dalton explains that he is not "one of those people who want the Gospel preached 'free of charge'." But he does want it as cheaply as possible. He further states, "I do know that many of our present day preachers are just in there for the money." I do not doubt his sincerity in this statement, but I most fervently deny the truthfulness of it! I do not believe Brother Dalton could supply the names of "many of our present day preachers" who are preaching solely for monetary considerations if his life depended upon it. If he knows so "many" preachers thusly obsessed, then he ought to publicly expose them to the brotherhood. If he does not know this to be true, and is only presuming these matters, then Christian honor would demand his

public apology for such base insinuations. But on the other hand, if "many" preachers were preaching solely for money, they would be sadly disappointed if elders everywhere took Brother Dalton's advice seriously. If preachers were preaching solely for earthly gain, as Brother Dalton charges, then "many" of them use poor judgment in the way to make money! I have long contended that the average gospel preacher, with his training and qualifications, could make far more money in a secular profession. I still believe this true, but evidently this matter has never occurred to Brother Dalton. I think I can show Brother Dalton a multiplied number of gospel preachers who are receiving less than they need for proper support. If he knows any gospel preacher that is getting more than he earns or deserves, then it's the elders' fault—they ought to fire him! My travels in recent months over a great number of states, and my observations in mission fields, convinces me that Brother Dalton is not familiar with this subject. He should not attempt to adjudge conditions everywhere by Randolph County Arkansas! If Brother Dalton feels that preaching is such a prosperous and easy business, then why doesn't he enter it? Why then is he willing to offer only slanderous criticisms to one who is doing work in the gospel he would not do himself?

I do not personally know of Brother Dalton's financial status, and that's none of my business. But I will venture the guess that he is far better situated financially than Brother Carroll Trent, who labors with the Pocahontas congregation. Why all the complaining then, Brother Dalton? Is Brother Trent getting rich quick at Pocahontas? I can well imagine that he is not. From reports coming to me, Brother Trent is a worthy gospel preacher, and deserves every dime earned in his work there.

Brother Dalton bewails the fact that many of our preachers are paid from "\$150.00 per month upwards, with house furnished, when there is not five families in the congregation who have that income." Again I'm sure Brother Dalton does not know whereof he speaks. I challenge him to cite me one congregation anywhere that pays their minister "\$150.00 per month upwards" with not "five families in the congregation who have that income." If he cannot do this, why again does he make such unreasonable claims? This certainly does not represent the picture in the brotherhood, and again my friend betrays either his "biased" ideas or his desperate lack of information.

Brother Dalton has indicated that he knows nothing of the work or expenses of a gospel preacher. I'm thankful to God that seasoned elders in the church do not share his views. Elders generally are generous and sensible in viewing this matter, and know that a preacher has to eat, live and provide

for his family—just like Brother Dalton. Since Brother Dalton is not a preacher, and I venture is not willing to become one, he therefore knows nothing of the expenses a gospel preacher has that other persons in the church do not have. Take for instance the constant purchase of expensive books for his library, the great burden in operation and maintenance of his automobile—running it many miles as a “free taxi,” train or bus fares to appointments, office supplies, equipment used exclusively in his work, unusually large cleaning and laundry bills, purchase of suits, etc. Brother Dalton has never thought that with the average preacher a larger percentage of his salary goes right back into his work!

Brother Dalton further states, “Five dollars per day straight time is enough pay for any preacher in Arkansas, and most any other place.” Well, just when has the Lord delegated Brother Dalton the authority to stipulate what “is enough pay for any preacher?” Any sensible person knows that a gospel preacher cannot operate on Brother Dalton's arbitrary sum, especially in a large town, and meet the inflationary costs of living. No doubt my gasoline bill each week or month is more than Brother Dalton's. At present I drive around 750 miles per month to and from my office alone, not counting a multiplied number of those miles necessary otherwise in my work. The preacher of today is expected to occupy a place in the same social strata as prominent business men of the town, doctors, lawyers, merchants, etc., whereas many of them make a hundred times the salary of the preacher! Brother Dalton recommends trying the preacher's sincerity by starving him out! This certainly is expressive of a distorted conception of Christian obligation and charity. If a laborer in the word is “worthy of his hire,” as Paul claimed, then this is far removed from the starvation treatment Brother Dalton recommends.

Does Brother Dalton not know that the Bible demands proper and reasonable support of ones devoting all their time to the Lord's work? His attitude is but rebellion to a divine principle. Under the old law God appointed the Levites to serve in the tabernacle. (Numbers 8:15, 16). The people were required to give a tenth of all their income to the Lord (Deut. 14:22), and this tithe went to the Levites (Neh. 10:37). Consequently, one-tenth of all the possessions of the Jews went to support their priests or ministers. Bro. Dalton, I press this issue, does one-tenth of **your** income go to support one of the Lord's ministers? Common reason will further show that these priests fared better than the rest of the Jews, which will be hard for Bro. Dalton to appreciate. It's simple mathematics: Each of the eleven tribes contributed a tenth to the Levitical tribe. These eleven tribes then retain nine-tenths for their own use. At the

same time the Levitical tribe received a tenth from each of the eleven tribes, making a total of eleven-tenths. Levi then received eleven-tenths, as compared with the nine-tenths retained by the other tribes. See that, Brother Dalton? Would you, had you been living then, protested that God had required too much for his ministers? Since you have set the price of what preachers ought to be paid today, it would be interesting for you to tell us what those ministers under the Mosaic law **should have** been paid! The Levite was also retired when he reached the age of fifty, and his support continued as long as he lived. (Num. 8:25-26). This is a far better plight than gospel preachers today have. They have nothing in their declining years to look forward to, except being placed “on the shelf.” Brother Dalton is certainly not in favor of paying them enough in their prime so they can make some preparation for these declining years.

The New Testament also provides for ample support of ministers of the gospel. Paul cited the fact to the Corinthian church that, as a minister of the gospel, he had the right to demand adequate support of them. (I Cor. 9:11-13) I emphasize, Brother Dalton, that it is the prerogative of every gospel preacher to demand proper support while he labors in the work, and the above reference is my authority for this statement. But you feel that you have the authority to state just what a preacher should or should not receive, and I have the right to demand your scriptural authority for this absurd position! Paul concludes, “Even so **hath the Lord ordained** that they which preach the gospel should live of the gospel” (I Cor. 9:14). I take it here

that inspiration meant “live” when it used that term, and not be starved, become indebted, and then criticized for not being “good for his debts.” In most instances where preachers are not “good for their debts” the church is to blame for not supporting them properly.

Brother Dalton laments the sad conditions in Randolph county where folk are “starving for gospel preaching.” I am personally acquainted with conditions in that section. My wife was reared in Lawrence county, which adjoins Randolph county. And too, I preached for the church at Pocahontas for about four months in 1941 until they fired me! While in Pocahontas, Brother Dalton, I preached free of charge, and at my own expense, nearly every Saturday night and Sunday afternoon to the places you have in mind. But I strongly deny your conclusions that if preachers were supported **less**, that this condition could be remedied. Since when has it become the preacher's obligation, financially or spiritually, to alone assume missionary responsibility? If the churches in that section were working as they should this disgraceful condition would soon be eliminated! And while on this subject, are **you** doing any more than the preachers of that section to take the gospel to these communities?

Brother Dalton laments the fact that in some instances “one-half to two-thirds of the total contributions” of churches are consumed with the preacher's support. Again I say this is not the preacher's fault. The fault is covetousness on the part of members who will not give more liberally than that! This is a matter worthy of serious study, but Brother Dalton is approaching it from the wrong angle.

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## NEWS, NOTES AND REPORTS

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A. E. Findley, Box 356, Van, Texas, July 28: Yesterday was another great day for the church in Van. Two more noble souls were baptized into Christ and one sister put in her membership. Our attendance continues to increase and the whole church has taken on new life. To our dear Lord we give all the praise.

Orlan Miller, Box 35, Freed Hardeman College, Henderson, Tenn., July 28: The meeting at Aberdeen, Miss., closed July 2 with one elderly lady restored from the Christian church. Interest and attendance were exceptional throughout. Bob Smith of Stillwater, Oklahoma led the singing in a most commendable manner. The church in Aberdeen has about 50 regular members and is located in a county seat with a population of 10,000. The brethren are in need of a man to locate with them. I'm confident that this is a most promising opportunity for the

cause. Anyone interested write: Andrew W. Rodgers, 511 Burnett St., Aberdeen, Mississippi. I shall sing in a meeting for W. Claude Hall at Yorkville, Tenn., beginning August 3rd and shall lead the singing at Pottsville, Kentucky beginning August 14th in which Boone Douthitt will preach.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, July 28: Meeting in Loco, Oklahoma closed without visible results. Good outside attendance. Closed meeting last night in Spearsville, La. Six baptisms and much good done otherwise. It was my second meeting with them. I am to begin in Lazbuddie, Texas, Wednesday night.

Dan J. Ottinger, Box 459, Jasper, Alabama, July 29: The Liberty Hill meeting closed July 27. This was my late companion's home church.

Orbie Robbins, Elizabeth, Arkansas,

July 29: Just closed a good meeting with the Corinth congregation, which continued over a period of ten nights. Good attendance and splendid interest, but no additions. Will begin at Maple Grove congregation August 1 through August 10th. Then to Jumbo, Arkansas, August 16th for a ten nights meeting. I have time open for meetings during September, October and November. Anyone desiring a meeting write me at above address.

Earl E. McCord, Corning, Arkansas, July 29: Bro. W. B. Ragsdale and I closed the meeting at Melbourne, Ark., with eleven baptisms and two restorations. It was one of the best meetings I have been in in a long time. This was due to the fine cooperation we had. *The singing was fine and the preaching excellent.* Bro. Ragsdale is a fine preacher to be associated with in a work of this kind. I go to Luxora, Ark., Sunday, August 3rd, with Bro. E. W. Stovall.

John W. Hedge, Franklin, Texas, July 30: I closed a good meeting with the church at Imboden, Arkansas, last Lord's Day evening. Excellent attendance and fine interest featured all services. Two were baptized and two identified themselves with the church. I begin with the church at Dill City, Oklahoma, August 1st and at Sonora, near Springdale, Arkansas, August 15.

Cleon Lyles, Little Rock, Arkansas, July 31: The West side church in Paris, Texas, closed a meeting last night in which I did the preaching and Billy Cook directed the song service. Six were baptized and two restored. The church at Stuttgart recently closed a meeting in which I preached and Will Rogers directed the song service. Two were baptized and one restored. Wm. H. Parsons is doing good work at Paris and John French is doing a fine work at Stuttgart.

Geo. F. Warren, Box 188, Hanover, New Mexico: A Gospel meeting began at the church of Christ in Hanover August 3, with Grady D. King of Tucson, Arizona doing the preaching. Thos. E. Cudd, minister of the church in Bayard, New Mexico, directing the singing.

Mrs. Jessie Lay, Route 2, Nashville, Arkansas: Brother Oscar Smith of Texarkana will begin a meeting at the church of Christ in Mineral Springs beginning August 15 which will be on Friday night. Everyone invited to attend.

Robert L. Allen, 112 N. E. Chestnut St., Portales, New Mexico, July 31: I am now visiting a sister in Texarkana, Arkansas. I preached at the Rose Hill congregation on Tuesday evening and enjoyed a very fine service with this church. I begin with the brethren at

Black Land, August 3 to continue ten days; from here I go to Corinth, Arkansas, thence to Nathan, Arkansas. These meetings will engage my time through August. I have some time in September for meetings. I desire to do all the good I can. I will not reject any call no matter how poor the brethren are. Some of the best results of my life have been with weak churches. So if you need my services write me at the above address. If you want the gospel as taught by the Apostles without compromise and in the spirit of love, with due regard for the feeling of every one ask for my time. Please note that I have resigned the work at Eunice, N. Mexico, and have moved back to my home at the above address.

Geo. W. Hardin, 213 Hope Street, Alexandria, La., August 1: My request to be relieved of my work here as located minister effective as soon as I can find a good location has been granted. If you are interested in securing an experienced preacher write or wire me at your earliest convenience, please. Personal contact preferred. Any good place specially west of the Mississippi.

Ralph Givens, Chillicothe, Texas, August 4: Since coming here in May we have had 13 responses to the invitation, six for baptism.

Geo. B. Curtis of Clarksville, Arkansas preached in a series of meetings for the church at Delight which closed Tuesday evening, July 29. There were twelve baptisms and six restorations, also other visible results of the fine lessons brought by brother Curtis. He was employed by the congregation to conduct a meeting in 1948.—FA.

### FACING THE SUN

Don't hunt for trouble,  
But look for success;  
You'll find what you look for—  
Don't look for distress.  
If your eyes see the shadow,  
Remember, I pray,  
That the sun is still shining—  
You're just in the way.

Don't grumble, don't bluster,  
Don't dream and don't shirk;  
Don't think of your worries,  
Just think of your work.  
The worries will vanish,  
The work will be done—  
No man sees his shadow  
If he faces the sun.  
—Optimist Magazine.

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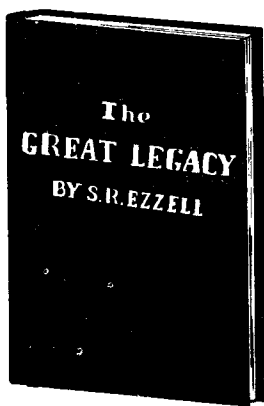
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## MODERN SCRIPTURE (?)

MRS. PERRY EVANS

Finally, brethren, farewell. No one expects you to be perfect, be of good comfort, have your own mind, live in peace; and the God of love will be with you (II Cor. 13:11 ?).

Be a lover of the other man's hospitality but show none your self for it takes time, is expensive and inconvenient.

Confess your brother's faults one to another and never pray one for another (James 5:16 ?).

The wisdom that is from above is pure, gentle, then peaceable and easy to be cast aside for the wisdom of men (James 3:17 ?).

What doth it profit my brethren though a man hath works, can works save him? Can't you understand that faith is all that is necessary? Ye see then how that by faith a man is justified and that without works? (James 2:24 ?).

Likewise was not Rahab, the harlot, justified without works when she had received the messengers and sent them out another way? (v. 25 ?).

Call on the Father, who with respect of persons, judgeth according to what you think; pass the time of your sojourning here in having a good time and getting all you can out of life (I Peter 1:17 ?).

Submit yourself to every fad and fashion that comes along, for fashion's sake and for your own sake, whether it be man's or woman's garment or whether it be forbidden by the word of God or not (I Peter 2:13 ?).

In olden times the husband was the head of the wife as Christ is of the church; but in these times it is not so, the husband is not the head of the wife any more than Christ is the head of the church (in minds or estimation of many religious people) (Eph. 5:23 ?).

Wherefore employing lying, speak every man blarney with his neighbor (Eph. 4:25 ?).

Unto him be glory in the Salvation Army, my lodge, club, PTA, etc., but I have no time to give glory in the church by Jesus Christ throughout all ages (Eph. 3:21 ?).

Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us not do anything for him unless we are afraid not to do so (Heb. 4:14 ?).

I have "sat out" a good game, I have done nobody any harm, hence forth there is laid up for me a crown of righteousness which the Lord shall give me at that day (II Tim. 4:7-8 ?).

But foolish and unlearned questions bring up and, even if they gender strife, have your own way, for who knows better than you? (II Tim. 2:23 ?).

Study to shew thyself approved unto the men who got up your doctrine for they will need someone to stand with them in the judgment.

## TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

## THINK IT OVER

God made the sun . . . . it gives;  
 God made the moon . . . . it gives  
 God made the stars . . . . they give;  
 God made the air . . . . it gives;  
 God made the clouds . . . . they give;  
 God made the earth . . . . it gives;  
 God made the sea . . . . it gives;  
 God made the trees . . . . they give;  
 God made the grass . . . . it gives;  
 God made the bees . . . . they give;  
 God made the fowls . . . . they give;  
 God made the fish . . . . they give;  
 God made the beasts . . . . they give;  
 God made man . . . . he ?????

—Selected.

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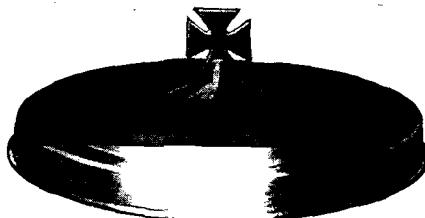


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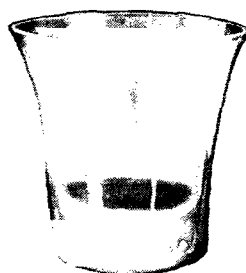
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, AUGUST 14, 1947

NUMBER 36

## The Seven Churches of Asia

GUSSIE LAMBERT

### (SMYRNA)

This is the shortest of the seven letters including only four verses, Rev. 2:8-11. It points out no errors but warns them of severe persecutions that were, at that time, in the immediate future. Seemingly it was written to encourage them as well as to warn them.

The letter begins with a reference to Christ which is characteristic of each of the seven letters. "These things saith the first and the last, which was dead and is alive." No doubt God knew that their faithfulness would end in martyrdom and it was good for them to be reminded of their Savior who had thus suffered but is alive forevermore. Just as the bars of Hades could not hold the Son of God, likewise, they too would be resurrected. This resurrection would bring them into a life beyond the reach of persecuting hands, beyond the tribulation of Satan and his servants. During his personal ministry on earth Jesus taught his disciples not to fear man that only had power to destroy the body but to fear God who has power to destroy both soul and body in hell. Thus he reminds them that death does not end all and if they are faithful they, like him, shall live forever.

Smyrna was a rich and well populated city about forty miles north of Ephesus. Being a good sea port it attracted much trade and many nationalities always flock to points of prosperity. In such a place we would naturally expect the Jews to be well represented. Their strict observance of Jewish traditions along with the idolatrous Gentile worshippers offered plenty of opposition to faithful Christians. Though Smyrna was such a prosperous city it seems that none of this wealth got into the church for the Lord makes special mention of their poverty, a thing which is not said of any of the other churches. Paul told the Corinthians that not many mighty men after the flesh would be attracted by the gospel. (I Cor. 1:26). But though the church at Smyrna was poor in material wealth they were rich in things more important. One can see quite a contrast in this church and the one in Laodicea. The Laodiceans

thought that they were rich but in God's sight they were very poor (Rev. 3:17). The church in Smyrna was poverty stricken yet rich in eternal things. No doubt the wealth of the Laodicean church helped to blind their eyes from seeing the need for real Christian service and they were condemned for their lukewarmness. No such charge is brought against the church at Smyrna. Usually there are greater dangers in riches than in poverty. Riches are not a curse but there are always grave dangers attached to them for they always bring grave responsibilities. (I Tim. 6:18).

### Their Tribulation

In the parable of the sower Jesus taught that because of persecution and tribulation some would be offended. (Matt. 13:21). Paul exhorted the brethren in Asia that "we must through much tribulation enter into the kingdom of God." (Acts 14:22). In John 16:33 Jesus told the disciples that they would have tribulation in the world but to be of good courage for he had overcome the world. Here He reminds the Smyrna brethren of this truth. He wants them to know that their sorrows will be turned into joy, that they have every reason for being faithful even, "unto death." In such trials they could look upon Jesus as a good example.

### The Blasphemy of the Jews

To blaspheme is to speak evil against, to revile the name of God, to speak irreverently of God. Under the Old Law the sin of blasphemy was punishable by death (Lev. 24:16). Under the New Testament those who blaspheme the Holy Spirit cannot be saved. No doubt it was discouraging to have those who stood high in social and financial ranks to speak disparagingly of the church. The Jews were given to blaspheming Christianity and its Author and today the devil still makes it his business to cause people to speak evil against the church today. Some people refuse to refer to the Lord's church in any way except by "The Campbellite Church." They think in so doing they will hurt the church and discourage people from being members of it. Some

say that the church of Christ does not believe in the Holy Spirit and others that we teach water salvation. Hence you can see that people have not ceased speaking against or blaspheming the church today. These blasphemers at Smyrna claimed to be Jews or God's people. They were not worthy of the name. First they were not following the law of Moses therefore were not natural Jews and second they were not spiritual Jews for that means to be a Christian (Rom. 2:28-29).

### The Synagogue of Satan

The devil has his places of worship just the same as God does. These Jews who claimed to be doing God's service were the synagogue of Satan. There is much counterfeit in religion. The business of counterfeiting is a shrewd one and in no field has it been used so successfully as in religion. The counterfeit purposes to be genuine. This is what the Jews claimed at Smyrna, they claimed to be the true people of God. Many today claim to be the people of God who have not done the Lord's will to become a Christian and who do not believe in doing it. The counterfeit must be so near like the original that it can be easily mistaken for it. Much religion today is like that. Many accept all of the Bible except the passages on baptism for the remission of sins, the one church, the Lord's supper being observed weekly and singing as the only music in the church. They accept enough of the Bible to make the world think they are the Lord's people but reject enough to make any Bible reader know that they are not. Such groups are nothing more than the synagogue of Satan.

### The Ten Days

Some think that the ten days were ten natural days, others that the days are prophetic days or one day to equal a year or ten years, others that the days signify a short period of time or that the persecution would not be universal nor eternal. It is said to be forewarned is to be forearmed. God here forewarns them by saying fear not. He does not promise to prevent them from suffering but he does promise that it will not be universal nor eternal in its nature. The tribulation was to try them not to destroy them.

### Conclusion

The Spirit exhorts all to hear this message. We need not expect to be saved today without tribulation. In

this letter God holds out much encouragement to Christians that are tried. The counsel is given by one that has thus suffered, he was dead but now alive. God promises a crown of life to those who are faithful unto death. To be faithful unto death does not mean all along until we die. This is definitely taught in other passages but here the thought is that if we have to die for our faith in the gospel then let us die for he who loses his life shall find it

Jesus said. Another inducement held out is that those who overcome will escape the second death. In Rev. 20:14 John tells us that the second death is the lake of fire. Surely if we can live forever, if we can have a crown of life, if we can escape the second death that is enough to make us want to do our very best to serve God and overcome the world. May God grant that we will heed the counsel given by the Spirit.

such blighting tactics! God sent Christ the sinless One through all this sinful flesh to save the world! Let all Christians become grounded in the Bible and teach it with love and wisdom to all children, that they may do likewise, to save all generations.

## State Sanatorium Notes

By HOWARD CASADA

Three more of the patients and one employee have recently been baptized into Christ. Several more are interested and we hope to report their baptisms soon.

Attendance at the public services in the sanatorium has held up well during the hot weather. Brother Everett Rhodes, who ministers to the Washington St. congregation in Camden, Ark. ansas recently preached two splendid sermons to the patients in the sanatorium.

Brother Rue Porter did the preaching in a splendid gospel meeting in Booneville recently. Attendance at this meeting was the best that had prevailed in a meeting in Booneville in many years. Brother Porter's visit in the sanatorium and the sermon he delivered in one of the services there caused much favorable comment among the patients.

I am glad to be back again on the job at the sanatorium. On June 9th I underwent an emergency operation for appendicitis in the St. Edwards hospital at Fort Smith. After spending sixteen days there I was able to return home. It was some two weeks following this that I was able to resume my work in the sanatorium. While in the hospital I received a flood of get-well cards, beautiful flowers and best wishes from patients in the sanatorium, and from friends and brethren all over the country. For all these I am profoundly thankful. I am thankful to my heavenly Father and to the splendid surgeon that performed my operation that my life was spared. And I am thankful to the Booneville brethren for their assistance in carrying on the sanatorium work in my absence. Also for their standing by me during my illness.

We are asking that you continue to

## Infidelity

JAMES L. NEAL

Let us keep in living memory that the Bible is the only correct standard of life and morals. Moral standards figured out by men in different parts of the world at different times, change as the years pass. But the Bible never changes (2 Tim. 3:16, 17).

It will always be right to bring up children in the nurture and admonition of the Lord (Eph. 6:1-4). And it will ever be true that to do unto others as you would have them do unto you, is the best policy among men for peace and happiness in all the affairs of life (Matt. 7:12).

Infidelity hinders every line of progress and retards development on every hand. Unbelief causes the sad downfall of over a half million children of God in the 40 years wilderness journey period of time. Our New Testament was given us—to all the world—thru the Jewish race as a chosen people of God through whom the Christ came.

The Hebrew letter of the New Testament was written for special benefit of Jewish blood. Scores of times in this fine letter of infallible proof of Christ as the divine, the Israelites are charged with unbelief. Many other places reminds us of their sad plight on this score.

These things are given as an example for our admonition, learning and warning. Yet, men are still blundering through the world as foolishly and as blindly as did the children of Israel in the long ago. A few infidels with a little reputation and learning come along and write some silly books against the Bible in each generation, causing thousands and millions of good people to fall to rise no more! Such trashy books do more economic damage in the business world that we can put into figures. Of course, the material damage done is only a by-product of the spiritual harm these men and their efforts bring upon a suffering world.

Sin wrought enough black havoc within sixteen centuries from the creation of man to cause God to destroy everybody and everything in the world except Noah and his family and the

inmates of the ark! The Bible holds this doleful picture up before us continually for all time. Christ and the apostle Peter both give divine approval of the truthfulness of the terrible flood that covered the earth in the 600th year of Noah's life (Genesis 6, 7, 8; Matt. 24:36-41; 1 Peter 3:20-22). Who can imagine the extent of the moral shame and disobedience that swung people away from God prior to and during Noah's righteous preaching!

It certainly requires a lot of gall for some infidel with a little learning our of some human books to write a book of his own, calling in question such divinely inspired characters and their testimony as Moses, Christ and the apostle Peter! Look up the references given above and connect the infallible testimony along this line. Jesus said the destruction of the world by fire at the close of time and timely things would come under similar circumstances of those before the deluge of Noah's day. Sin will be running rampant in the land then, with the Book of God still pointing the plain way out of it. Peter points out that the salvation of Noah and his family by water is a figure of our salvation from sin now by the waters of baptism, through the resurrection of Christ; which baptism for the remission of sins represents. See 1 Pet. 3:21; Acts 2:38; Rom. 6:3-5. I mean here, of course, that burial of the penitent candidate with Christ in the waters of baptism is a representation of the death, burial and resurrection of Christ Jesus our Lord. Judgment soul, lay hold of this eternal truth with a 1000 amperes of your soul, and go right now and obey the gospel of Christ! (Rom. 1:16; Heb. 5:8, 9).

In the very face of all the above facts of the Book of God divine, "The Bible Unmasked," a slanderous epistle of a deluded brain, stealthily picks out such incident as the narrative of "Judah and his daughter-in-law Tamar" in Genesis 38, and calls them "immoral stories of the Bible!" Here he pokes fun, and scares the faint-hearted from teaching the Bible to children. Who can measure the withering effects of

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# A Study In Family Relations

BY HARVEY SCOTT

(Number 5)

*Since the church cannot function without the family, it must therefore assume its responsibility in training in wholesome living, and proper family adjustments.*

The family can function effectively only when it has been trained to assume its responsibilities in its relationships—it must have proper spiritual guidance.



This places a heavy responsibility on the church in the training of its members in their adjustments of proper family relationships.

But the family has lost much of its force through our "industrial revolution." It is no longer the independent unit that it was in the past. Because of this rapid change the family finds it difficult to adjust to its new position.

The home no longer serves as an anchor for the lives of those who constitute it. They no longer look to their families for protection, counsel, and guidance—parents do not have the time. They are too busy with worldly affairs.

In man's effort to adjust himself to this commercially centered world, he has developed an "individualism" which has so warped his personality that he finds it difficult, if not impossible, to adjust himself to a cooperative group.

From his business through the day to the family at its close, man finds a different situation which requires of him a complete change if he makes proper adjustment. He has been the boss all day, but when he comes home,

there are others which must be taken into consideration—it is on a different level of association.

Through his business connections man has become self-centered—everything must give way to him. This is not true in the home, and to readjust himself at the close of the day is no easy matter.

This is often true with the mother who works. She must completely readjust herself at the close of the day in the family circle.

This change in the family has been too sudden—we are not trained for it. And because of the difficult problems which we are called upon to face many feel that marriage is responsible for it. This is not true. Marriage is not to blame, we have not been trained to adjust ourselves to our new environment.

Because of our selfishness, and self-centeredness which has been developed in our commercially centered world, many feel that marriage is a failure because it is a constant source of trouble. Individuals therefore need training for family life.

Marriage is entered without proper training for its responsibilities, and when individuals find themselves face to face with the realities of its obligations, they are not willing to make the necessary sacrifices in order to make their marriage successful.

They are not taught that marriage is a union for life—that they belong to each other. Young people need to be taught the sacredness of marriage.

Dissatisfaction in marriage makes Parent Education Necessary.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

send in your gospel literature for distribution among the patients. And we might mention that our supply of large print Testaments is dwindling again and we have had calls for several lately. Write us if you have friends or loved ones here that we might render a service. Pray for this work and we will do our best to press the cause of Christ here.

Vaughn D. Shofner, Box 622, Wellington, Texas, August 4, 1947: Our summer meeting closed here last night. In many ways it was an unusual meeting. Crowds were larger, more people of the world visited, and greater interest was shown than in any meeting during my two years labor here. Bro. Guy N. Woods preached the word forcefully, and five were baptized. The

job of remodeling the building here is nearing completion, and adds two class rooms and "lounges" for men and women.

Lloyd E. Ellis, 201 N. First Ave., Upland, California, July 30: One month ago today my family and I moved to Upland. We find the people congenial and pleasant. Upland is a center of the citrus industry and is only about an hours drive from metropolitan Los Angeles. The congregation here is very cooperative; interest and attendance good; the elders are awake; and the young people alive and working. Highway 66 passes through Upland and 60-99 goes through Ontario just south. Stop when coming this way, and if you know of friends who are here and should be contacted, let us know.

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## "Jesus Christ A Missionary Baptist"

WAYMON D. MILLER

It is a scriptural impossibility to justify any human denomination by the Bible. In recognition for the need of scriptural endorsement, every false institution and leader has sought refuge in the holy Word of God. They seek to create the impression that their false doctrines are scripturally sound, hence attempt to show some sort of identity between their teachings and inspired ones. But any institution or doctrine not explicitly and unequivocally defined by the Bible is false and vain. Such doctrines incur the most perfervid anathemas of God, all who subscribe to them do so against His divine will, and place in eternal jeopardy their soul's eternal salvation.

Before me is a tract bearing the caption of this article, written by E. C. Gillentine, and circulated by the American Baptist Association of Texarkana. This tract features false, presumptions, and extravagant claims that smack of blasphemy. So desperate is the author to justify his human institution that he labors to identify the Lord with it, and make Jesus a party to this human agency. It seems doubtful that a more impious fraud could be perpetrated than that of which E. C. Gillentine is guilty. Mr. Gillentine, nor any other Baptist preacher on earth, cannot scripturally prove that the Missionary Baptist Church is the divine institution established by the Lord, that the Lord, the apostles, or anyone else of their day were members of such a denomination, or that the Baptist church even existed in apostolic time! If Mr. Gillentine feels equal to the task, we challenge him to do so.

The logic (?) our friend employs in his tract is utterly absurd. Using his same tactics, every false institution in the world could be thusly justified. He must certainly have thought his readers would be stupid and gullible if he thought they could not see the fallacy of such logic (or more properly, the lack of it).

Mr. Gillentine says, "John the Baptist was a **Missionary**—John 1:6. The word 'missionary' means 'one sent.' John was sent, therefore he was a missionary. **Baptist**—Matt. 11:11. We know he was a 'Baptist' for Jesus Christ the Son of God called him a Baptist. **Preacher**—Matt. 3:1. He preached, therefore we know he was a preacher. Read down (the emphasized terms. W. D. M.) and you will have 'JOHN THE BAPTIST A MISSIONARY BAPTIST PREACHER.'" Talk of squeezing blood out of a turnip, these deductions makes that look like a child's play! Before we further expose Mr. Gillentine's faulty reasoning, let us use his logic precisely, and hand him one better than this to try to wiggle out of. Judas Iscariot, the betrayer of the Lord, was

a **Missionary**. (Matt. 10:4-5) . He was also a **Baptist**, since the Lord's disciples baptized for Him, and Judas was one of His disciples. (John 4:2) Judas was also a **Preacher**. (Matt. 10:7). Then, according to Mr. Gillentine's own form of logic, JUDAS ISCARIOT WAS A MISSIONARY BAPTIST PREACHER. In this event we'll let him have his logic, and all that goes with it!

But now let us carefully examine his deductions and assertions. In the first place, Mr. Gillentine knows that Jesus did not call John "a Baptist." If He had done so, then we would have to concede the matter to our friend. But Jesus did not do this, and if Mr. Gillentine has examined Matthew 11:11 he also knows this to be a fact. Jesus here called John "the Baptist", and not "a Baptist." The definite article "the" before "Baptist" clearly indicates, if grammar means anything, that this was a title applied exclusively to John. If Mr. Gillentine denies this rule of grammar, then let him show where any other person in the entire New Testament was ever called "the Baptist." How desperate he must be to sustain false doctrine, when forced to use such perverse reasoning! You will note too that our friend employed the proper nouns of "Missionary" and "Preacher" by capitalizing them, instead of the common nouns "missionary" and "preacher." The Bible does not use them in this manner. Instead of such forced conclusions, wouldn't it be fine for his cause if he had simply supplied the scripture that spoke of John as a "Missionary Baptist Preacher?"

John couldn't be a "Missionary Baptist Preacher" in the sense in which Mr. Gillentine is. The fact is that John was as far different from the modern Baptist preacher as a Baptist preacher is from a **gospel preacher**! John was never baptized. But one could not obtain membership in the Missionary Baptist Church of today without being baptized into it, much less preach for that human institution. John was "the Baptist," and Mr. Gillentine is simply "a Baptist." John was the only preacher in the New Testament ever called "the Baptist." Does Mr. Gillentine presume that his case is analogous with John's here? Is he the only Baptist preacher today? Furthermore, John baptized "for the remission of sins." (Mark 1:4). Mr. Gillentine, and other Baptist preachers of today, will not baptize "for the remission of sins." Hence if John was a "Baptist" preacher, he still was not Mr. Gillentine's sort. But all of his faulty reasoning is for naught. If his arguments were true, they still would not prove what he needs to; that John the Baptist and E. C. Gillentine are the same type of "Missionary Baptist Preachers," and

that their preaching and practice are identical!

With the same type of extravagant deductions employed in John's case, Mr. Gillentine further attempts to show that Jesus too was "A Missionary Baptist Preacher." Let me say again with all forcefulness, that this is nothing short of blasphemy and brazen perversion of the scriptures! The Bible nowhere mentions "a Baptist," much less a "Missionary Baptist Church." It would therefore be impossible for Jesus, or anyone else in Biblical time, to be a "Missionary Baptist." But if Jesus were a Baptist, then which kind was he? According to the last government census of religions, about twenty-one different kinds of Baptist denominations are listed in the United States alone! It would be more fun than a three ring circus to see Mr. Gillentine write another tract proving (?) that Jesus was of his particular sect of Baptists, and not of the twenty other Baptist churches! How the weeds would fly among Baptists if he did this, and frankly I believe they need to. But I suppose our friend would claim, as he did in his tract, that Jesus was "A Missionary Baptist Preacher." You Baptists of the twenty other varieties need not feel hard at us then, for Gillentine is as strongly opposed to you as we. But still we press the issue as to which sort of Missionary Baptist our friend claims Jesus is, the Convention or Non-Convention type? There are at least these two schisms among the Missionary Baptists, and neither of the two will fellowship the other! Say, Mr. Gillentine, wouldn't it be a trifle embarrassing if it developed that Jesus was of the Non-Convention Missionary Baptist order, and not of the Association Missionary Baptist Church to which you belong? I think you ought to clear up this difficulty, and prove that Jesus belonged to the same order of Baptists as you. And just to satisfy our curiosity, Mr. Gillentine, are you sure that the Lord was affiliated with the "American Baptist Association?" He could have been just as easily as he could have been a member of the Missionary Baptist Church, for neither existed in His day!

From the way Mr. Gillentine uses logic (?) we would think that the authors of all the text books of logic had been guillotined before our friend studied one of the volumes! With his same type of reasoning we can as correctly and scripturally prove that Jesus was nearly any kind of denominational preacher on earth, as Gillentine has proved that he was a Missionary Baptist preacher. Let's see: Jesus preached while on earth, and therefore was a Preacher. This was during His first Advent, or coming. Therefore, JESUS WAS AN ADVENTIST PREACHER! (Gentle reader, hold thy nose, and we'll go further). Jesus used a definite method in sending the apostles to preach. (Matt. 10:5-28) Jesus was also a preacher. Therefore Jesus was a

**METHODIST PREACHER.** (How's this logic (?), Mr. Gillentine? It's your brand, and you ought to like it!) Jesus was also called "a Nazarene." (Matt. 2:23) He was also a Preacher. Jesus was therefore a **NAZARENE PREACHER.** Jesus taught His saints concerning events of the last days, or Latter Days. (Matt. 24, 25) Jesus was then a **LATTER DAY SAINTS (Mormon) PREACHER!** Jesus taught that His gospel was Catholic. (Matt. 28:19) "Catholic" means universal, or to all the world. Jesus is also a Priest. (Heb. 4:14) Jesus is therefore a **CATHOLIC PRIEST!** Absurd? Why of course! But this is the same type of reasoning Mr. Gillentine used, and our syllogisms here are just as scriptural and sensible as his!

If his life depended upon it, Mr. Gillentine could not show that there existed such a denomination as the Missionary Baptist Church prior to 1832. This church was established at that date in

London, England by Andrew Fuller. This is the testimony of G. H. Orchard, a standard Baptist historian. (See Baptist Church History. Orchard, vol. 2, pp. 348-354).

Obedience to the simple gospel of Christ, nothing more nor less, has never made a person a Baptist. Baptist preachers will frankly tell you that you have to do something additional after being saved to become a Baptist. Let us be content to be just a saved person, a Christian, since none in New Testament times were Baptists. If the Lord had intended for us to join the Baptist Church he would have told us so! If the Baptist Church were the divine church of the New Testament, then the Lord would have established it instead of Andrew Fuller. We should become a Christian as the Lord directs (Mark 16:16; Luke 13:3), and be a member of his church only (Matt. 16:18).—2503 30th Street, Lubbock, Texas.

one will or law, and if we both understand what the will of the Lord is, it is a certainty that we will not go in opposite directions religiously. If I preach that the Lord's Supper, or communion should be observed every Lord's day, and some other preacher comes along and preaches that it isn't necessary to observe it every Lord's day, there is one thing for sure; both of us are not preaching the will of the Lord, because God's word does not contradict itself in any such way. Any two preachers cannot preach in any such way and both be preaching the will of the Lord. Nor can it be said that one of us understands it one way and another understands it another way. If both of us understand it at all, we understand it alike, and if this is true, we will not preach doctrines that are contradictory to each other.

In the lesson last week, we quoted I Cor. 1:10 where the apostle Paul admonished the children of God at Corinth to all be of the same mind and judgment, and for all to speak the same thing. Religious people in the world today must say that we either can, or cannot understand and obey that passage of scripture. If we say that we cannot, we are accusing inspiration of commanding the impossible of us. But on the other hand if we say that we can understand and obey it, down goes the contention that all cannot see the Bible alike. Again, in Phil. 3:16, Paul admonishes us to all walk by the same rule. We either say that we can, or we cannot obey that passage of scripture. If we say we cannot, and such is true, then Paul didn't know what he was saying when he admonished us to do that. But if we say we can understand and obey it, down goes the contention again that we cannot all see the Bible alike.

Just here I would like to outline a rule. It is a rule that if all preachers would adhere to, would do away with all the division that has been created in the religious world. I do not mean to tell preachers **HOW** they should preach, but rather, **WHAT** they should preach. This rule can be found in the Bible. If it couldn't I would not be giving it. If all religious people, and especially preachers, would walk by this rule, it would cure all the ills of division existing today. Rule 1: "Preach what is revealed." In Deut. 29:29 we are told that the "secret things belong to God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of the law." No preacher, I care not how learned or pious he might be, has the right to preach on something that God has not given him enough information on to know something about. To illustrate, suppose I would turn to John 3:3-5 and read where Nicodemus came to Jesus by night, and then attempt to preach on **WHY** he came by night. The scriptures do not say why he came by night; just that he came to Jesus by

## CAN WE SEE THE BIBLE ALIKE? IF SO, WHY ARE WE DIVIDED?

JESSE M. KELLEY

(A Radio Sermon)

(Number 2)

Two weeks ago we began a study of the divided condition that exists in the religious world, and learned that it could not be justified either from the standpoint of common sense, or from the standpoint of the Holy Scriptures; that in the balance of God's Word it was just as inconsistent or more so than it was in the balance of good common sense. We desire to continue that study in the light of the truth of God on the subject, and ask the question: "can we see the Bible alike? If so, why are we so badly divided?" There are two parts to this question. First: "can we see the Bible alike" and second, "why are we so badly divided?" We shall deal with each part in its order, giving most of our attention now to the first part, that is, "can we see the Bible alike?" Later we will take up the second part for consideration.

Now, for a consideration of the first part of our lesson: "Can we see the Bible alike?" There are many religious teachers and otherwise, in the world today who say that it is impossible for all people to see the Bible alike; that we cannot all understand the Bible alike. Will you follow me closely for just a few moments while I examine this contention that "we cannot all see the Bible alike?" I want to kindly, but firmly, say that if we understand the Bible at all, we understand it alike. There is just one way to understand

**ANYTHING** correctly: For example: there is just one way to understand how to work algebra. There is no such thing as two or three different ways to understand how to work any kind of mathematics. There might be different ways of working certain problems, but whatever those ways might be, they are founded upon the same principles. There is just one standard that all must go by in the field of mathematics, and unless all go by that standard, all will not understand how to work mathematics. Now there might be different ways of **MISUNDERSTANDING**, and have, but there is just one way to understand it. I am sure that you can see this. But what is true in the field of mathematics is also true in any other field, thus the same reasoning must be applied to the Bible. The Bible is the standard that all must go by if all are to understand it, and naturally, just as with mathematics, if we lay aside that set standard all will not understand it. If we try to interpret the Bible by a system of human theology, we lay aside the standard by which it is to be interpreted, and we could not expect to understand it correctly. Now there are many ways of **MISUNDERSTANDING** the Bible, but there is just one way to understand it correctly. In Eph. 5:17 the apostle Paul said: "Understand what the will of the Lord is." This shows us that it is entirely possible for us to understand the Bible. The law that God gave us is suited for all men, and certainly God expects all men to understand it. The Lord has given just

night. We could all obey I Cor. 1:10, that is, be of the same mind, when we say that he came by night. Why? Because the Bible says that he did. But if I begin to speculate and theorize on why he came by night, division would arise. Why? Because the Bible does not say why. Whatever I said on the subject would be my opinion, and naturally, you would have your opinion, and someone else would have his opinion, and there is a probability that all of them would be wrong, but the point is, we couldn't be of the same mind if we began to speculate on something that God has seen fit not to reveal unto us. That is the reason that we should speak only where the Bible speaks, and remain silent where it is silent. No preacher has the right to preach on unrevealed subjects, and when he does, the field of speculation and opinions become his territory, and in that field, there can never be unity.

Rule No. 2: "Preach ALL that is revealed." In Acts 20:26, 27, Paul said: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you, all the counsel of God." Paul preached ALL that was revealed, and ONLY that which was revealed, and the obligation rests upon every preacher today to do the same, nothing more and nothing less. We have only to consult Biblical history to learn that it was not until AFTER the death of the apostles that ambitious men arose, and in their ego began to preach, or fail to preach what was revealed, or all that was revealed, that differences came into the church, and caused what is known in Biblical history as the falling away, which resulted in the apostate church, and finally the dark ages, that period of time when the Bible was chained to the pulpit and the common man was not permitted to read it. And from that apostate church sprang all the division that we have in the religious world today. Friends, I say this in love, but firmly, with no spirit of compromise whatsoever. When we take the Bible which is the Word of God, let it be our only rule of faith and practice, preach all that is revealed, and only that which is revealed, I say again it will do away with religious differences.

Rule No. 3: "Be careful not to add to or take from what is revealed." The great trouble with many religious people today is adding to the Bible, and practicing things in religion that no authority is found for in the pages of God's word. Even under the law of Moses God commanded the children of Israel in Deut. 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." They were to obey the law to the letter, and to fall short, or go beyond what it commanded of them was a grievous sin in the eyes of God. But someone says that command was

to God's people in another age of the world. All right, let us turn to the New Testament, wherein is contained the law of God to His people today. Turning to Revelation 22:18, 19, we find this language: "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." Here is a command, and warning to people in this age of the world to leave the word of God as He has given it, to say what it says, nothing more, nothing less. If all preachers would adhere to this rule, how could any two of them be divided. If all preachers preached WHAT is revealed, ALL that is revealed and refrain from adding to, or taking from God's word, I ask again, how could any two of them preach different and contradictory doctrines? They would not do it.

The apostle Paul, in writing to a young evangelist, said in II Timothy 4:1-2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and 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 away their ears from the truth, and shall be turned unto fables." The apostle, by inspiration, looked down through the years still ahead, and could see that the time would come, even in Timothy's day, when false teachers would arise, and preach a perverted doctrine, and he told him what to do about it, that is, preach the word. Tell them, Timothy, what God's word says about it. Can preachers do better today than just to tell the masses what God's word says? This is sufficient. It is all that is needed. When Paul said this to Timothy, he had already said in verses 16 and 17 of Chapter 3, that "all scripture is given by the 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." The scriptures are profitable for anything the man of God needs. Peter said in I Peter 1:3 "That God hath given us all things that pertain unto life and godliness."

Why then are we divided? The whole cause of division is found in preachers and churches exercising what they call the liberty to preach things not in the divine rule. But we will deal with this part of the question later.

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## NEWS, NOTES AND REPORTS

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E. M. Borden Jr., Box 418, Campbell, California: After spending about seven years in the San Joaquin valley of California, I have moved to Campbell to work with the church here. This community is five miles from San Jose, in the San Francisco Bay area. The climate here is wonderful, with beautiful scenery abounding on all sides. The people are very friendly, with the church in wonderful condition for unhindered growth. We are looking forward to a very profitable work.

Cleon Lyles, Little Rock, Ark., Aug. 11: Three were baptized at Fourth and State yesterday.

W. E. Reagan, Prescott, Ark., Aug. 4: On last night Brother Neal Watson of Blevins, Arkansas closed a fine meeting at Hickory Grove, near Prescott. The meeting began on Thursday night before the fourth Lord's day in July. The song services were conducted by local singers. The attendance was fine. The house was crowded almost every night. Three were baptized. Others were deeply interested. A young people's class was well attended each night by a good many who showed much interest in the study of the Bible.

The cooperation of all was fine. Bro. and sister Watson, also baby Watson, endeared themselves to all. Bro. Watson is a young man of splendid ability. You will make no mistake in calling him for a meeting.

Doyle Williams, Rt. 1, Box 518, Malvern, Arkansas, August 4, 1947: I have just closed a very good meeting with the church in Bagg City, Mo., in which one was baptized and five restored to their first love. I am now in a meeting with the brethren near Marmaduke, Arkansas. Two made the confession last night. Brethren, include us in your prayers.

Ted W. McElroy, Okmulgee, Okla., August 2, 1947: July 13 there were three baptisms here. From July 20 to August 1 I preached for a meeting in Stonewall, Oklahoma, and Spurgeon Solomon of Ada led the singing; there were five baptisms. Brother W. M. Thompson preached for the church in Okmulgee while I was in Stonewall.

E. E. Myers, Odessa, Texas, August 5, 1947: Conducted a meeting in Young county, at Loving, Texas with four baptisms and one restoration.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: Vacations and hot weather have cut our attendance some at Oak Avenue. Otherwise the work is moving along in pretty good shape. We are compiling the lessons for the coming school year which will be taught in the high school here. We are looking forward to another good year with this class. Last year forty-six were enrolled and we baptized a number of students who learned the truth in this class. I am booking meetings for the spring and summer of 1948. If you desire my services write me at the above address.

R. A. Robins, Poteau, Okla., August 6, 1947: They still come. A man, passed middle age, came to our home Monday and said he was ready to make the confession and be baptized. So wife and I and his wife, whom we baptized last week, went to the church house and I assisted him in being baptized. This is four that have come to us in this manner the last few weeks. The work is going forward in a good way here. Had the largest attendance Sunday that we have had since coming here.

H. H. Dunn, Huntington, Ark., August 6, 1947: Two were baptized during the meeting in Dardanelle, Arkansas. F. J. Rogers preaches for the congregation. He is a good fellow-worker and is doing a good work in Dardanelle and the surrounding communities. Am now in Spiro, Oklahoma and will begin in Branch, Arkansas the fifteenth of this month. From there to Webb's Chapel near Arlington, Ky., beginning there the 29th.

C. A. Cornelius, Cushing, Oklahoma, August 9, 1947: It has been some time since we made a report to the papers. However, we have been busy in the Kingdom of the Lord. For the past eighteen months I have been laboring with the congregation in Oilton, Oklahoma. Our growth has not been sensational, but rather, it has been slow and steady, and we trust, lasting. Some of God's finest people live in Oilton and it has been, and is, a pleasure to labor with them. This congregation is at peace and harmony with each other and for that we thank God, take courage, and press on. We lately closed a good meeting at Knight, Oklahoma that was well attended, and we believe much good accomplished, in that many heard the gospel for the first time. We appreciate the cooperation of brethren from Holdenville, Wewoka, and Ada, as well as Spaulding and Sasakwa. Visible results were four baptisms, and two restorations. My brother in the flesh, G. A. Cornelius led the song service in a commendable way and helped much in the success of the meeting. This effort was sponsored by the Spaulding and Sasakwa congregations. They are to be commended for their zeal.

John Teel, Box 349, Russellville, Arkansas, August 9, 1947: The meeting at Appleton, Ark., came to a close Thursday evening with a large crowd. There was only one restoration, but they say that the largest crowds attended the meeting that has ever attended before. The interest was high at all times. I will lead the singing in a meeting at Ola, Ark. It will begin Monday night the 11th. Brother Chris Lyles will do the preaching in this meeting. I had the privilege of working with him in a similar effort at Chickalah, Ark., in July. We look forward to this meeting with interest. September the 8th I will begin a meeting at Dover, Ark. September 22nd I will, the Lord willing, begin at Monroe, Okla. I have resigned the work here effective November the first, at which time I will have completed fourteen months of work with this congregation. After that time I will be able to hold meetings at any time of the year. I will be glad to book as many meetings as I can hold throughout the year 1948. I also have some time in November and December of this year. If any congregation desires my services get in touch with me at Russellville, Ark.

C. E. McCord, Lilbourn, Mo.: Since my last report I've assisted in two meetings as song director at Canolou,

Missouri, from July 6th through 20th. O. C. Thompson from Hickman, Kentucky doing the preaching. Three baptized and one restored. Beginning here at Lilbourn the night of the 20th through August 1, Bro. J. A. McNutt of Paragould, Ark., doing the preaching there were three baptized, two restored we believe much good was done otherwise. I begin tomorrow night at Kewanee, Mo. Have time for another meeting or two this fall. Would also consider local work with some congregation in the southern or southwestern part of Arkansas. I want to get farther south by winter.

S. J. Coleman, Lafayette Springs, Miss., Aug. 7, 1947: I am just sending in a report concerning Brother H. C. Findley of Pine Bluff, Ark. He visited us last year and preached for us once. We arranged for him to come to teach a singing school this summer. He taught two weeks and preached for us both morning and evening the only Lord's Day he was here. He came here the 21st of July and closed our school Friday night, August 1st. I would recommend him anywhere as a Christian gentleman, a sound gospel preacher, and a well qualified singing school teacher. He never seems to tire or lose patience in his work. I feel that he has proven these facts to us.

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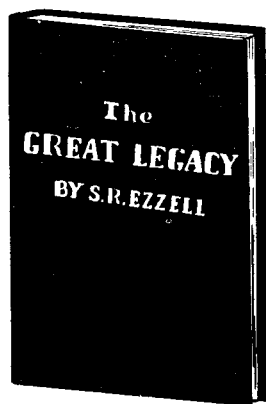
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Leonard R. McClane, Warren, Ark.: The meeting at the "Y", near Rison, began July 20th and closed August 2. There were five baptisms and one restoration. Record attendance was had throughout the meeting. Seed has been sown that fruit may be produced for eternity's harvest.

Box 459, Jasper, Ala.: The Cross Roads meeting near Jasper closed with nine baptisms. Macedonia invited me to conduct their 1948 meeting. August 19 through 31 I shall conduct a third missionary endeavor at Shark, near Danville, Arkansas.

Roy Henderson, Bec Branch, Ark., August 1, 1947: July 28 closed the second good meeting I have had with the Mt. Hermon church, Hickman, Ky. One fine mother obeyed the Gospel. She had been baptized once and wearing the name Baptist. She is now wearing Christ's name. The song services were conducted by Brother Jack McCanless, a seventeen year old boy of Nashville, Tenn. Visiting ministers were Brother O. S. Thompson and Bro. Jones of Hickman, Ky. I am now in a meeting at Wauneta, Oklahoma.

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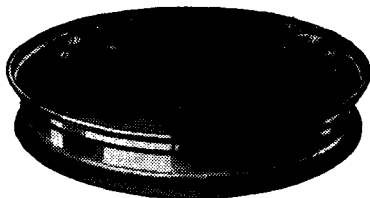
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God made the moon . . . . it gives  
God made the stars . . . . they give;  
God made the air . . . . it gives;  
God made the clouds . . . . they give;  
God made the earth . . . . it gives;  
God made the sea . . . . it gives;  
God made the trees . . . . they give;  
God made the grass . . . . it gives;  
God made the bees . . . . they give;  
God made the fowls . . . . they give;  
God made the fish . . . . they give;  
God made the beasts . . . . they give;  
God made man . . . . he ?????

—Selected.

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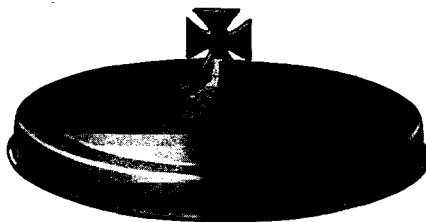


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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 17

DELIGHT, ARKANSAS, AUGUST 21, 1947

NUMBER 37

## Counterfeits

VAUGHN D. SHOFNER

A man once handed a merchant a bright and beautiful coin, but the merchant suspected its purity. This called for the judgment of others. Some declared it to be genuine, while others pronounced it counterfeit. Finally, the chemical test proved it impure.

There was a young man who appeared to be one of worth and modesty. He solicited the hand of a young lady in marriage. Some told her that they believed him to be destitute of principle, and that his seeming virtues were counterfeit. Her parents thought differently, and the young lady couldn't think of him as possessing any characteristics but the purest. She became his, lost her property, her health and her peace. All her earthly joys, and those of her parents were completely blighted.

There is nothing valuable which has not its counterfeits. Furthermore, we decide every case for ourselves, and if our decisions are incorrect, we suffer the consequences. We know that all the virtues; all correct principles; every excellent trait of character may be counterfeited. Therefore, pure religion cannot be made the solitary exception, for it is made up of obedience to correct principles and excellent graces.

To the incompetent the counterfeit often appears brighter and more captivating than the genuine. Therefore we are called upon to struggle for qualifications, and to equip ourselves with the competence that can decide wisely. It is utterly impossible to become skilled in any branch of useful knowledge without thought, industry, and research. The acquisition of things most valuable calls for most labor. To judge ably of things most precious is worthy of uncommon industry.

Humanity never complains of anything being liable to counterfeit pretensions except religion. They never complain because of the necessity of their exertion to qualify themselves for judging between truth and error except in religion. Men never say that because it is difficult to distinguish between false and genuine coins that they will not accept any, but regarding religion many reason in this way.

Yes, sad it is that instead of accepting wisdom's observation that God made all things liable to false pretensions, and called upon man to learn the difference, humanity looks to the divers divisions in religion and backs away, searing the conscience with the thought that it is well to leave them all alone. Instead of diligently studying the Bible to see how the teaching of religions compare with it, man complacently seats himself in the attitude of indifference, and accepts what the world is wont to teach, entertaining the idea that God will not punish them if they are honestly mistaken. Instead of toiling toward greater achievements and learning to distinguish between truth and error, man accepts the lethargic teaching of "faith only" being the one condition of complete salvation, and dies in the throes of ignorance and delusion.

It would question your intelligence to doubt your ability to distinguish between a good and a bad bargain; or to tell a dollar of real silver from one of lead. Then it either besmirches your intelligence or reveals your unconcern to see you accept the counterfeits of religion with the idea that if you are

wrong you will not be made to suffer the consequences, when the Divine Standard is an open book. I am persuaded this condition is as far reaching as it is because of idleness on the part of men. Many people do not know one one-hundredth part of the Bible's teaching, nor one-tenth part of its conditions of salvation, nor one-tenth part of its promises and threatenings; yet will violently attack the Bible believers who declare that the ease of mere mental acceptance is far short of salvation.

The average intelligence lifts far above the gloomy regions of delusion. It doesn't take a Solomon to distinguish between truth and error. The system of truth sent from heaven forbids what man is much inclined to love. It forbids sensual indulgence, fraud, wickedness, injustice, impurity, revenge, hatred, revelry and all that man, influenced by things tangible and lustful desires, is prone to reach after. The pagan creeds enjoin or permit gluttony, intoxication, and every form of sensuality, which is removed from the world to the church.

God's revelation requires doing that which men do not love. We cannot think of a wicked man holding prayer service around his fireside. False religion defies baptism for the remission of sins. Revelers in sensuality will not refrain from appealing to the world of religion by emotional innovations. Lovers of sinful practice will naturally teach that a child of God cannot do anything to be lost in hell, though he enter the lanes of excess from fornication and adultery to murder. False creed books ask for no regeneration, and promise a futurity of carnal indulgence and satiated appetites.

A true gospel preacher is not applauded by a majority of the wicked or by the mass of the religious. He is generally disliked by those farthest from God, and spoken evil of by counterfeit religionists. The false preacher is neither stoned nor sawn asunder; but often extolled by the most dissolute, and is praised to some extent by the leaders and officers of sin.

Amidst the many marks or evident distinction between true and false religion, this last one is the test. Though no other evidence is lacking, it is hard to prevail on those who hate pure religion to make this trial—obey its precepts!

## I'd Rather

I would rather be a "has been"

Who had fought for noble cause,  
Although I had lost the battle—  
Than to be a "never was."

I would rather toil and labor

For a principal of right,  
Than to ride to easy riches  
Won by mailed fist of might.

I would rather have a record

Of an honest, humble name  
Than to win success and honor  
That had caused distress or shame.

—Selected.

# The Seven Churches of Asia

GUSSIE LAMBERT

## (PERGAMOS)

The city of Pergamos was located on the river Caicus and was about twenty miles from the sea. Some two hundred years before Christ it was the resident city of a family of kings named Attalus. It was also the seat of literature and art and had one of the most extensive libraries of that time. But the most unfavorable thing that could be said of a city is told us of Pergamos in the Bible. It was the place of Satan's seat. Pergamos was a city of many temples for idolatrous worship. Their sins both moral and spiritual no doubt led the Lord to so characterize them. The church suffered from their bitter opposition to the truth but their persecution did not stop the church or even cause it to become unfaithful to the Lord. But though their persecution did not destroy the church their low standard of living and looseness in moral principles seemed to find its way into the church though the doctrine of Balaam.

### The Allusion to Christ

"These things saith he that hath the sharp sword with two edges" (Rev. 2:12). As each letter begins with a reference to Christ this one does not depart from the usual order. Another writer tells us that Christ is our "all in all," and these letters emphasize this fact. To the Ephesians he was represented as holding the seven stars, or angels, in his hand and walking in the midst of the seven golden candle sticks, or churches. To the church at Smyrna he was represented as having been dead but now alive. Now to the church in Pergamos he has a sharp twoedged sword. This sword no doubt is the word of God. When the vision first appeared to John he saw a sharp twoedged sword proceed out of the mouth of Christ. (Rev. 1:16). Other passages also refer to the word with this figure. "For the word of God is quick and powerful and sharper than any twoedged sword" (Heb. 4:12). "And take the helmet of salvation and the sword of the Spirit which is the word of God" (Eph. 6:17). But not only does the Bible describe the word as a sword but it also gives us some examples where the word cuts as a sword. When Peter preached to the Pentecostians and proved to them by the Scriptures that they had murdered the Son of God "they were pricked in their heart" (Acts 2:37). The apostles firmly told the Jewish council that they had killed Jesus but that God had raised him from the dead and when the council heard this "they were cut to the heart" (Acts 5:33). When Stephen proved the Jews wrong in their tradition and proved they were resisting the Holy Spirit "they were cut to the

heart" (Acts 7:54). The word penetrates our hearts and comforts us when nothing else can. It also lays bare our malice toward God.

Today when we prove by the Bible that there is only one church some people are infuriated. When people become angry with the truth it only shows the power of God's word, it is cutting like a sword.

### The Church Commended

"I know thy works and where thou dwellest." It is encouraging to know that God understands all the circumstances under which we live. He knows every temptation and the price that we pay to overcome it. But the Lord has promised to help in trials. "To him that hath shall be given," promised Jesus. God will not allow us to be tempted above that we can bear.

The Lord commends the church for holding fast his name. Jesus warned the disciples, "ye shall be hated of all men for my names sake but he that endureth to the end shall be saved" (Matt. 10:22). Peter exhorts us not to suffer as a busy body but if any suffer as a Christian not to be ashamed. (I Peter 4:16). Today if one tries to be only a Christian he will likely be slandered for it. Sometimes we are branded as "Campbellites" or by some other unbecoming name. By the use of such names the enemies of the cross hope to prejudice the hearts against the church and keep them from being saved. Like the church at Pergamos we must hold fast the name of our Lord and wear no other. When we wear the name Christian we are wearing the name of Christ for you cannot speak it without speaking the name of Christ.

The Lord also commends them for holding fast the faith. Faith here evidently means the gospel and the word is used in this sense in other passages, Jude 3. They held to the faith even when Antipas, a faithful Christian, was killed for it. Persecution did not turn them away from God but unfortunately persecution is not the only avenue through which Satan works.

### The Church Rebuked

Though this church was commended for some outstanding things yet it had some outstanding faults. We are again reminded that our virtues will not atone for our vices. Jesus rebuked sin and sinners during his earthly ministry, (Mark 7:9-13; Matt. 23), and he continued to do the same through the apostles after the church was set up. The church at Pergamos wanted to preach the gospel and let the folk alone. They held the right name and declared firmly the fundamental principles of the gospel but false teachers went unrebuked—

they tolerated them. This condition in the church at Pergamos finds its anti-type in some churches of Christ in the twentieth century. Some churches today want to preach faith, repentance, confession, and baptism but they do not want to oppose false teachers either in or out of the church—they just don't believe in debates. When the pre-millennialist launched their campaign to invade the church many were opposed to debating them. Many apologized for them and vowed up and down that it was only a fight of personalities but now that the crises of the fight is over some of these same men climb on the band wagon and say, "that where I stood all the time." When men arose in 1945 in North East Arkansas teaching that there will be no judgment after death some churches refused to even cooperate in warning the brotherhood against these false teachers. As usual they vowed up and down that it was only a personal fight. An outstanding writer of one of our bold and fearless publications complimented one church for refusing to have part in warning the brotherhood against these false teachers. He branded the effort of these churches to warn the brotherhood as "Ecclesiasticism." Today the world is not void of churches that want to preach the truth but do not want to oppose false teachers.

The church at Pergamos had those that taught the doctrine of Balaam. We are told in Numbers 22 to 24 how Balaam tried to curse Israel and how he failed in his effort. But though Balaam failed in this effort he later taught Israel to marry these idolatrous people and through this avenue he led them into idolatry and into the condemnation of God. (Num. 25:1; 31:16). When Balaam failed in one plan he used another and the Devil does the same today. When he cannot stamp out the church by persecution he tries to wedge his way into the church through false teachers and lead it into disrupt with God.

Tolerating false doctrine in the church is a dangerous thing. Tolerating error in church government led to

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# A Study In Family Relations

BY HARVEY SCOTT

(Number 6)

*An unwillingness on the part of individuals to accept the marriage responsibility as a sacred institution ordered of God has resulted in the social rejection of marriage.*

There are three major causes of this. These are: Quick marriages, easy divorce, and a substitute of a career for marriage.



1. By means of quick marriages, without proper training or consideration two individuals, on the spur of the moment, decide to get married. They do not know what marriage is, neither

do they understand its responsibilities.

They do not care what others say about it, and have no regard for the laws of God. They have entered the most sacred and difficult of human relationships without having been trained. Thus we see the need of parent education.

A more serious mistake was never made in human relationships than the one mentioned. They have not had time to give this matter serious consideration.

To correct this, a definite time should be required of individuals desiring marriage that they would give notice of their intentions and a publication of this notice. This will give them time to consider. In many cases they will decide that they do not want to marry. This will save them the tragical results.

Human language is too inadequate to express the honor and the glory which is attached to the sacred relationship of women into serious trouble. Death and

unfaithfulness on the part of one are marriage when it is arranged under the order of God.

At the same time it is impossible to reveal the horrors when it is degraded through the jungle ideals of man.

Much teaching, culture, and guidance is needed on the part of those who plan this relationship. It is too sacred a relationship to be trifled with by man.

2. By means of easy divorce. This is not the solution to the problem. The divorce is a public declaration of the failure on the part of two individuals to make a success of their marriage.

They think that marriage is a contract that can be broken at will. This is a delusion which leads men and the only causes for divorce or remarriage.

3. Through the substitution of a career for marriage. If this is done for the purpose of escaping the responsibilities of marriage, then it is wrong.

However, there may be reasons why one may do this, that is no concern of any one else. They are not doing it for the purpose of escaping the marriage obligations.

But it is used here as a substitute. This is a rejection of marriage which was ordained of God for the complement of the two and for the procreation of the race.

In spite of its worries and problems the marriage brings to man some of his greatest dividends. If degraded it brings to him earth's greatest tragedy.

A rejection of marriage is a rejection of God.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

the pope and the dark ages. These things did not happen over night, it took centuries but false teachers were the cause. The Christian Church is another example of tolerating a little error which always results in a great apostasy. They began with the organ and missionary society. But today they fellowship all denominations in their error and teach most of their false doctrines. Christian preachers now call themselves Reverend and Pastor and belong to the ministerial alliance. They observe the Lord's Supper on Thursday night with the Catholics and hold union meetings with any denomination that will let them. They started with two errors and have been led to either teach or endorse all others. That is characteristic of denominationalism.

Christ was displeased with the church at Pergamos for tolerating false teach-

ers and warned them that he would fight against them if they did not repent. He will be displeased with us if we tolerate them, let us keep the church pure.

## The Reward

God does not want us to serve him for nothing, he always offers a reward to the one that overcomes. Here he reminds them of the manna that was rained from heaven for the children of Israel. Just as bread satisfies hunger in the body just so the joys of heaven will satisfy our most earnest longings. Just what the white stone and new name are has not been revealed but they belong to the one that overcomes and God will bestow them in due time. Let us leave them to God and he will make no mistake in awarding them to the deserving ones.

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# Characteristics of The Church of Christ

JESSE M. KELLEY

The church of Christ is that spiritual institution that existed in the mind of God from time immemorial to its actual existence upon the earth which began on the first Pentecost after the resurrection of Christ from the dead. In referring to the church of Christ we mean that one which Christ died for, and purchased with his own blood, and which bears His name before the world today. That church is distinguished from all other religious bodies upon scriptural grounds only. It does not possess a characteristic that distinguishes it from any denomination on earth either in its work, worship or practice but what can be drawn from the scriptures. When a similarity can be found in any part of worship or practice between the church of Christ and a denomination it is only because the denomination, in one point at least is practicing as the scriptures direct. Where a difference can be found that distinguishes it from a denomination it is because that particular denomination is not teaching as the scriptures direct, insofar as that which marks the difference is concerned. The following characteristics of the church set it apart and distinguish it from every other religious body in the world. It is true that the denominations may possess one, two, or more of these characteristics, but unless a religious body possesses them all it can never be the church of Christ. These characteristics then, are:

1. The church of Christ was built by Christ and belongs to him. After Peter had said, "Thou art the Christ the Son of the living God," Jesus replied: "Upon this rock I will build my church" (Matt. 16:18). Did Christ build your church or did Wesley, Smyth, Calvin, or some one else. Consult some good religious history to find who started the movement which resulted in the church that you are a member of.

2. The rock that Jesus mentioned in Matt. 16:18 is **not** the apostle Peter as some are teaching and would have us believe, but is Christ himself and is the foundation of the church of Christ. "Other foundations can no man lay than that which is laid, which is Christ" (I Cor. 3:11). Have you been taught that Peter and not Christ is the foundation upon which the church is built?

3. Not only is Christ the foundation of the church of Christ, but he is also its head, and it is his body. "And hath put all things in subjection under his feet and gave him to be **head over all things to the church** which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23). Have you been led to believe that Peter was the first head of the church upon the earth and that the Popes are his successors in whom are vested the powers of legislating where God has not spoken? Read

Matthew 28:18. What does "all authority in both heaven and earth," found in the passage mean?

4. The church of Christ teaches that Christ, the head of the church, has only **one** body. "There is one Body, and one Spirit, even as ye were called in one hope of your calling" (Eph. 4:5). Does the church of which you are a member teach that there is one body, which is the church? If not is it teaching the truth in this respect? If not teaching the truth can it be any part of the church of Christ?

5. The mission of the church of Christ is to teach the plan of salvation as given by Christ to his apostles. "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Or, "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). Does the church that you belong to teach this as God's plan of salvation to the alien? If not it is no part of that of which Jesus said, "upon this rock I will build" ... and there is no salvation in it.

6. The church of Christ believes and teaches that men are saved from their sins by doing the things required by Christ in the Gospel. (1) By faith in Christ: "And they said, believe on the Lord Jesus and thou shalt be saved, thou and thy house" (Acts 16:31). (2) By repentance from sins: "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent" (Acts 17:30). (3) By baptism unto remission of sins: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). Does your church teach that men are saved this way, and did you do these things in order to be saved? If no, then you may rest assured that your church is not the church of Christ and that you have not as yet been saved from your sins.

7. No man ever joined the church of Christ. After one has completed obedience to the commands of the gospel he is added, by the Lord, to the church of Christ. "And the Lord added to the church day by day those that were saved" (Acts 2:47). If you **joined** the church of which you are a member it isn't the church of Christ. You can't join the church for which Jesus died.

8. The church of Christ has never accepted any man-made creed. The creed of the church is: "Thou art the Christ the Son of the living God" (Matt. 16:16). If the church of which you are a member has bound you to accept some creed, discipline, catechism, ritual or

manual it is not the church of Christ. The church has only one guide book which is the Bible. It needs no other for the scriptures are perfect and "thoroughly furnish a man unto every good work" (II Tim. 3:16, 17).

9. The church of Christ meets upon the first day of every week to worship God. The worship consists of, (1) Singing: "In the midst of the church will I sing praise unto thee" (Heb. 2:12; Col. 3:16; Eph. 5:19). (2) Praying: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

(3) Giving: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:1, 2). (4) Lord's Supper: "Upon the first day of the week when the disciples came together to break bread Paul preached unto them" (Acts 20:7). (5) Teaching: "Upon the first day of the week when the disciples came together to break bread Paul preached unto them" (Acts 20:7). Here in addition to the Lord's Supper Paul preached to, or taught them. Does the church you belong to carry out this form of worship that is so sublime in its simplicity? This is the only way that men may worship God for there is only **one** way to worship. "True worshippers shall worship the Father in spirit and truth: (or according to truth) for such doth the father seek to be his worshippers" (John 4:23).

10. The individual members of the church of Christ are called Christians. "The disciples were called Christians first at Antioch" (Acts 11:26). When you are asked what you are religiously, are you forced by reason of your religious affiliation, to say that you are something other than just a Christian? If you are don't you think it would be wise and to your advantage to cast off that which makes you something more or less than a Christian? Then take your stand, upon the simple terms of the Gospel, with those who regulate their faith and practice according to the scriptures only?

When you find a church that is governed by the rules of faith set for in the word of God it will possess these ten (these are not all) characteristics that distinguish it from any other religious body in the world. But when a church is found lacking any or all of these it is not the church of Christ. Mark it and avoid it, for there is nothing to be gained in it.—Mineral Wells, Texas.

Roy Henderson, Bee Branch, Arkansas: I closed a good meeting at Wanette, Oklahoma August 10. Six responded to the gospel call, of which four were baptized. I am now in a meeting near McGehee, Arkansas.

# Infidelity

JAMES L. NEAL

Waves of infidelity over the country bring periods of depression and hard times in the land. Profane history shows this to be true across the centuries. Of course, any form of infidelity strikes at the Bible. A few avowed infidels will actually write books against the Book of God divine! A smaller number of atheists become fools and say there is no God. Men continue to try to "bite the hand that feeds them."

One of the most heinous thrusts at the Bible is to deny its inspiration. The Bible was written over a time of sixteen centuries by miraculously inspired men. The Bible itself is the inspired word of God. This can be said of no other book. The Bible analyzes sin in all of its slimy, sickening, satanic forms. To properly picture the blackness and darkness of sin and to show up its danger, God had to use some unbecoming words. Sin is rampant in the world, paying havoc with everybody and everything. Every form of shame and ungodliness mentioned in the Bible existed long before the Bible was written.

The Bible is the divine doctor book of the soul, giving the over-all remedy for the diseases of sin. Why be hypocritical with it because it diagnoses the case and makes application of the remedy for the cure!

Beloved friends, let us be grateful and thankful for the blessed old Book and cling to its pages of truth with unwavering faith. In "The Bible Unmasked," a slanderous book scandalizing the Bible, the nineteenth chapter of Judges is selected for another burlesque on the Bible. It is the same old underhand policy of taking things out of their proper connection, and paying no attention whatsoever to the motive, counsel and punishment of the sin set forth.

Judges 19 gives the case of a Levite taking a concubine to wife, and gross evil and moral shame coming of it. The men of Gibeah add horrible flames to this awful sin. The Levite divided the dead body of the harlot into twelve parts and sent one part to each of the heads of the twelve tribes of Israel! This struck horror among the people, who awakened to the danger of such immorality and resolved to avenge the sin. In the outcome, 65,100 men were slain and the city of Gibeah was destroyed. Read Judges chapter 20.

This all shows that the hand of providence was in the matter to show up sin, in the flesh, its awful consequences and the punishment in part! Eternal punishment in hell will be the final result. (Matt. 25:31-46). This is the Bible motive in giving the case of the Levite and his concubine. Why did not the author of the "Bible Un-

masked (?)

 include this in his slanderous remarks about the matter? Why did he not discuss this thing from the standpoint of cause, principle and effect? Was it because the author was unable to study the narrative and see the truth so plainly set forth? You decide that.

The black clouds of sin rain down horrible troubles on the earth continually. A few days ago a brutal father and his brother shamefully used an own daughter in an immoral way! The law took the two vagabond men to jail. What a dark picture this lays down in the history of our city! What would the dangerous author of "The Bible Unmasked (?)

 do with this incident, which is not mentioned in the Bible? Would he merely pass it up as a matter of fact, with no cause nor remedy for it? If not, where on earth would he go, aside from the Bible, for any semblance of help to properly solve the problem?

Ah my beloved friends, God, in His infinite mercy and love, has graciously given to us, as His human race, the blessed Old Book Divine; and choose to heed and follow it we must; or else sink into oblivion as the decades of time roll into eternity!! God help us to choose and do the right!

## Shaking Reeds

CLEON LYLES

Jesus asked this question concerning John: "What went ye out in the wilderness to see? A reed shaken with the wind?" A reed shaken with the wind is symbolic of a time server, an unstable person, one easily influenced by outward circumstances. James said "A double minded man is unstable in all his ways." Such a person cannot be worth a lot to the Kingdom of Christ in that condition. Christianity must stand for something. It must stand against some things.

That there are those who would try to move the faithful from the right course, is a fact all well know. The world is not on our side of the fight for right. Those who oppose religion, or their own are not on the side of right. Hence we stand against many people and against many evil practices. Our position must be maintained without wavering. We must be more than a shaking reed.

We are opposed to false doctrines. Our opposition must be expressed in our fight against such. We cannot allow falsehood to weaken the church, and neither can we allow those out of the church to continue in false practices, if we are able to lead them into the

right way. Too often we express our opposition against such only in words, rather than in doing something about it. Unless we stand unmovable against false teaching it will have its way. We need not discuss the results if this is allowed to happen. Everyone knows what they would be.

We are opposed to immoral practices. Such cannot be allowed to control the lives of God's people, or the church will become so corrupt that it will be disowned by Him. Along with this we can also place any practice that might be right within itself but would harm the church. In correcting people in such practices we not only do good for the church but we save them from themselves. It is through mutual instruction that we edify and strengthen God's people.

We are opposed to laziness in the Lord's work. Perhaps inactivity would be a better word, but the two generally express the same thing. A person may be inactive and not be lazy, but by his inactivity he practices it. Sometimes people refuse to be energetic in the Lord's work because they do not understand the program of the church. Such people should become acquainted with what we are trying to do so that they can have a part in a great work for God. The only cure for such is interest. We use ourselves in Christ's work according to our interest. If we are interested in the welfare of souls we will be busy trying to convert them. If we are interested in the church we will be giving of our time, energy and money to support it.

Regardless of what work you try to do for God, whether teaching or practicing religion, you will find those who will try to stop your progress. They are the enemies of Christ. They may try to stop you by criticizing you. They may try through some political method. They may try to belittle you. But such is good for you. If you love the right it will only make your stand more firm. It will cause you to strengthen your determination to advance the cause of Christ regardless of opposition. It will make you appreciate Christ and the church more than ever, and when the shaking days are over you will still be standing, not like a shaking reed, ready to give in when the first opposition is met, but like the Apostle Paul who said "Having done all, to stand."

## TESTAMENTS FOR CHURCH USE

We have just received a good supply of New Testaments suitable for church and home use. About 5x7½ inches and have good large print. These have been very popular in the past and have been unobtainable for some time. We are continuing the pre-war price of 25c each. Would appreciate orders of dozen lots or more. Order No. 127 from Gospel Light Publishing Co., Delight, Arkansas.

# Speaking As The Bible Speaks

JOHN TEEL

I often wonder, in making that statement, if some of us are not a little inconsistent or misrepresenting. For I find some who take a passage from its text and quote it as if it applied to the subject of which they were discussing, and it would not have any reference to their subject at all. It might have a word in it that was in their subject, but have no bearing on the subject. A misapplication of scripture is not speaking where the Bible speaks and keeping silent where it is silent. We perhaps find more of this in debates than at other times. Perhaps an example of what I mean would be timely. I have often heard it said, "We are accused of not believing the Old Bible, but we do, 'For the law is our schoolmaster to bring us unto Christ'" (Gal. 3:24). Is that speaking where the Bible speaks? Was the law given to us to bring us unto Christ? If so, then the law is in force today, is it not? Then it has not been taken out of the way and nailed to the cross, has it? Paul however, tells us that it was taken out of the way and nailed to the cross. (Col. 2:14). And so we teach.

Let us look closely at the passage in question. But first let me give the King James and the American Standard Version of the passage in the order named. "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster. For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:23, 29). Now the (ASV). "But before faith came, we were kept in ward under the law, shut up unto the faith which afterward should be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under the tutor. For we are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise" (Gal. 3:23-29). It is easy to see that the law (which was given to

the Jew and not the Gentile) was a schoolmaster to bring the Jew unto Christ. After that faith has come there is no longer a need for the schoolmaster, or tutor. We have heard this passage quoted as before mentioned and then by the same person and in the same sermon, say the law was done away with and nailed to the cross. Then do we wonder that we are often misunderstood by the sects. Or are we misunderstood?

It is true, that the old law is an example unto us today; as to the way God dealt with those that were under the law, so shall we expect him to deal with us that are under grace. "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost according to his own will" (Heb. 2:1-4).

I have also heard this statement: "Their sins were rolled forward each year." As yet I have been unable to find that statement in the Bible. There are a lot of the members of the church that think it is in the Bible. I have had some to tell me that they knew that it was in the Bible because they had heard some certain preacher quote it. In fact I have also heard some of our preachers make the statement from the pulpit. I am sure that the passage that they had in mind was Hebrews 10:3. "But in those sacrifices there is a remembrance again made of sins every year." Would we be speaking where the Bible speaks to say, their sins were rolled forward each year? Would that not be a cause for confusion? At least the world thinks so.

I believe that if we are going to make such claim, we should endeavor to keep our speech in harmony with the Bible. There is no justification for taking a passage from its text and use it in reference to a foreign subject. God has given us enough passages on each subject for us to prove what he wants us to know on that particular subject. If there are not enough passages to prove our subject, without taking other passages from their text and misusing them, I am afraid we had better leave that subject alone. It might not be right to begin with.

I wonder if sometimes our preachers, when they are making their sermon outlines, don't just select a subject or a

title, then get their concordance, find all the passages that have a word in them that is in the title or subject and use them whether they are on the subject or not? I know that I have sometimes, when studying an outline made by someone else, found references in them that do not apply to the subject at all. At least I could not find any connection.

LET OUR SPEECH BE PURE THAT WE MIGHT SPEAK WHERE THE BIBLE SPEAKS AND KEEP SILENT WHERE THE BIBLE IS SILENT.—  
Box 349, Russellville, Arkansas.

## Useless Longings

CLEON LYLES

How many times have you heard someone say, "I wish I had certain days to live over, I would surely do better in many ways?" Such vain regrets are uttered by depressed souls every day. I say vain regrets, because they are no more than useless longings. This same thing is true in religion as in other affairs of life. Jesus said to his disciples while he was with them, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." (Lk. 17:22.) These disciples lived to see those days. They did not realize how fortunate they were to walk in the presence of the Lord: to have him present in the flesh when they met difficulties. They hardly realized how much they had leaned on him and how much of his strength they had taken for their own use. I am sure when they looked back over the days of his anguish, they would have given much to go through it again: to show him that they really loved him, and that they would stand up for him in the presence of the enemy: to somehow make up for the hours of toment that were his, but those days were gone. Never again would they walk through the fields of Galilee together as once they had. Never again would they be able to pillow their heads on his breast and rest at the end of a long and tiresome day. Their days with the Lord in the flesh were over. They longed for them but they were only useless longings.

Did you ever think that the days may come for you that you will long to render service to God, only to find you are left with empty, vain regrets? Many times have I seen people live careless lives during the days of good health and wealth knowing full well they should be serving the Lord, then have their health fail, their money slip away from them, and talk long and loud about what they wish they had done. I have heard some make the Lord promises, and the Lord raised them up only to lose them again.

Usually we do not realize the value of things when we have them. Things that are valuable are always in the past or the future. We are either wishing we had done something in the past,

or putting off doing until the future. It is an evil disease, but one that a great number of people have who could be of untold value to the Lord's work. Wasted hours are the curse of the age. If you add all the hours that the most faithful use for God you will still have a pitiful few compared to the hours we use for ourselves. What about the hours of those who do little?

Excuses and regrets may bring us some psychological satisfaction now but the days will come when they will sound empty even in our own ears. They will arise to mock us and condemn us. "Be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap." We may be able to make ourselves believe in our excuses. We may deceive the very elect, but God is not deceived. He knows what our possibilities are. He sees what we are doing. And when we have allowed opportunities to pass without service to God, and then stand before him with vain regrets, He will know that we would still put him off if we were caught in the same environment. God knows our hearts. He knows how much we love him. He watches our actions. He measures our opportunities.

We cannot even put human beings on and off like an old coat and get by with it always. They grow tired of it. It soon separates friends. It causes respect to be lost. If we continue to invite our friends into our home and they continue to refuse if we know they could visit us if they wanted to but do not, we soon decide they do not want to be with us. How much does the Lord decide the same? We say we know we ought to do this or that, then go on our merry way to some spot where we may enjoy a little fun and leave the Lord behind. How long will he continue to invite us? How long will his patience last? The days will come when you will desire to have your present opportunities, but you shall not have them. How much better will it be for us to spend our lives down here for the Lord than live in hell with useless longings?

## Notes - Reports

Virgil J. Cullum, Scott City, Kansas, August 11: Our meeting began last Lord's day with Brother W. Dale Pearson doing the preaching. He's a powerful man in the pulpit, and out. The work moves along in the usual way, with an increasing interest in the work by outside folk. Pray for our meeting.

David M. Owens, Busy, Kentucky, August 11: I preached at Corinth, Miss., July 6, 13 and 20 and at Glomawr, Ky., the 24th and 30th and at Toner August 1st and 3rd. Began a meeting the 5th at Rock House near Busy. Baptized

two the tenth and one more to be baptized the 17th. The crowds are good and interest better every night. I must be busy about my Father's business.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, August 16: The meeting in Spearsville, La., resulted in six baptisms. Meeting in Lazbuddie, Texas, resulted in two baptisms. Bro. Howard B. Stubblefield is minister in Lazbuddie, and is doing work there. This leaves me in a good meeting in Birdell, Arkansas, will close the 24th and begin in Dickinson, Texas the 27th.

Orbie Robins, Elizabeth, Arkansas, August 12: Since my last report I assisted the brethren at Maple Grove congregation near Garfield, Arkansas, in a gospel meetings which began Aug. 1st continuing through August 10th. We had splendid attendance and the best of interest. The visible results were two restorations. The Lord willing I shall begin a meeting at Jumbo, Arkansas August 16th. I still have time for some meetings; anyone desiring a meeting can contact me by above address.

Virgil Smith, Brumley, Missouri, August 14: This writing finds me in a meeting at the Liberty Hill school house, near Glencoe, Arkansas. This is my ninth meeting for this year. My next meeting will be at the Crider

Church of Christ near Pottersville, Mo. From there to Gospel Hill, near Cure-all, Mo. Let us work while it is day for the night will surely come when none of us can work. Yes life is uncertain and death is sure, and we should all try to live in such a way that we will be permitted to live in that life which is to come.

### The Church Building for Cecil, Ark.

H. H. Dunn, Huntington, Arkansas, August 18: I understand that a call for help to raise funds to build a church building at Cecil, Arkansas has been mailed to many congregations and that my name is given at the close of the letter. This was done without my permission for I have never been to Cecil and know nothing of the conditions there. I have been told very much the same that appears in the letter of appeal and have no reason to doubt the statements made but did not authorize anyone to use my name in connection with that letter. I understand that several men have preached for the brethren there and they could speak with knowledge concerning the need there but I cannot.

O. E. Moss, Box 324, Hundred, West Virginia, August 14: The congregation here successfully conducted their first Vacation Bible School July 28 through August 8. Many children from sectarian home attended. Saturday evening ser-

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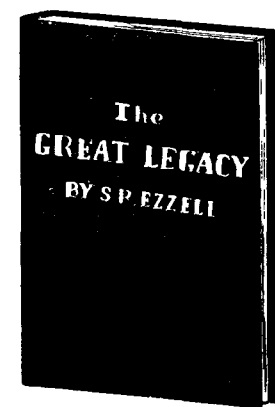
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vices resumed after a lapse of several years. Our fall meeting begins September 21 to continue through October 2, with Leslie G. Thomas of Chattanooga, Tennessee doing the preaching.

Albert H. Dillard, Bergman, Arkansas, August 18: On the second and third Sundays of this month I preached for the church in Arkadelphia and baptized two young ladies.

ISN'T IT STRANGE

"I have walked in summer meadows  
Where the sunbeams flashed  
and broke,  
But I never saw the cattle  
Or any of the horses smoke.

I have watched the birds with wonder  
When the world with dew is wet,  
But I never saw a robin  
Puffing at a cigarette.

I have fished in many a river  
Where the sucker crop is ripe,  
But I never saw a catfish  
Puffing at a briar pipe.

Man's the only living creature  
That blows where'r he goes,  
Like a booming tractor engine,  
Smoke from mouth to nose.

If God had intended he would smoke  
When He first invented man,  
He would have have built him on  
A widely different plan.

He'd have fixed him with a stovepipe,  
A damper and a grate,  
And he'd had a smoke consumer  
That was strictly up-to-date."

H. H. Dunn, Huntington, Arkansas, August 18: Two confessed their wrongs and nine were baptized in the meeting in Spiro, Oklahoma. Bro. Geo. Moore of Spiro had charge of the singing. He obeyed the gospel during the meeting. He is among the best singers that I ever had with me in a meeting and any congregation needing a singer for a meeting or for a singing school will make no mistake in securing his services. He is ready to answer calls wherever he is needed and his heart is in th work. Am now in Branch, Arkansas. Meeting starts off well. Will begin at Webbs Chapel near Arlington, Kentucky, the night of the Aug. 29.

Hoyt Bailey, 1924 W. Douglas Ave., Wichita 12, Kans.: Two former Methodist and a former Presbyterian, a university graduate, were baptized and three adults were restored and one placed membership during July.

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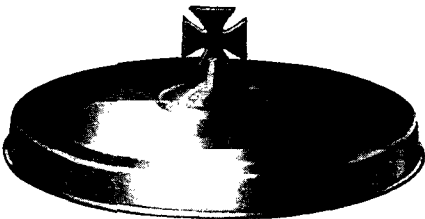
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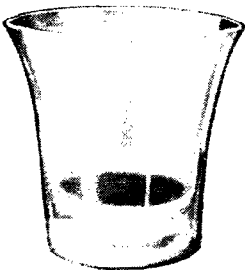
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, AUGUST 28, 1947

NUMBER 38

## The Urge To Lie

STERL A. WATSON

A righteous man (Psa. 15:2-4) is one that speaketh the truth in his heart... That sweareth to his own hurt, and changeth not. Many a man has lied his way out of trouble. The man whom God accounts as righteous is the one who tells the truth regardless of the result. Even when telling the truth brings persecution, financial loss, or even bodily harm, he must tell the truth, and change not. Countless thousands of Christians were martyred. Some of them could have escaped death had they CHANGED and renounced the truth. One is due credit for telling the truth, when there is every provocation to lie. In John 2:4 Satan said, "Skin for skin, yea, all that a man hath will he give for his life." If all men were like most men, Satan's statement would be true. However, there are, and have been, some men that will not give up all for their lives. The martyrs didn't. Pilate propounded one of the most profound questions ever asked, when he said, "What is truth." Truth and honor are, to some men, merely things that a man should possess when they will serve his purpose to some selfish end. They will employ lies and dishonesty when they think the occasion demands.

Are preachers ever provoked to lie? Is there ever any temptation along that line? It is a very easy matter to advise a member of the church not to marry a divorced individual. But suppose one who has already done the wrong needs advice? Isn't there a little provocation, in some instances, to wink at the condition, rather than reprove? Everything worthwhile on earth takes root in the home. The divorce evil should be marked in no uncertain terms. It should make no difference if the guilt clings to the soul of a millionaire or a beggar. Regardless of whether he contributes \$10 or a dime, our attitude should be the same toward the sin. If it exists in the lives of our own children, no effort should be made to whitewash it into respectability.

In many instances, a change from truth to error is gradual. Take, for instance, the dance evil. Here is a parent that abhors it and speaks out freely against it. By and by you hear less op-

position from that parent. What has happened? Likely he has a son or daughter that has grown up, over-ruled his authority, and attends dances. He begins to soften and would rather the preacher should select something else as subject matter. What looked like sin in the life of the other man's child looks innocent in his.

A great many excuses the people make for being absent or late for worship, etc., are no more than lies. They are told to save embarrassment. Our pride keeps us from telling the truth. If we are not careful, we will find ourselves lying about our contribution. Read the fifth chapter of Acts and be warned not to fall into that sin.

Perhaps nothing has been a more prolific source of lies than funeral services. Preachers, rather than hurt someone's feelings, will stand over the bodies of non-church members and preach them right into heaven. A wicked man was heard to say, "When I die, I want So and So to preach my funeral. Out of all the funerals that I've heard him conduct, he has not lost a case so far." Denominational preachers would have to revise their manner of conducting funerals, if they ever decided to accept what the Bible teaches about the church. If they taught that the church bought with the blood of

Christ is essential to salvation, they would have to leave the judging of non-church members to God. Why does any preacher feel called upon to tell folk that the dead have gone to heaven? Why not just express sympathy, read a Bible lesson, make a few pointed remarks about death and the judgment, and be done with it? A gospel preacher should be very careful here. It will not fix it for a preacher to stand over the body of a backslidden church member and tell about what a good farmer he was, and how he met his neighbors with a smile. When the body of an unfaithful member is rolled into the church house and weak members hear a preacher, that is supposed to be faithful, preach them into heaven it makes them weaker. We should not become so sympathetic in funerals that we defeat our work in the pulpit. I used to try to say everything good that I possibly could to console the living. By doing that, I had to preach the deceased. A funeral where Christ, rather than the dead, is preached brings more favorable comment and does much more good. God knows the circumstances under which we live and is fully capable of rendering just judgment.

It is just as bad to hold back the truth as it is to lie, at least in some instances. Denominations will not dismiss their Sunday night services and come to the church of Christ in droves, if a preacher exposes their errors. They didn't do Paul that way.

## The Seven Churches of Asia

GUSSIE LAMBERT

(THYATIRA)

The City

Thyatira was an inland town in Asia Minor. It was the home of Lydia whom Paul converted in Philippi while he was preaching over in the land of Macedonia. Lydia was a seller of purple and Thyatira was a city noted for its dyes. A reddish root used for dying is grown extensively there and even exported to other countries. No sign of Christianity is to be found in this city now, which is a living evidence

of what happens to the church when it refuses God's counsel. Superstition and idolatry prevail there now. For instance, when one is buried in holy ground and his body has deteriorated sufficiently his bones are removed, cast into a sealed vault over which a chapel is erected and mass is said over these bones in behalf of the soul. Of course one does not have to go to a heathen land to find such practices for in our own fair land this same heathen practice is disguised and carried on by the Catholic Priest praying souls out of

purgatory. Have you ever noticed All Saints Day on your calendar? This occurs on November 2 and is a day when the Catholics pray for all souls to be removed from purgatory. Most doctrines of the Catholic Church are heathen in their origin, idolatrous in their performance, and degrading and demoralizing in their influence.

#### The Reference To Christ

This is the longest of the seven letters embracing twelve verses in Rev. 2:18-29. According to the regular style of these letters a reference is made to Christ. In other letters he is referred to figuratively but here for the first time he is plainly called the Son of God. Perhaps the severity of the rebuke that he has in store for them justifies him in speaking so plainly. He wants them to know that the one speaking has the authority to command this to be done. Hence, he does not speak as the "son of man" which is the common appellation given to him while he was on earth, but as the Son of God who has all authority both in heaven and in earth. (Matt. 28:18-20). His eyes were as a flame of fire which suggest that he can penetrate the innermost part of the heart and knows the most secret thing in the church. His feet were like fine brass which suggests the brightness of his appearance and the majesty with which he walked among the seven churches.

#### Commendation To Them

The Lord now praises them for five great things without which no one can be saved. Think of this list of commendable things, charity, service, faith, patience, and works. Their works were even more than the other things but all together did not satisfy the Lord. This must have been a very active church to have possessed all these virtues. Most every church is **very active** today, about 60% active for the Lord and 40% acting for the devil, especially on Sunday and Wednesday nights.

Each of these virtues is certainly something to be commended and the Lord wanted them to know that he was conscious of their good traits. But these alone were not sufficient. Too many today expect to be saved just because they are good morally and go to church services. Here we learn that we must not only stand **for** that which is right but that we must stand **against** that which is wrong. The church at Ephesus was commended for trying false teachers but condemned for losing their zeal. (Rev. 2:2-4). Here the church is praised for works etc., but condemned for tolerating false teachers. You see it takes both to go to heaven, all of God's commandments are important.

#### The Lord's Rebuke

"Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Jezebel was the

wife of Ahab, King of Israel. She was a worshipper of Baal and led Ahab into idolatry. Ahab was led to believe that one God was as good as another and he built a grove to Baal. But the Bible says that Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (I Kings 16:33).

Now here is one in the church at Thyatira that has the same tactics that Jezebel had. This prophetess was teaching the people in Thyatira to eat things sacrificed to idols and to commit fornication. The church as whole did not believe this so where was their sin? It was in suffering or allowing her to teach it and that without rebuke. They did not teach nor believe this but they allowed her to teach it. Within the last decade many have been offended because they were rebuked for not condemning false teachers. They exclaimed loudly that they did not believe the false doctrine but they defended the men who taught it and condemned the men that condemned the very thing that they said they did not believe. Can you imagine that!! Well, that is what the church at Thyatira did. They did not teach the false doctrine, they just "suffered" another to do it. False teachers did not want us to teach their doctrine they just want us to leave them alone while they do it. Any church that allows a man to preach for it that holds and teaches (either there or elsewhere) false doctrine becomes guilty of the charge made against this church.

Today there is not much danger in Christians bowing down before golden images but sometimes members of the church will take part in denominational services. Idolatry is vain worship and so are the doctrines and commandments of men. (Matt. 15:9). We should be careful about how we take part in that which the Bible forbids.

God gave the prophetess space to repent. Never has God destroyed a people without first giving them time to repent. Before destroying the world with the flood God sent Noah, before destroying Sodom he sent the angels. But as is true with so many people the prophetess spurned the opportunity. Destruction is now coming and she is cast into a bed of pain, not ease. Great tribulation and suffering must come. The world must in some way learn the lesson that the wages of sin is death and here the Lord promises to kill her children or those led into her false doctrines.

#### The Reward

No other burden was to be placed on the faithful than they already had but the Lord exhorted them to hold fast unto the end. The Lord's promises are always to the one that overcomes and here he is promised authority over the nations to rule them with a rod of iron.

Jesus promised the apostles, "..... when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve

tribes of Israel." (Matt. 19:28). The apostles were to rule at the same time Jesus ruled. They did this as ambassadors through whom the will of God was revealed. The Bible says Noah condemned the world (Heb. 11:7) but how? By preaching and doing God's will Noah was saved. Those who rejected his preaching and refused to do God's will were lost. Abel, though he is dead yet speaks (Heb. 11:4) but how? By offering a sacrifice exactly according to God's word he was accepted and saved. He became a good example to men today that will obey God and through this example he speaks today. In this same way Christians through their good example and Godly teaching reign over the nations today. Those who reject this example and teaching will be condemned. Too, the reign is like a rod of iron. That is God's will is unchangeable and inflexible. All must obey the same will of God in the same way in this dispensation. God requires the same thing of you to become a Christian that he requires of me.

To the one that overcomes God also promises the morning star. Jesus is calling the morning star in Rev. 26:16. Thus he will give himself to them. They will be in fellowship with him, he will be their every all.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, August 21: Since last report I have been in meetings at the following places: So. Lincoln Street, Denver, Colorado, with two baptisms and three added by transfer; at Flushing, New York City, with no additions; at Shiloh National Park, Tennessee, with seven baptized and one restored. While in Memphis, Tennessee I preached at Coleman Avenue, twice; at Normal once and at McLemore Avenue, twice. Three were baptized during the services at Coleman Avenue. On August 13, I was again with the church at Sixth and Olive, in North Little Rock, Arkansas, and preached. Our work here at Southside is doing well. Two fine audiences were present last Sunday and one lady was restored and identified with us. My next meeting will begin at Prescott, Arizona, on September 7.

### THE GOSPEL LIGHT

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## AN URGENT APPEAL

GLENN A. PARKS

Some two years ago the church at Stamps, Arkansas began getting funds together for the purpose of erecting a meeting house in that city of over three thousand people. They purchased a lot on the highway running through the city that afforded them ample space for the building and grounds for parking of cars. A finer location could not have been found for the project.

About three months ago a stone building was started on this property and is now practically finished. Three weeks ago the carpenters were told that there was no money to pay them for their work in finishing this beautiful building. Naturally they picked up their tools and went home. They must have two thousand dollars to complete the building and to seat it. They have borrowed all the money they can borrow from the Bank, and have put into this building all that they can individually. In this congregation there are only about five men who are drawing salaries, and they have "scraped the bottom of the barrel" for funds from their meagre salaries and have put it into this house in which to worship God. The building cannot be closed up until the carpenters return to complete their job, and they cannot return until funds are available to pay them for their labor.

This is the only time in the history of the church in this section that we have had a congregation at Stamps, Arkansas, that looked like a permanent affair. They are meeting at present in the Aemrican Legion Hut, and with that as a meeting place, there is very little hope for growth. They are building in self-defense as well as to more effectively offer the New Testament way of life to their friends and associates of their community. The building must be completed and seated.

You may have already given some toward this building, and if you have that is highly appreciated, but we are asking you to give again and help these brethren finish what they have begun. Many of you who read this appeal can send these brethren one hundred dollars, or fifty, or twenty-five and it will mean so much to the church here. I trust and pray that you may be led to do it.

Mail your contribution at once to J. L. White, Stamps, Arkansas, or to Glenn A. Parks, Waldo, Arkansas, Box 380. All contributions will be acknowledged by mail.

James L. Neal, Springdale, Arkansas, August 13: Brother John W. Hedge of Franklin begins with us at Sonora Friday night of this week, and here at Springdale the 25th to run over the 31st. Brother Carroll C. Trent of Pocahontas is with us Tuesday and Wednesday nights of this week.

J. R. Colvin, Cotton Valley, La., Aug. 20: The Lord's work here moves along nicely. A few weeks ago we added three class rooms to our building which has already increased our Bible study attendance. Last April some of the brethren and I began meeting each Lord's Day afternoon in the Evergreen Community. Interest has been good since the beginning. We found two members there and soon after baptized two others. A few weeks ago four more were baptized. On August 3rd I began an open air meeting in a brother's yard. This meeting was well attended and seventeen were baptized and many others were taught. We have reason to think more will be baptized soon. These brethren are mak-

ing plans to build a meeting house. Of course, they will need help. The Cotton Valley congregation and I will help them all we can by meeting with them twice each week and teaching them. However, we have all we can take care of financially. This is a mission point herself. The Sunset Church in Dallas, Texas, supported me in full last year and is sending in one half of the support this year. The church here was able to take care of the other half this year. It will take us about six months to clear the indebtedness on the newly built class rooms. Anyone desiring to help may address F. M. Chaney, Route 3, Minden, La. Anyone desiring more information about this work may address me or Brother Chaney.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 7)

*The changing status of woman which has been brought about through our "industrial revolution" has made it difficult for her to make proper adjustments to her problems.*

There are so many of these conditions and changes that it is impossible for us to discuss them all in this study.



We shall be able to list only a few—the ones we believe to be of the greatest interest and value.

1. The single standard of morals. This, used in the right way, is a good thing; but, used as it is today in many cases, it has placed an injustice upon the woman.

Society permits the woman to do the things which it has been approving in man, many of which should never have met the approval of any right thinking group of people. Privileges have been given to her that she is not ready to accept.

The freedom which has been given to woman through the single moral standard has placed a strain on her that she has not been able to meet—she has not been trained.

2. True basis for man-woman relationship. This should be the solution of many of the suggested problems, and if it will be seen in the light of the teaching of Jesus it will enable woman to adjust herself to her new freedom.

No greater inspiration can be given to man than the encouragement that comes from the one who stands by his side as his companion—his greatest counselor in life.

3. Home management when woman

is the absent director during the day. The home cannot be managed by remote-control. Only in the emergencies of life should the mother be out of the home which makes it necessary to leave the training of the child in the hands of another.

Mother may leave the training of the child in the hands of another, but she cannot transfer the responsibility—God holds her responsible for the training of her child.

4. Division of family responsibility. Each member of the family should be given some responsibility in the affairs of the home. Children need to be taught this.

The boy who does not learn how to assume responsibility while in the home may not be able to assume responsibility when he is out in the world on his own, for the home is the training ground for life's responsibilities. Read Proverbs 31:10-31.

5. A combination of family and vocational functions on the part of husband and wife. With the husband in the commercial world and the wife in the home.

In these environments these two individuals must recognize the responsibility of manifesting an interest in the work of the other—mutual interest and understanding.

While the wife is the "queen" of the home, she must remember that she has a responsibility to help her husband in his work. They need each other in all problems.

There must be mutual understanding and consideration on the part of both.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

## "SAVED BY 'DRY' BAPTISM"

JESSE M. KELLEY

(Number 1)

The heading of this article is the title of a pamphlet handed me a short time ago by a lady and was written by a Maurice Johnson of 730 No. Chester, Pasadena, California. In Mr. Johnson's study (?) of baptism he goes to great lengths in attempting to prove that baptism in water was never intended for us. Evidently Mr. Johnson possesses a rubberized imagination that is capable of stretching to almost any proportion, at least when it comes to attempting to prove his pet theories and preconceived ideas. This writer has yet to see anything that will quite equal it. The Baptist's idea of the non-essentiality of water baptism wouldn't get to first base when placed beside this essay of Mr. Johnson's. The contents of the pamphlet are expressive of an absurd and inconsistent construction of the Holy Scriptures, and shows the writer's complete misconception of the teachings of Christ and the apostles on the subject of baptism.

In his essay Mr. Johnson discusses this subject under several sub-heads. These we will take one by one in their order, and as space will permit from week to week, examine them in the full light of the teachings of Christ and the apostles on the subject. His first sub-head is a question.

### "Did Noah Get Wet?"

Under this Mr. Johnson goes to great lengths in explaining that Noah did not get wet when he and his house were saved. He uses I Peter 3:18-21 and reasons that when Noah finished the Ark he and his house entered into it and didn't receive one drop of what he calls "judgment water." Then using verse 21 he says, "How clear it is that the way those 'eight souls in the Ark were saved by water' is the 'like figure' (or the picture) of the way 'baptism doth also now save us.'" Of course his conclusion is, since Noah didn't get wet, and that is the way baptism doth now save us, we go through and come out powder dry just like Noah, because he says "neither do we receive one drop of the judgment water." I wouldn't be surprised if Mr. Johnson didn't tax the stretching ability of that imagination of his just a bit in coming to such a conclusion. In the first place the flood by which Noah and his house were saved and the rest of the world destroyed is never referred to as "judgment water" and in the second place baptism is never referred to in any such way. Such phraseology as this is foreign to the Bible, but Johnson "imagines" that that's what it was.

In discussing verses 20-21 of I Peter 3 Johnson seems to get the meaning of "the like figure" crossed up with the actual thing from which the "figure" is drawn. He seems to think that since

Peter said "the like figure" baptism doth also now save us, that we are saved "just like" Noah was saved. Thus he comes to his conclusion of "dry" baptism. When Peter used the words "the like figure, baptism" in verse 21 he certainly did not mean the actual thing from which the "figure" was drawn. "The like figure" refers to the **antitype** of the **type**, and the type was Noah's salvation. Noah's salvation is ascribed to water. "Wherein few, that is, eight souls were **saved by water**." Verse 20. Now verse 21. "The **like figure** whereinto baptism doth also now save us." Here baptism is the "like figure" of Noah's salvation. What was Noah's salvation? He was saved "by water!" Then baptism being the "like figure" or likeness of Noah's salvation would necessitate water. Thus we also are saved by water (baptism). Does that sound like "dry" baptism?

For the sake of examining Mr. Johnson's reasoning of "salvation like Noah" lets say that he is correct and follow that line of reasoning through. According to him my salvation is "like Noah's." Therefore for me to enjoy salvation what must be done? First God would have to warn me that he was going to destroy the world with a flood and then tell me to build an Ark of Gopher wood to the saving of my house. As the head of my family then I must build an Ark. Mr. Johnson must build an ark, and every other family head must do the same. Then after all of the arks have been built God must send a flood on the world. Going to be a lot of arks floating around isn't there? Mr. Johnson will you still say that we are saved "like Noah?" I am frank to admit that if this is true then we won't "get wet." Absurd? Certainly! but He brought it on himself.

Again, Johnson comes forth with the idea that the ark was the type, Christ the antitype. (Reminds me of a Baptist preacher getting warmed-up to a sermon on the impossibility of apostasy). He says, "the Ark took their judgment water and they did not receive a drop of it. Likewise we saved sinners did not get a bit of the judgment 'baptism' that Christ, our Ark, 'suffered for our sins, the just for the unjust.' And remember that Christ called his death a 'baptism'" (Luke 12:50). Lets follows Mr. Johnson reasoning (?) closely and see what difficulties it gets him into. He says that "Christ is our Ark." He then says that "our Ark suffered for our sins," and mentions the fact that Christ called his suffering (death) a "baptism" in Luke 12:50. See what he is leading up to? Christ stands between us and the water just like the Ark stood between Noah and the water. In other words, (according to Johnson) Christ was baptized for us. If this be true then all are saved by virtue of

Christ's baptism (of suffering), for Paul declares in II Cor. 5:15 that "Christ died (suffered) for all." Or, per Johnson, Christ was "baptized" for all. Then since baptism saves (I Peter 3:21), all will be saved regardless of whether they obey the gospel or not. If such is true then those of us who expect to make heaven our home had better try to arrange to take a clothes pin along, for everything that stinks will be there, including Johnson's reasoning. Talk about Universalism! This boy is hewing paths the Universalist never thought of! He further says, "and his (Christ's) baptismal death satisfied the judge of high Heaven, so far as my offences were concerned." Mr. Johnson did this baptismal death satisfy God so far as Hitler's sins were concerned? According to you it does, for you say that Christ's death is the baptism spoken of in I Pet. 3:21. Talk about something rank!

Immediately following this line of reasoning Johnson contradicts himself. He says, "But Christ's death alone cannot save any of us." He just got through explaining to us that Christ's death (baptism of suffering) was all that was necessary to salvation. Now he says that "that alone cannot save us." Really Mr. Johnson, don't you think you ought to slow down and let your mind catch up with your teaching?

In his closing remarks under the heading "did Noah get wet?" he makes the statement that "all who have ever been saved from their sins were saved 'by faith without works'." I'm just about to come to the conclusion that Mr. Johnson doesn't know what he **does** believe. When he began his essay it had the ring of a holiness. Later he sounded like a Baptist, then a Universalist, and now he sounds as if he thought quite a lot of the Methodist discipline. In commenting on the above quotation he says, "this is exactly what Peter meant when he said to Cornelius: 'To Christ gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins'" (Acts 10:43). It is strange indeed that Peter while talking to Cornelius would contradict what James said in James 2:24. "Ye see then how that by works a man is justified and not by faith only." Do you suppose that Peter was mistaken if he meant what Johnson says he meant, or was it James who was mistaken? Mr. Johnson who was mistaken, Peter, James—or you? It surely isn't you. Anyone that roams through the scriptures as intelligently as you couldn't be mistaken—could they? He says in commenting further on the conversion of Cornelius, "as soon as Peter said 'these words' God saved all of those Gentiles 'who heard the word,' and they were saved before Peter had said a word about their being baptized with water, too." How does he **know** they were saved as soon as Peter spoke "the word?" The passage doesn't say so or even hint at such! It's Mr. Johnson's

imagination again. Its stretching qualities continue to function.

In closing our remarks on Johnson's reasoning "did Noah get wet?" a question or two is in order. We ask Mr. Johnson for the answer. (1) In Acts eight chapter when Philip took the eunuch down into the water and baptized him, did the eunuch get wet? (2) When Ananias told Saul to "arise and be baptized and wash away his sins" (Acts 22:16), did Saul go through a "dry cleaning" process, or did he get wet? (3) When Paul told the twelve at

Ephesus to be "baptized in the name of the Lord" did they come out "powder dry" or did they have to change clothing? (4) In John 3:5 where Jesus said "except a man be born of the water and the Spirit he cannot enter the kingdom of Heaven" did he mean the "suffering of Christ" when he said water or did he mean the stuff you take a bath in? There are many more embarrassing questions we could ask, but I am thinking these are all he can handle for some time to come.—Box 225, Mineral Wells, Texas.

## "I Was Hungry And Ye Gave Me To Eat"

M. NORVEL YOUNG

In the parable of the judgment scene, Matthew 25, Jesus clearly states that he is talking about the time when the Son of Man shall come in his glory and all the angels with him and shall sit on the throne of his glory with all the nations gathered together. Then the Son of Man shall separate them one from the other as the shepherd separates the sheep from the goats and he shall set the sheep on his right hand and the goats on the left.

This judgment scene is one of the most impressive scenes to be found in Jesus' parables. One might imagine that Jesus would emphasize at this time the importance of believing the right things, of their worshipping in the right way. Or, on the other hand you might think that He would emphasize the awfulness of transgressing the laws against drunkenness, immorality, lying, envy, jealousy. Of course we know that Jesus taught that it was very important to believe the right things and also to refrain from violating the laws prohibiting all forms of worldliness. But it is significant that in this judgment scene He chooses to emphasize the fact that those who were punished were those who failed to do the right thing by their neighbor and that those who were blessed were those who had not left undone some simple service for their fellow man.

In a number of Jesus' parables He brings out the fact that those who are punished are those who failed to bear fruit, those who left something undone that should have been done. Notice, for example, the parable of the Good Samaritan, of the rich man and Lazarus, of the talents, and of the foolish virgins. Jesus in these parables was not presenting principles which were just for the interim period of his personal ministry before the Kingdom was established on Pentecost, but He was outlining principles that were to guide Christians in His Kingdom. There is no doubt that we are prone to neglect the things that Jesus emphasized in the parable of the judgment.

How long has it been since you visit-

ed some one in prison? Just this past week I visited a young man in our county jail, and I was reminded of the fact that it had been quite a while since I had visited this prison. Did Jesus mean it when he said it—"I was in prison and ye visited me not." If we really believed that Jesus was in our city or county jail, or our state penitentiary would we not hasten to see Him? Yet, could his words be plainer than they are? "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Again, how regularly and how faithfully do we visit the sick? Mary Harrison Nichols in the August **Reader's Digest** suggests a very beautiful way to perpetuate the memory of loving parents. She found that her mother had been in the habit of giving time each week to visit those who were sick. She decided that she could do more to honor her mother by visiting those people than by any monument of stone. After visiting them she wrote, "They are so wonderful to me that it enriched and balanced a life otherwise spent entirely with my children and contemporaries." May I suggest in visiting we should take advantage of the opportunity to read to those who are too aged to read or too ill to read for themselves, especially to read the Bible and Christian literature.

Do we entertain strangers with the thought that we are entertaining Jesus? He really meant it when he said, "I was a stranger and ye took me in." Jesus said to his disciples in Luke 14 "When thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed." Hospitality for strangers is becoming a lost art. How many strangers have you had in your home in the last month, or in the last year? You may find yourself in the position of Abraham, "entertaining angels unawares."

"I was naked and ye clothed me, I was thirsty, and ye gave me drink, I was hungry and ye gave me to eat." Christian people should be distinguished from others by their concern for the

needy. Charity should never be despised because it is so common. When Jesus said, "The poor you have with you always," He did not teach that we should neglect them simply because they are constantly with us. Rather, he taught that they were a continual opportunity. Truly Jesus said, it is more blessed to give than to receive. We may often fail to give to the poor because we do not see immediate results. But we Christians are to walk by faith and not by sight. By faith we are to give and believe that God will bless our gift to the good of the poor. Of course we are to use discretion and to give where we think it will do the most good, but let us never fail to give.

Many times there come calls from famine stricken parts of the world and we pass them up because we do not have an effective way to answer them. No doubt many Christians have failed so far to have a part in helping those that are starving or who are undernourished in Europe because they have not yet felt the need and known the way to answer the call with the assurance that their money will be well spent.

Brother Otis Gatewood and Brother Roy Palmer are now in Frankfurt, Germany. They are in a position to distribute food and clothing in such a way as to keep many children from being permanently harmed by malnutrition and to preserve the lives of older people. Let me quote from some of the letters which have been received by Christians who have already given clothing or food to those who have need in Europe.

Frankfurt - Main  
Margot Nicolaus

Dear Brothers and Sisters in Christ:

In this week I received a wonderful CARE parcel that you have sent to an unknown woman in Germany. I thank you from all my heart for your gift. You should have seen the event when my little son (5 1-2 years) and my mother and I put away the paper and all the varieties were to be seen. It was a really solemn feeling in us as on Christmas day. With tears of joy we opened the parcel because we understood that you wanted to help us from man to man and more: as Christians to another fellow-believer.

My little boy is unfortunately underfed and very pale but he is such a dear and charming boy that all children and grown-ups love him. He possesses a little prayer-book for children written in English and likes to learn the English words for the things that are to be seen on the pictures.

Please do not think that I wanted to complain to you of the German conditions of nourishment. I know you are the victors and we have to bear the consequences of the Nazi system and the war. I only want to tell you that I am infinitely thankful for your help coming from the spirit of brotherliness. Some days before your relief reached us my mother wept being

troubled about our nourishment and because she did not know what to be cooking for the next day, especially because I am ill. And I consoled her and said: God will take care of us and he can help us. And when your parcel came we took it as it had come from God's own hands.

I have the favor to beg of you—but only if it is possible and you are able to do it—such a wonderful parcel once more because my little son is so thin and pale that I am sincerely troubled about his health. It is so bitter to see as a mother than an innocent child that has never seen his dear father has to suffer under the consequences of the war. If I did not feel that you are Christians I did never dare to beg you.

What can I do for you? I think I can nothing else do than the little prayer that my boy said on the evening when he had eaten some Chocolate from your parcel: "Dear Father in Heaven, I thank you for the help of the Americans. Now we have not to die of hunger."

Stuttgart  
Dr. Erwin Zeh

Being on the verge of annihilation we feel the breath of Christian charity, of Christian fraternity being effective in spite of all distances of space and crossing the chasm which mutual destruction, the terrors of war and destroying hate have rent between nations.. We who have fallen to the deepest abyss of distress in consequences of proud arrogance and eagerness of power think it soothing for our sore souls that there are men and institutions among our former enemies that will follow Christ's law. His words may be heard by all people, and when love is ruling all our actions, the whole world may find the peace it is longing for. We may doubt whether we ourselves had done the same as you do now, and we are ashamed of it. But it is a ray of light in the dark night of wrath and hate surrounding us to know that there are men and nations willing to help us to overcome the difficulties threatening our very life.

Frankfurt  
Rosie Lutz

There is food not enough for living, but too much for dying. Under such conditions your packages seem to me like the ravens providing for the prophet Elijah when he was in the desert.

NOTE: If you wish to give food or clothing you may send it direct by parcel post to:

Otis Gatewood  
Church of Christ Mission  
APO 757  
c-o Postmaster, New York, N. Y.

Possibly the way in which you can send the most food for the least money is through CARE, 50 Broad St., New York 4, N. Y. As CARE packages cannot be sent to an APO address they should be sent to Otis Gatewood in care of Line Luters, Gutleutstrasse 77, Frankfurt, a. Main, Germany. Or send

your check to the Broadway Church of Christ, Lubbock and we will see that the food reaches Brother Gatewood.

W. T. Newton, 1509 La Salle St., Fresno, California: On April 27th I baptized five of the children in the Craig Children's Home and more to be baptized this fall. They were very happy to be baptized into Christ and to become a member of His body. We thank God for them all.

W. N. Ferguson, Box 979, Monroe, La., August 20: I have just closed a good meeting with the Chickasha church a few miles out from Oak Grove, La., with one baptism and one restored. The attendance increased from the beginning until the house was almost filled. Brethren said this was the best attendance in several years. I will begin a meeting with the Sterlington church Sunday, August 31. We are praying for a good meeting.

## LARGE PICA TYPE TESTAMENTS with PSALMS

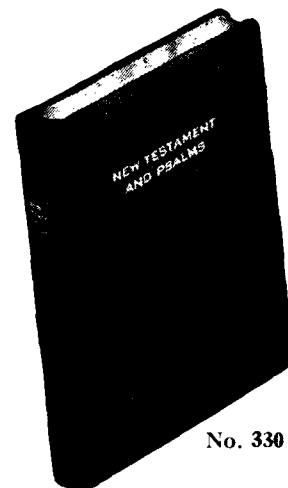
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No. 330

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have ye? And

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had

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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

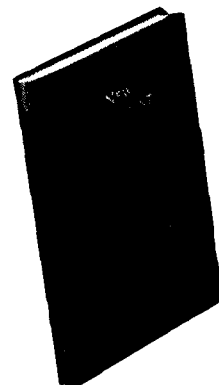
62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

63 Saying, Sir, we remember that that

behold, some of the watch city, and shewed unto them all the things that were done.

12 And when they were the elders, and had taken large money unto them

13 Saying, Say ye, His by night, and stole him



## Notes - Reports

Lloyd E. Ellis, 201 N. First Ave., Up-land, California, August 11: One, formerly of Ohio, identified himself with the congregation here yesterday. Let us know when you have friends or relatives coming this way.

Emma Parsons Hollenbeck, Athens, Arkansas: It is with pleasure that I am writing you about the successful meeting that closed last night. We had a very good meeting. Brother N. J. Reese was the preacher. Six were baptized. One man 81 years of age. He is going to start a week's meeting about three miles from Athens, at Midway. May the Lord ever be with the faithful.

Earl E. McCord, Corning, Arkansas, August 25: This writing leaves me in a meeting in McLeansboro, Illinois. Bro. John O'Dowd doing the preaching. We began here the 19th and will continue through the 31st. Bro. John O'Dowd of Houston, Texas, preaches the Gospel with power. He is easy to understand. I go from here to Cedar Grove, near Pocahontas, Arkansas September 6th with Bro. Q. B. Shaver doing the preaching. This is a mission meeting.

Jesse M. Kelley, Mineral Wells, Tex.: The services at Oak Avenue were well attended yesterday. Next Sunday will end one year's work with this congregation. During that time 47 have responded to the invitation with 26 of that number being baptized. The brethren have asked us to stay another year. I am to begin a meeting at Adell, Texas, the last of this week.

Lee Starnes, P. O. Box 586, Minden, Louisiana, August 23: I did the preaching and Bro. Harold Wilson of Hamilton, Texas directed the song service in a good meeting at "Antioch" church near Halls, Tennessee, August 10 to 20. Two were baptized and one restored. We have some very fine brethren there. After nearly two years labor with the church in Springhill, La., I have moved to Minden, Louisiana to labor with the church here. Brother Tildon McFerrin succeeded me in Springhill. We begin regularly with the church here tomorrow. Pray for us that we may be able to carry on in an acceptable manner in this new field of labor.

Willie Warren, Clarksville, Arkansas, August 11: I closed a successful meeting at the Rabbit Ridge Church near Bee Branch, Arkansas. Three souls were added to the church by baptism. Immediately following on August 1st, I began a meeting at Damascus, Arkansas, which created great interest in the hearing of the truth. Seven were baptized and five restored.

Elmer A. L'Roy, 503 Stilwell St., DeQueen, Arkansas: I wish to report on three meetings recently conducted. The first with the King Ryder congregation of Little River County, Arkansas ended with two being restored to their first love. The second was with the Oak Grove church near Mt. Pleasant, Texas, in which six were baptized and two restored. The third was with the church at Bethel, also near Mt. Pleasant, Texas. In this meeting four were baptized. In July Bro. C. R. Nichol was

with us in DeQueen for a meeting that helped the church much. One was baptized.

H. F. Sharp, Steele, Missouri, August 21: Gilbert Copeland and Hayden Mahan closed a good meeting for the church here. We were well preached to and had two baptisms, one a lady who had been sprinkled into the Methodist Church when a little girl. Brother Mahan did a splendid job leading the songs.

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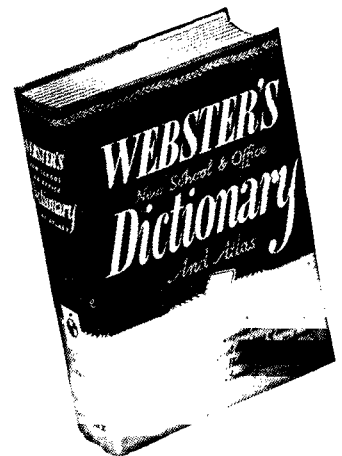
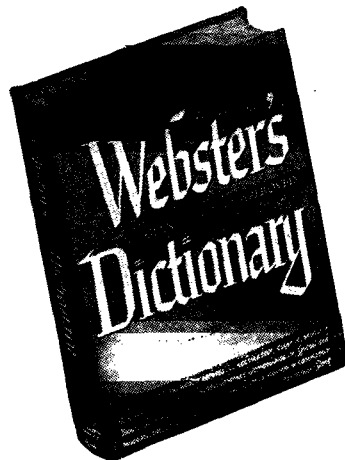
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H. C. Finley, Route 2, Pine Bluff, Arkansas, August 17: I am now in a splendid vocal school of music 100 miles north west of Oklahoma City at a place called the "Y", at the church of Christ. We have about 50 to 60 pupils in attendance. Fine interest being manifested. I preached for them last Lord's Day and night and had a splendid audience. Next Lord's day, August 23 I am to begin at 10-days meeting at Oakwood, 10 miles south of the "Y". Just finished four weeks of schools and meetings in Louisiana and Mississippi. I go from here to Tennessee for more work. Will be ready for more schools and meetings in December and January. If you need me write at above address.

Tillman B. Pope, Alma, Arkansas, August 22: The meeting at Lexington, Oklahoma, was fairly well attended. Brother Ralph Hamilton, County Supt. of Schools, conducted the song service in a very fine way. Some fine people in the congregation. From here I went to Washburn Valley, Arkansas. We had fine crowds here. From there I went to Cross Roads Church, near Viola, Arkansas. Had fine crowds here. Twelve answered the gospel call—ten baptized and two restored. All grown married people except one. One man 80 years old. Some of the leading citizens of the community. I baptized 10 there last November also. Next to Marianna, Arkansas (Aubry Church). Twenty answered the call here—13 baptized and seven restored. Several heads of families. I am now at Clarkridge, Arkansas, in a good meeting. I shall be here till September 3rd. Next to Flint Hill Church, near Crisp, Mo. I am to be in Kansas first half of November. Could arrange for one more meeting in that state. If you should want this time write me at once.

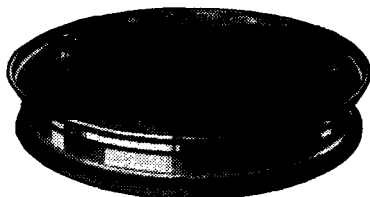
Waymon D. Miller, 2503 30th St., Lubbock, Texas, August 20: Work with the Walnut Street Church continues to make splendid progress. We are having additions to our forces nearly every Sunday. Attendance during summer months has been the highest of any period in the history of the church. Contributions are far above average. Work is underway now constructing a new home for the minister by the church building. Work enlarging the auditorium and adding class rooms had to stop temporarily until the home is completed. Our mission program is the largest in the history of the church, which includes a heavy program in the States and overseas. Marvelous harmony prevails in this good church.

J. F. Hargrove, Klamath Falls, Ore.: The evangelistic meeting held by Bro. W. S. Willis of Grandview, Texas, came to a close on August 17th, with four baptisms. We are rejoicing that the Gospel has been obeyed. Though the church building was being remodelled, and unfinished, the meeting was held

just the same. At present the work is being done by volunteer labor and the progress is slow. The membership is small in number and there are very few male members, having lost five families recently. The brethren would appreciate any help toward financing these repairs for which one thousand dollars has been borrowed. The church building is located at 2205 Wantland Avenue and is in a fine location. The building, however, is still inadequate for our needs as more class rooms are needed for the Bible School. At the rear of this building are four rooms used as the residence for the minister. Bible classes are held each Lord's Day in two of these rooms. On the rear of

the lot on which the church building stands, and owned by the brethren, is a two room cottage. It is their desire to remodel the cottage by adding two rooms. This building would then be used by the minister and family for a residence, and the rooms now being used by them would be converted into class rooms. We figure two thousand dollars should cover this expense and would thank any who would care to have fellowship with us in this work to send us a contribution. The same to be sent to Elder J. F. Hargrove, 1932 Summers Lane, Klamath Falls, Oregon. Gus Winter is the minister. He is at present away on a three months leave of absence.

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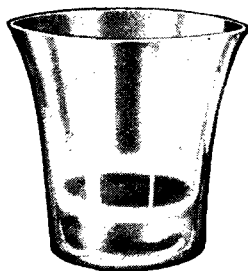
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, SEPTEMBER 4, 1947

NUMBER 39

## Defenseless Children

ELMER A. L'ROY

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). Every Christian is a child of God having in obedience to faith been baptized into Christ. Every Christian is a member of God's family since he has been born anew into that relationship. Peter declares: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (I Peter 1:23). Our lesson concerns God's children—more particularly yet, those of the family of God who are defenseless.

In Ephesians the sixth chapter we learn the full armour and equipment of the devout Christian. This armament has a dual purpose: to defend the saint against the adversary and to give him offensive strength to overcome the world for Christ. The reading of the passage is as follows: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil... Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11-17). Hebrews 4:12 reads: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This does not say that God's word is a two edged sword, but that it is sharper than one. It is indicative of the fact that the sword of the Spirit is both defensive and offensive.

If, in a crowded room, a sword were placed into the hand of one unskilled, he would either wound himself or a bystander. No harm would be done to the skilled adversary, the devil.

Harm can come to the cause of Christ through the lack of knowledge of the friends of the gospel, and, indeed, it often does. Peter said concerning some of "brother Paul's" hard to be understood sayings that there were those who "wrested them unto their own destruction." The sword of the Spirit can be the means of our self-destruction. Lest by rash statements, unlearned and foolish utterances we become stumbling blocks to those without let us learn how to be proficient in the use of the word of the Lord.

The Christian is a defenseless child when he has not the proper use of the sword of the Spirit mastered. Paul told Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling aright) the word of truth" (II Tim. 2:15). The "word of truth" is the gospel (Eph. 2:13). Evidently the gospel can be mishandled. The "word of truth" is the sword of the Spirit. A mishandled sword injures self and friends of the cause, and it harms not the devil a whit.

The Christian has much to defend himself against. Only a proper knowledge of the "word of truth" can make him invulnerable. He must guard against sin. What kind? Every kind. Sins of omission are those done by not doing all the Lord teaches him to do. Jesus said: "Ye do err not knowing the Scriptures" (Matt. 22:29). He further said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, (justice) mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). Sins of commission are those done contrary to command of God's word. Hos. 4:6 reads "My people are destroyed for lack of knowledge. Because ye have rejected knowledge, I have rejected you." The Jews committed the sin of idolatry. Ananias and Sapphira lied unto God; thus, committing sin. (Acts fifth chapter).

The Christian has an offensive battle to fight. The word of God furnishes him completely unto every good work. (II Tim. 3:17). Lack of knowledge

guarantees failure. He must "root and ground in faith." Faith comes by hearing the word of truth. No stability nor constancy of Christian living can be manifested without such a firm footing in the facts of faith. A child of God defends himself from being spotted by the world, but he invades the portal of error by "visiting the widows and fatherless in their afflictions" (James 1:17). His is the job of preaching the gospel unto the whole creation. (See II Tim. 2:2). The responsibility of every Christian reaches the 100% mark in each of these good works.

Our failures are failures that are much due to lack of knowledge. The penal institutions are populated with Biblically ignorant folk. Only one out of eight in such institutions have had Bible training. It is sincerely thought that if more of these had had a background that included what is commonly called "Sunday School" many of them would be free and citizens today. Broken homes, divorces, orphaned children, misfits, misspent lives, and suicides are the fruits of ignorance. Lack of knowledge of the principles of Christian living leave room in the peoples' hearts for the devil to sow his evil seed.

Our greatest successes in the greatest work on earth come through the avenue of systematic Bible study. Some one has estimated that 70% of new members of the church come through the Bible school work. 75% of the conversions are among those who are under twenty years of age. 87% of the adults baptized fall away within five years.

Someone says: "I don't believe in Sunday School." You have not been asked to do so. The facts are before us, and it cannot be denied that the church of tomorrow will be made up of the boys and girls who learn the truth and come into the church through the influence of the church's Bible training program. The fruit is good. Jesus said that an evil root cannot produce good fruit. This good fruit was not produced on an evil, devilish, man-made root either.

The Lord said, through Joshua to the Jews, that if they would study and keep His commandments of the law, He would give them "good success." Success would be enough for most of us. How much more then the blessing of study and obedience if it bring good success? (See Josh. 1:8)—DeQueen, Ark.

# KINGS

VAUGHN D. SHOFNER

Flowing through the long list of monarchical rulers from the time the "predynastic" curtain of profane history lifts in favored regions of the valleys of the Nile and Euphrates rivers down through the thirty-one dynasties of ancient Egypt, and wending its way through the sovereigns of medievalism, modernity and papal authority, is the preeminent desire for power above all constraint and opposition.

An imposing array of machines of war, obtained by extracting wealth from deluded subjects, have from time immemorial blighted the serenity of the earth's landscape. Not many pages of history are written without the account of a certain conquest, as the pride of man spurred by the craze to rule or ruin vied with his neighbor in the battlefield's embrace of death. Maniacal desires for pomp and power have strewn the earth with the carnage of war, dipped the past in crimson seas, and blighted the future with formidable foes. And now, burdened as we are by debts unbearable, imposed by a monarch's war, there is no allaying hope for cessation of the cannon's roar. Instead, as long as man walks contrary to the laws of God, vaunts himself in mortal might before heaven, and is motivated by desires for tangible strength only, rivers shall continue to run red, mortal forms shall lifelessly dot history's page, and the sweltering sands of war shall drink up the substance of life.

But how different from all other rulers, is the history of the King of kings. Compared with all the grandeur of his advent and reign, the pageantry of the earth is the shadow of a shade. His pathway lit by stars of the morn, he descended to earth and tabernacled in clay. The trump of the archangel sounds the glad tidings of peace on earth, good will to man. Shepherds received the gladsome news and echo reverberated the soul-cheering message o'er the hills and through the dales of Bethlehem. The Prince of Peace appeared in the majesty of purity, robed in humanity, clothed with all the Christian graces, and crowned with love. His throne is the hearts of his

people, his power almighty, his kingdom the universe, his subjects the saints of time, and his tenure, "The end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:24-26).

Loosing man from the galling chains of bondage, his laws are founded on freedom. Plain they are, and equal and just. Enduring they are, as enduring as the immortal soul, and in following these precious precepts man is freed from sin in every age and clime. To remain his steadfast servant until death will free mortal beings from every care and burden of time. The career of the King of kings was portrayed by the master pen of inspiration: "He went about doing good." His guiding light majestically burst upon the world groping in the darkness of sin, like lightning leaping at midnight athwart a storm-swept sky.

We wonder that man will turn from the sublimity of this reign of the King of kings and search after his desires for a physical power. We marvel that man will engage the pomp of sectarianism, wrest the appeal to the immortal soul, cling to the love for fleeting, and flout the laws of God. How unlike the affectation of the greatest monarchs of frail humanity, is the meek and lowly Counsellor. How unlike the pagan pagentry engaged by the denominations of a so called world of religion, is the reign of the Man of Sorrows. Theirs is the law of the jungle: "Survival of the fittest;" the breath of tyrants; the shackles of slavery binding man with iron-clad chains of tradition.

In the hour of death the contrast is still more striking. On the sad pathway to the tomb, after the breath of life has expired, the splendor of wealth and power cannot cast a glimmering ray of light. Darkness impenetrable hangs over their bier. Their power has expired and no subjects kneel in obeisance now. That which remains as memory of the tyrants is that which was written with the hand of oppression in letters of blood, on infamy's tablet. Leaders of false religion find that their grand titles melt and run into eternity's sea, as death levels their pinnacle of fame. The bold stroke of

death strikes them from life's calendar, and the calm of nature is undisturbed. In dust they moulder, and their majesty shall ne'er be restored, nor shall they wield again their traditional scepter over man.

How different the scenes of Calvary. The sun is cloaked in ebon shades, and the moon in crimson; the earth quakes, rocks are rent, triumphant shouts arise from the devil's horde; the King of kings is dying. But brief was the conquest, for Jesus crushed the sting of death; took from the tomb the laurels of boasted victory; broke the bonds of the grave; triumphed over his enemies; rose the conqueror; ascended heavenward amidst the shouts of angelic throngs, who brought forth the royal diadem and crowned him Lord of lords.

'Tis there he lives, "by the right hand of God exalted," swaying his scepter over the countless millions who have, and shall enlist under his banner of love. And, again will this King of kings be seen by every eye, "and they also which pierced him," as he comes on a cloud and calls every soul of every nation to meet him. Then will he pronounce the destiny of every soul—fearful and terrible to his enemies; happy and joyful to his saints. Description of the grandeur of judgment day would require an angel's pen dipped in ethereal fire, and guided by a power greater than an angel's hand.

Let all be prepared for that great day. That preparation can be made only by subjecting to the complete rule of the King of kings.—Box 622, Wellington, Texas.

One of the real tragedies of life is to be found in the number of years spent before the value of time is even suspected.

When people go to summer hotels for a change and rest, the bellboys get the change and the hotels get the rest.

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## Pull Your Own Weight--- Can't You?

CLEON LYLES

The above title furnished a writer in one of our daily papers material for an article. The application that was made was surely designed to fit life as it is today. However, there is a religious side to that question also. Let's read from Gal. 6:5, "For every man shall bear his own burden." This concerns being judged. Every man must answer for himself. Verse four says, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

The Lord speaks of people giving account for deeds done in the body, of every man appearing before the judgment seat, but it never pictures one appearing for another. Some people tried to make such a doctrine popular and began baptizing others for their dead friends, but even this is not taught in the scriptures. There are times when we either stand on our own feet or we do not stand. The judgment will be one of those times. There will be times also before the judgment that this is true.

Regardless of how much others are able to do for us and how much we lean upon them, still there are some things we must do for ourselves. I remember having dinner with an old man once in a section of this state. His wife was sick and he and I were eating alone. When time came for offering thanks he suddenly bowed his head and did it himself. At first I rather stunned me, for was I not the preacher in that community for a meeting? Did not people always ask the preacher to offer thanks? Why such a change? However he soon set me right by saying, "Si by gracious, I learn one thing, if you want anything done do it yourself." He was far from a pauper in his community. In fact he had done quite well by himself, and this was his philosophy of living. It succeeded.

There is a sense of fairness in religion as well as duty. It is surely unfair to expect others to do any work that we are capable of doing ourselves. It will not do to excuse myself by saying others need to be doing it. If so, turn it over to them and go on to something else. "There is much to do, there is work on every hand." If you can turn an easy task over to someone while you go on to something more difficult, then turn it over to him, but don't forget to take up the other task. Did you ever ask yourself the question, "What is my share in the work of the Lord?" What is my share in giving? What is my share in teaching? What is my share in converting the world? Of course the Lord's work cannot be cut into pieces as you would slice a pie, giving one a small part and another a small part. Every person is expected to do his best. But who is doing it? My fair share will

be the best I can do. Anything other than this is unfair to Christianity.

Coddling is for babies. There should be none of it in religion. Every person should strive to be a full grown man in the Kingdom of God. During the early days of our Christianity we may need to lean heavily upon the strength of others, but with proper application of the Lord's word, we will soon be able to go in the strength of the meat given to us. We will become a support for others, rather than depending so much on others. We will become capable of doing much for the cause of Christ, rather than having so much done for us.

You can do much for the cause of Christ. Perhaps you have more strength than you thought. Did you ever try

your strength? You might be surprised at how strong you can really be. Stand on your own strength, can't you?

### TRUE WISDOM

To perceive and remember two facts, that is KNOWLEDGE.

To consider them together, and find a meaning in their relationship, that is REASON.

To understand that meaning, and apply it in work, problems to be solved, responsibilities to be met, and the living of each common day, that is WISDOM.—Clarence Edwin Flynn.

Give what you have. To some one it may be better than you dare think.

—Longfellow.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 8)

*A failure to apply Christianity in the solution of our problems in marriage relationships makes "Parent Education" necessary in order to make whole-some adjustments.*

The order of the Lord in the adjustment of our family relationships has been almost forgotten—we choose to follow our own desires instead of those of the Lord.



This is seen in the following situations of life:

1. In framing of our attitudes and standards of life. There are three groups of individuals

who are in need of instructions in order that they may understand their responsibility toward marriage and its obligations. These three are:

(a). Parents in their responsibility to their children. Many parents fail to recognize that they have a responsibility in the training of their children.

Because of a failure to accept this responsibility parents often leave their children to make their own arrangements about their marriages without any knowledge of its responsibilities or obligations, or as to its permanency. No wonder so many of them fail.

(b). A group of business executives. These men have it in their power to do something for youth in helping them to build a better world; they should thus be aroused to their obligations so to organize industry as to make its greatest contributions to the home.

Industry has no right to organize for wealth and power at the expense of the home. They should make industry contribute to the success of the home.

(c). That group of men and women, both the married and the unmarried, who think they have the privilege to break up a marriage if they find one to their liking even though they are already married.

This is one of the darkest tragedies in our history. This is a violation of their loyalty to society, to each other, and to the Lord. To the Almighty they are responsible.

2. The participation on the part of the church in marriage. We understand that the church is limited here to its own members; but great is the neglect here.

3. There are two few Christian marriages—too few cases where both companions are Christians. Marriage has enough difficult problems without this religious difference.

The true values in marriage are often hard to see for the following reasons:

First, the families are constantly on the move. This makes a strain on the children who are moved from one community before they have finished their school work. Second, the movies, the press, and fiction are stressing irregularities in the marriage relationships. With these before our youth, what might we expect of them in their marriage relationships?

Third, too little teaching about the sacredness of marriage.

Fourth, marriage often based on the law of the land instead of the law of God.

All these make "Parent Education" necessary.

## "SAVED BY 'DRY' BAPTISM"

JESSE M. KELLEY

(Number 2)

Last week we began a review of a pamphlet by Maurice Johnson bearing the above caption. At that time we gave consideration to his interpretation of 1 Peter 3:18-21 which he said proved that we today are saved by "dry" baptism and discussed that under a subtitle, "Did Noah Get Wet?" If the reader has not read that it would be well if you would get your last week's paper and read it. Johnson roams around so much it is sometimes difficult to keep up with him, but this can and will be done. We ask the reader to read each chapter carefully so that you can keep up with the chase. In this chapter we wish to follow him as he rambles along the sub-title:

### "Buried 'with' or 'Like'?"

I am at a loss to know why he used such a heading, for he spends practically all of his time trying to prove that man is saved by "faith only without works." However, we are following him, and since he jumps and skips then we will have to jump and skip too, for we want to follow him and consider everything he says.

He begins by saying, "Sinners are saved today exactly like Abraham was saved" (Gal. 3:6-9). That's strange, last week Mr. Johnson said we were saved exactly "like Noah." This week it's like Abraham. Of course he is using Abraham and Gal. 3:6-9 to try to prove that we are saved by "faith only," but that one is going to back fire on him. Let us turn to Gal. 3:6-9 and see just what that passage says. Johnson didn't put down for his readers the wording of that passage so we will for him. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Does anyone see anything in this that says anything about "faith only"? Mr. Johnson's imagination is getting him into trouble again. He supposes that because Abraham's faith was accounted to him for righteousness that it was "faith only." But we ask: **When** was Abraham's faith counted for righteousness? James answers: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how that faith wrought with his works, and by works

was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God and it was imputed (accounted) unto him for righteousness: and he was called the friend of God." (James 2:21-23). Here James plainly tells us that Abraham's faith was counted for righteousness **after** it had been made perfect by works. There are many passages in which salvation is promised through belief or faith, such as John 3:36; 5:24, etc., but let it be remembered that it is not a dead faith (faith only), but a live faith (faith which worketh by love, Gal. 5:6). We are saved "exactly like Abraham" then, in that we are saved when we possess "exactly the same kind of faith" Abraham possessed. But keep in mind that Abraham's faith was not accounted unto him for righteousness until it was "made perfect by works." Even Mr. Johnson can see this. When Paul said in Gal. 3:6-9 that God would "justify the heathen through faith" of course he meant when the heathen's faith was "made perfect by works." That's when God will save Mr. Johnson; when his faith is made perfect by works.

Next he says: "The moment a convicted sinner calls upon the name of the Lord he becomes saved, 'for whosoever shall call on the name of the Lord shall be saved'." Mr. Johnson when did Saul "call on the name of the Lord?" According to your version of "calling on the name of the Lord," Saul "called" for 72 hours neither eating nor drinking. (Acts 9:9-11). Did he possess faith Mr. Johnson? You say yes. Does faith alone save? Again you say yes. Was Saul saved any time during this 72 hours that he was as you say "calling on the name of the Lord?" According to your conception of when faith will save, he was. Then what did Ananias mean when he told Saul to "arise and be baptized and wash away thy sins, calling on the name of the Lord?" (Acts 22:16). If he was saved during this time he was saved in his sins because they were yet to be "washed away" **after** he had "called on the name of the Lord (?) for 72 hours. No, Saul was not "calling on the name of the Lord" during that 72 hours. He probably thought he was, and, in his own mind was, but in the mind of the Lord he wasn't so the Lord told Ananias to go down where Saul was and tell him how. How did Ananias tell him to call on the name of the Lord? "arise and be baptized, calling on the name of the Lord." Saul called on His name in **obeying** the Lord.

There is no other way. Yes, I heartily agree with Mr. Johnson that when one "calls on the name of the Lord" he is saved, but that calling must be done as per the Lord, not Johnson.

Now he finally begins his discussion of "buried 'with' or 'like'" and says: "When a sinner thus 'believes on the Lord Jesus Christ' he is 'crucified with Christ, . . . buried with Christ, . . . raised with Christ' and his new life is 'hid with Christ in God'" (Gal. 2:20; Col. 2:10-12; 3:1-4; Rom. 6:1-5). Notice here that Johnson is emphasizing "with" but he fails to quote his reference for the benefit of his readers. He has just gone to a lot of trouble trying to convince his readers that we are saved by "faith only" and now he is trying to convince them that we are "crucified with, buried with, raised with, etc., by faith only. Had he quoted the scripture references they would have knocked the wind out of his reasoning (?) that we are crucified, buried, raised, by "faith only." Certainly we are buried **with** Christ, but **how**? Johnson says by faith only. Let's quote one of Johnson's references and see what it says. "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." The passage says, "buried with him in **baptism**" Johnson says, "buried with him in faith." Which shall we take, the Lord, or Johnson? Or again, "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." Buried how, Johnson? By faith or baptism? Next he fumes: "Note very carefully that the Word of God says the Christian has been crucified **WITH** Christ, not **LIKE** him. Exactly in the same miracle way in which the believing sinner has been 'crucified with Christ' he has also been 'buried with Christ' . . . And, by the way, why do not some of our religious imitators, who are so eagerly seeking to imitate Christ in His water baptism, try to imitate Him in His crucifixion?" (Wonder who's trying to imitate Christ's water baptism?) I can understand why Johnson is so horrified at imitating Christ's Crucifixion. His distorted conception of the teaching of the Bible has led him to believe that when the Bible speaks of obeying a "form" that he must submit to the actual thing from which the form is drawn. In his discussion under the heading, "did Noah get wet?" he said "the like figure" in 1 Peter 3:21 means

that we are saved "like Noah" therefore we don't get wet, no more than he. Thus, when someone mentions as Paul in Romans 6:17 that we are to "obey from the heart that 'form' of doctrine which was delivered," and then call attention to the fact that, that which was delivered is the affirmation of the death, burial, and resurrection of Christ I Cor. 15:1-4, Mr. Johnson with his twisted imaginary conception of what "obeying the form" means, turns away in holy horror thinking that to "obey the form" would mean that we must be crucified like Christ. Apparently Johnson has never read or considered what Paul said in Romans 6:4, 5 where he is speaking of water baptism and how that we are "buried with Christ by baptism into death," and what he means when he says, "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If he has read and considered this passage he apparently doesn't know the difference in the meaning of "like" and "likeness." If he would stop and take time to think for just a moment he would realize that there is a world of difference in being buried "like" Christ in his death, and being "planted" (buried) in the "likeness" of his death. Paul says in the seventeenth verse that we are to "obey that 'form' of doctrine which was delivered." He further says that "that which was delivered is the death, buried and resurrection of Christ." (I Cor. 15). Thus when we

obey the "form" of the death, burial and resurrection of Christ, or when we have been "planted" in the "likeness" of that death, burial and resurrection it certainly does not mean that we are crucified (literally) like Christ. There is no need of him being so upset—yet. The Lord hasn't commanded him to be crucified like Christ.

Next he begins to rant about "these religious imitators" being eager to connect "burial with him" of Rom. 6 to Christ's water baptism and then endeavor to imitate that baptism. He says, "This they do in spite of the plain fact that the apostle is speaking of Christ's burial in **death** and not His burial in the waters of the Jordan." I would possibly think that he was referring to someone who actually taught such if he did not refer to what he calls "Campbellites" or churches of Christ, as teaching thus. I wonder where Johnson got his information that churches of Christ teach that we should imitate Christ's water baptism. For his information gospel preachers preach water baptism because Christ commanded it, not because He himself was baptized in water. Further, we certainly know and preach that when Paul said "buried with him" that he was speaking of Christ burial in death and not his burial in water baptism.

Johnson's greatest trouble seems to be in letting that rubberized imagination drive him to such absurd assertions before he gathers any information on what he wishes to talk about.

What joy that brought to a world shrouded in darkness! The Sun of Righteousness, and hope to people struggling under the yoke of sin. The angel declared in a clear voice, that Christ, the one born in Bethlehem, was the Saviour for all people.

John the Baptist, the forerunner of Christ said, "Behold the Lamb of God, that taketh away the sin of the world." The people were asking John, "Who are thou?" "He confessed, I am not the Christ." No doubt, some were thinking that there was salvation in John; but he pointed to Christ and said, he is that Saviour.

Jesus came to give salvation from sin. He came not as a reformer—yet when men comply with conditions of salvation they must reform. He came not as the great leader of society—yet society will be lifted, if what he said is heeded. He came not to be an outstanding teacher—yet he stands out as the greatest teacher of all times. The truths that he gave to the world for the purpose of saving man.

The message that poured from the lips of the apostles in their preaching was, "Jesus is the Christ." If he is the Christ, he is the Saviour. Such was the climaxing thought of Peter's sermons on Pentecost and in the temple at Jerusalem. Philip used the same subject at Samaria. He "proclaimed unto them the Christ." The theme of Paul was different. Read Ephesians 1:3-14 and see how beautifully Christ is presented as the redeemer and the source of all blessings. God chose Christ to be the one through whom he would save and bestow upon man all of his blessings. True it is that "In none other is there salvation."

I imagine some are about to say, "Well, if it is through Christ I am to be saved, and not my goodness, then I will not need to live a good obedient life. If Christ is my Saviour, and not some institution, I don't need to belong to the church to be saved." I know that is the reasoning that some people have, but let me show you the fallacy of such thinking.

Since Christ is the Saviour, wouldn't he have the right to tell how people are to be saved? I am sure that you would grant the privilege to the Saviour. Whether you want to admit it or not, God gave him that privilege. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). And again we read, "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).

God gave Christ the right to give

## In None Other Is There Salvation

JUDSON WOODBRIDGE

The third chapter of Acts relates the healing of the lame man in Jerusalem, and gives a sermon that Peter preached in the temple immediately following the miracle. Like all sermons of truth, all listeners were not pleased with it. When he "proclaimed in Jesus the resurrection from the dead," the priests, the captain of the temple, and Sadducees were troubled over the matter. Peter along with John was placed in prison as the result of the sermon. The next day they were brought before the rulers and questioned further in regard to the healing of the lame man. Peter explained again that it was through the "name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead" that the man was made whole. He continued and told more of the power of Christ. He said, "And in none other is there salvation: for neither is there any other

name under heaven, that is given among men, wherein we must be saved." (Acts 4:12).

I want to impress upon your mind that "In none other is there salvation." People have so many things as their saviours. Some rely on institutions; others on codes and creeds; and still others on their goodness to take them to heaven. But let me repeat again that Peter said, "In none other is there salvation." It might be well for us to note how this truth is emphasized in the Bible.

In the long ago the angel announced the glad news of a saviour to the shepherds on the Judean hills. "And the angel said unto them, be not afraid; for behold, I bring you good tidings of great joy which shall be to all peoples: for there is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:10).

man commandments of conditions for men to meet in order to be saved. Christ is still the Saviour, but the commandments must be obeyed before He will save. That should be too plain for anyone to misunderstand. No wonder, when Peter preached Jesus as Saviour, he presented the conditions of repentance and baptism to the believing Jews. I can understand now why the people of Samaria were baptized when they believed the things concerning Christ. Yes, it is clear to me why Paul said that men must believe, repent, and be baptized to be saved. I know why he said, we were "baptized into Christ." These were the conditions that the Saviour gave for man to be forgiven for past sins. I can also see why the great apostle told Christians to put away the works of the flesh and bear the fruit of the Spirit. All of these things were conditions of the Lord that men might have a right to the tree of life. Doing what Christ said is not trusting in the act for salvation, but in Christ himself. In fact, he who obeys is the only one who trusts Christ as Saviour.

"But what about the church, preacher? Haven't I heard you preach that the church is essential to salvation. Here is we don't have two saviours?"

Yes, you have heard me preach that the church is essential to salvation. Here is the crux of all that: People have not learned that the body of Christ, which is the church, cannot be separated from Christ. They have not learned that the saved are in the church. Jesus Christ, the Saviour fixed it that way. Notice the following thoughts and you will see that he did.

1. One is baptized into Christ. (Gal. 3:27). One is baptized into the body or church. (I Cor. 12:13). There is just one baptism in force now. (Eph. 4:4, 5). Therefore, when one is baptized he is in Christ and the church.

2. The saved are in Christ. (Col. 1:14). The saved are in the body or church. (Eph. 5:23). Thus, to be in Christ means to be in the church.

3. On the day of Pentecost there were not two processes: one to get into Christ where there was salvation, and then another to join the church. The people who obeyed were added to the church. Acts 2:47.

No, the church isn't the Saviour; but the Lord said he would save the church. How do you expect to go to heaven without being in that which he said he would save? The ONLY SAVIOUR fixed it that way. I am satisfied with it. Are you?—In Christian Worker.

Many a man who prides himself on being levelheaded doesn't know how low the level is.

## Notes - Reports

Walter W. Leamons, Junction, Texas, August 20: College Street Church here has received two by transfer, five by baptism and one by restoration in the past month. About half came up during a fine meeting conducted by Bro. Jess Hall of Austin, Texas. We hope to have him again.

Clyde Brigham, Route 1, Biscoe, Arkansas: Bro. Harold Sharp of Steele, Mo., closed a meeting for the church here at Broadway Corner, four miles North of Biscoe, August 19. There were nine baptisms. One of these was a lady who came from The Assembly of God Holiness Sect. We also had one restoration. The church here was very much edified by Bro. Sharp's very able preaching. Bro. Sharp, the Lord willing, will be with us in a meeting again some time in October.

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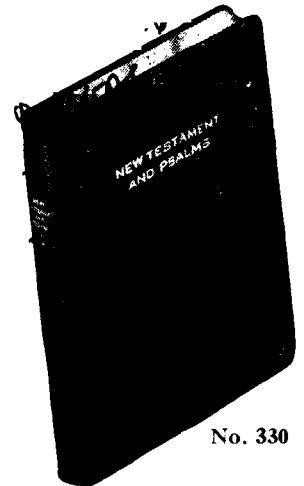
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ing to eat: end them away eir own houses, by the way: for came from far. ciples answered ence can a man men with bread lderness? ked them, How have ye? And	12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side. 14 ¶ Now the disciples had
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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that	behold, some of the watch city, and shewed unto them all the things that were done. 12 And when they were the elders, and had taken large money unto them, saying, Say ye, His disciples stole him away by night, and stole him
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L. J. Brantley, Dyess, Arkansas, August 25: Bro. W. W. Heflin of Hickory, Kentucky, closed a meeting with the Dyess Church of Christ. We had splendid attendance and best of interest. The visible results were six baptisms. Bro. Heflin is one among the best in the brotherhood.

S. W. Baker, Akron, Ohio, August 25: Had a great day here at Baird St., yesterday, and have very hopeful promises that folks will be baptized here right soon. Basket-dinner in Perkins' Woods was an inviting feature after church yesterday noon, with a goodly number present for that fellowship. "Outsiders" joined in for the "memory" singing which followed the dinner. Some promised they would attend our services, as a result of the contact made at the singing. We had some new faces for both morning and night services and had a fine group of girls and boys for the Bible drill at 7:15 p. m. You will find a warm welcome awaiting your coming at any and all services of the church at Baird St. We shall devote one night each week entirely to singing. We want better singing at Baird Street. I came to Akron recently, accepted the invitation to labor for awhile with the Baird St. Church of Christ and please help us to grow. Do pray for us here in this wicked city. If you have folks here tell us about them. Write us at 1391 Goodyear Boulevard, Akron, Ohio.

Vaughn D. Shofner, Box 622, Wellington, Texas, August 26: I closed a meeting last night at Independence, a community building near Vinson, Okla. Interest and crowds increased throughout the twelve days of the meeting. Two were baptized and one restored.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, August 26: The meeting at Birdell, Arkansas resulted in four restorations and much good done otherwise. Good attendance and fine interest. The best singing I have found at any place I have been this year. I am to begin in Dickinson, Tex., tomorrow night. Will be in Morris, Oklahoma, September 10.

Charles A. Holt Jr., 306 W. Outer Dr., Oak Ridge, Tenn., August 26: I have recently assisted the good church at Bradford, Tennessee in a series of gospel meetings. Interest was fine and the cooperation of surrounding congregations was splendid. Bro. Duane Davidson, a fine young man of the Locust Grove Church, led the singing in an excellent way. Five were baptized and one restored. I went to Hickory Flat, Miss., next, for ten days. Two were baptized there. The Highland View Church in Oak Ridge continues to enjoy a steady and substantial growth. Three have been baptized and two restored lately. There are two congregations in Oak Ridge, and they are of the best to be found anywhere.

Harmony prevails between the two and in each. Both are led by faithful elders. S. F. Timmerman labors with the Cedar Hill congregation and is doing a splendid work. The cause in this section is growing and we are striving to do even more for Christ. With the help of the Charlotte Avenue Church in Nashville, we have secured Brother Willard Conchin to begin work September 1, with the little group in Sevierville. We feel fortunate in securing him and know he will do a good work.

East Tennessee in most respects is truly a mission field. Recently I engaged A. E. Strauchman of Oak Ridge, Baptist, in debate for two nights on the question of apostasy. Splendid crowds were present for each session. We pray that only good was done. I meet him again September 1-2 on the Necessity of Baptism and Salvation by Faith Only.

Life must be worth living. The cost has doubled and we will hang on.

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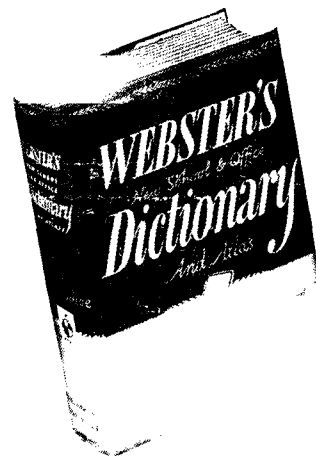
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Joe Spaulding, 115 S. Duncan Street, Fayetteville, Arkansas, August 27: I have been engaged in three meetings. The first was at LaGrange, Arkansas, in which we had 14 responses to the invitation. The second was at Garfield, Arkansas, with two responses, and the third was at Leachville, Arkansas, in which two came forward. Bro. Clarence Smith very capably directed the singing in the meeting at Leachville. It was a pleasure to be with him. We will work together in the meeting at the same place next year. Bro. A. C. Williams preached four Sundays while I was away. The church appreciated him greatly for he did us good. Bro. Taylor Davis will be with us in a meeting the last of September.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., August 30: Last Sunday night I closed a good meeting at Monette, Arkansas, with thirty responses, fifteen of whom were baptized. Monette is the home of W. Curtis Porter and he has been a great help to the church there. Last night I began at Valley Home near Frederick, Okla. This is where I did my first full time local work. Lewis Hale, a student from Freed-Hardeman College, has done a commendable work in Shreveport, while I have been away.

R. D. McBee, Route 2, Box 155, Wanette, Oklahoma, August 29: Bro. Roy Henderson of Bee Branch, Arkansas concluded a 10-days meeting for us August 10, in which one was restored and four baptized. One girl made the confession but didn't return for baptism, am sure her mother hindered her. Bro. Henderson left almost everyone in the community very favorably inspired and we are having him back sometime next year.

Cleon Lyles, Little Rock, Arkansas, August 29: The church at Lufkin, Texas closed a meeting the 27th in which I preached and Ernest Wright directed the song service. Seven were baptized and two placed membership. Roy Cogdill and Luther Blackmon both serve this congregation as ministers. It is needless to say a good work is being done. This congregation has one of the best programs of evangelism of which I have any knowledge. They made our stay with them pleasant.

J. D. Taylor, Dalhart, Texas, August 25: Central Church here closed a fine meeting last Sunday with Bro. U. R. Beeson doing the preaching. This is Bro. Beeson's second meeting with us this year. His preaching and labors were very fine.

Frank J. Dunn, Shamrock Shores, Dallas 18, Texas, August 23: One baptized and one restored; three others by membership last two Sundays at Shamrock Shores. I am now in a meeting at Dayton, Arkansas. Attendance fine.

Orbie Robbins, Elizabeth, Arkansas, August 27: Since my last report I assisted the congregation at Jumbo, Ark., in a gospel meeting. Good attendance throughout the meeting with the best of interest. The visible results were two baptisms. This congregation is few in number, but very zealous in the work of the Lord. I have some time not taken for meetings.

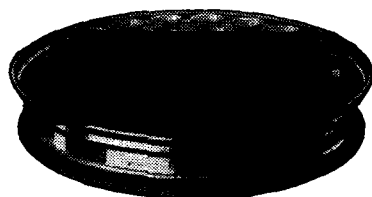
W. M. Grooms, Guthrie, Oklahoma, August 27: One confession of faults since last report. Peace and harmony prevails here which makes the work pleasant. The mission work at Meridian continues to draw fine crowds each Sunday night. We go there after our

evening service and preach for them.

David M. Owens, Toulouse, Ky., Aug. 25: Baptized three at Big Willard, near Busy. The meeting ended the 20th. The 21st I started a meeting at Grassy Branch, near here. It is four days old with good crowds. These people are hungry for the Gospel.

L. W. Mayo, Box 431, Winslow, Ariz., August 27: Since my last report to any of the papers we have baptized two here. From July 27 to August 5 we were in a meeting at Estes, Tennessee, which is just five miles south of Henderson. Twelve were baptized in that effort.

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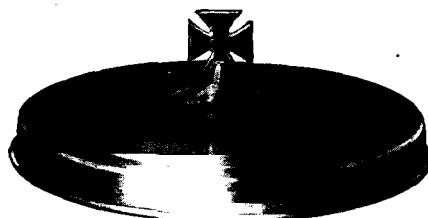


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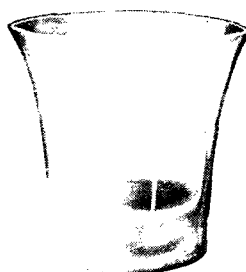
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NUMBER 40

## CAN WE SEE THE BIBLE ALIKE? IF SO, WHY ARE WE DIVIDE

JESSE M. KELLEY

(A Radio Sermon. No. 3)

In the two lessons preceeding the one today on this subject, we learned that division is wrong, that Paul said that to be divided was to be carnal minded. We also learned that the existing divided condition in the religious world encourages infidelity and skepticism. Also, that this condition could not be justified either from the standpoint of common sense, or in the balance of God's Word. We also suggested some rules to go by in preaching the Gospel of Christ. These rules are as follows: "Preach WHAT is revealed," Second, "Preach ALL that is revealed," and third, "Be careful not to add to or take from what is revealed." We studied the possibilities of unity among religious people if all would follow these rules and learned that it was entirely possible, and probable, for people to be united and all speak the same things in matters of doctrine, work and worship if, and when preachers apply these rules to their preaching, and that division came about when we began to speculate and theorize on something the Bible says nothing about. I want to make this statement again. "Religious people are not divided on what the Bible says, or on what is in the Bible, but in EVERY case where there is a difference in the teachings of religious people, this difference has come is out on something the Bible is silent about." Now this may seem like a pretty broad statement, but I shall offer sufficient proof for this statement in our lesson this morning.

Today we are going to mention some of the different doctrines that are being taught in the religious world, and examine these doctrines in the light of what the Bible says, to see if God's Word is the cause of these differences, or whether it is something else. I shall not be so discourteous as to mention the names of the religious bodies that

teach these different doctrines because I believe that courtesy is another rule that preachers should apply in preaching the Gospel.

In order to bring the lesson today clearly before you I want to use an illustration that I have used before on these broadcasts. I call your attention again to John's gospel, chapter three, verses 1 to 4. There we learn that Nicodemus came to Jesus by night that he might ask him some questions. Now suppose I should use this as my text and then attempt to say WHY Nicodemus came by night. It would be impossible for us all to see alike if I should preach on this subject because the Bible doesn't say WHY he came by night, just that he came by night. Now all people can agree when we say that he came by night, for the Bible gives us that information, but we cannot agree when we begin to speculate on WHY he came by night, because the Bible doesn't give that information. Therefore, in order that we may speak the same things and be of the same mind let us take what the Bible says, that is, that he came by night, and leave off that which God's Word is silent about, and which would cause division. Now I am sure that you can see, in this passage of scripture, the value of speaking where the Bible speaks and remaining silent where the Bible is silent. With this illustration in mind then, I want to call attention to some of the doctrinal differences in the religious world, and, which differences are causing division among religious people.

First I call your attention to what some religious people teach as to what the mode of Scriptural baptism is. Now the mode of baptism is one of the things that has caused division in the religious world. Not only division between the church of Christ and the one's who teach it, but between denominational bodies as well. These

people teach that the mode that we use isn't very important, but friends its important enough that it has caused division, and division is wrong. There are three modes of baptism taught in the religious world. They are: Sprinkling, pouring and immersion. Now if the Bible says that any of these three is scriptural baptism, then that's what we want, because we can agree on what the Bible says. But does it? Let's go to the Bible and see. Paul is talking about baptism in Romans 6:4, 5. He speaks on this wise: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Again in Col. 2:12 he says: "Burial with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." These passages of Scripture teach that baptism is a burial; a covering up in the element; an immersion in water. Can all religious people agree on these passages of Scripture? Even those who teach sprinkling and pouring will agree that immersion is scriptural baptism.

Why? Because the Bible says that baptism is a burial. But division comes when preachers and churches begin teaching that sprinkling and pouring is also scriptural baptism. The Bible is silent about these two modes of baptism, thus division comes, not upon what the Bible says, but on what it does not say. If all would adhere to the rule: "preach WHAT is revealed," say what the Bible says, speak where it speaks, and remain silent where it is silent, there would be no division among religious people as to the mode of Scriptural baptism, because God's word reveals only one mode and that is immersion.

Judging from past experience, I suppose someone is about now ready to say that the Bible doesn't say NOT to practice sprinkling and pouring as modes of baptism, and since it does not that gives us the liberty to do this. I am

frank to admit that the Bible doesn't say for us NOT to practice sprinkling and pouring, but did you know that when one makes an argument like this that he is placing a premium on what the Bible does not say rather than on what it does say? Using the same line of reasoning I could be just as consistent in saying that we can use turnip greens and cornbread on the Lord's table in the communion service, because the Bible doesn't say for us NOT to use those Particular things. I am sure that you can see the absurdity and inconsistency of such reasoning as this. The fact that God told us to use bread and the fruit of the vine on the Lord's table excluded anything else, that we might want to use. It wasn't necessary for Him to tell us not to use anything else. The fact that he told us what to use excluded anything else. The same is true in the mode of baptism. The fact that God told us it was a burial, or immersion excluded any other mode that we might think of. He didn't have to say DON'T practice sprinkling and pouring.

I now call your attention to another teaching in the religious world that has caused, and is causing division. It concerns those who are scriptural subjects for baptism. Some say that only believers are proper subjects for baptism, while others say that infants, or those who are not capable of believing are also proper subjects. The only way to settle this question is to go to the Bible and see what it says. Are you willing to believe and practice only what God's Word says? Remember, we can be united on what the Bible says. Do you desire unity? I am sure that you do. Then let us go to the only true basis of unity and see what it says. First I call your attention to Mark 16:16. There Jesus says: "He that believeth and is baptized shall be saved." Let it be noted here that belief, or faith comes before baptism; that it is necessary before one can be scripturally baptized. Then all those who believe are proper subjects for baptism. But what about those who are not capable of believing? The Bible doesn't say anything about folks like that does it? Just says that believers can be baptized. Are infants capable of hearing the Gospel and believing it? If they are then they can be scripturally baptized, but are they? It doesn't take a very intelligent person to answer that question. Friends I insist again that we can be united when we stay with what the Bible says, but division among us come as the result of teaching and practicing something the Bible says nothing about. Here again, God did not deem it necessary to specifically instruct us in so

many words that babies were not fit subjects for baptism. He expected us to be capable of understanding what he meant when he said that believers can be baptized. Babies cannot believe, therefore, they are not proper subjects for baptism.

I will only have time to discuss briefly ~~one more thing that divides religious people. That is the name we wear.~~ I ask you this morning, what name do you wear? Is it that name that can be found on the pages of God's holy word? That name that the people of God wore in the first century? Friends if it isn't you have gone outside the Bible for it, and remember it is only IN the Bible that we can be united. I cannot conscientiously wear any name other than the Christ. I cannot be content to go into the denominational world and choose a name for which I can't find authority for in God's word. Therefore, what is it that divides? Is it that determination on the part of my religious neighbor to wear some name other than the Christ, or in addition to the name of Christ? The sin of division lies at his door.

I purpose to be just a Christian—that is all. I think every man on earth can be the same thing, and have no offense attached whatsoever. I think the name Christian is big enough and broad enough and wide enough for all of God's people, and with it they should be content. John Wesley once said: "I would to God that all party names and unscriptural phrases and forms which have long divided the Christian world were forgotten and then we might all agree to sit down together, as humble, loving disciples, at the feet of our master, to hear His word, to imbibe His spirit, and to transcribe His life in our own." Friends are you willing to lay aside all part names that foster division and wear the name Christian only? Let's do away with every human concept and accept God's word only. Paul said in II Tim. 3:16, 17. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." God's Word is all we need. We can be united on what it says.

~~Thus in closing,~~ let us again ask the question: "Why then are we divided?" This is the answer: "The whole cause of division is found in preachers and churches exercising what they call the liberty to preach things not found in God's Book." It isn't the fault of the Bible, but the fault of those who profess to teach it. I have only mentioned a few of the things that have marred

the peace and happiness and unity of the Body of Christ. I ask you to give serious consideration to these things.

(When you are through with these lessons pass them along to someone else. They might be the cause of leading someone to Christ. Thank you.—JMK).

### MISSION OR OMISSION

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Do you belong to the Mission or the Omission group?—Missionary Digest.

The reason there are so few women lawyers is because women prefer to lay down the law rather than take it up.

Some people grow under responsibility, while others only swell.

Nowadays the rising generation retires when the retiring generation rises.

### THE GOSPEL LIGHT

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## Beaten Paths Are For Beaten Men

CLEON LYLES

A few days ago I read the above statement in one of our daily papers. When I turned the page this statement stood out. It seemed to be about all I saw for some time. There was no comment, just a simple statement. The more it ran through my mind the more truth I could see in it. "Beaten paths are for beaten men."

There are two classes of people. Those who beat paths for others, and those who follow paths already beaten. Of course the largest class are those who follow beaten paths. The former class are always making new discoveries, and finding joy in their work. They realize an ambition that exists to some degree in every man, of creating something, of being responsible for some constructive work. The latter class live in an environment that eventually will dull the senses. And the joy they find is more or less the cast off joy of those who went before. It comes rather second-handed. It is not fully satisfying. It offers only temporary relief.

Let us notice some who follow beaten paths in religion. First there are those who allow others to do their religious thinking. Few people do any real thinking in religion. That is why you often hear someone say, "I'll ask my pastor." The Bible is not that difficult. It was not written for preachers only. "Study to show thyself approved," is good advice for all men. A simple comparison with wrong leadership in the world ought to teach anyone to be cautious in religion. The Lord often warned against false teachers both in and out of the church. A certain man was talking to a friend a few days ago regarding the lessons of a certain preacher. His friend said, "I know he is an intelligent man, but I know men equally as intelligent who teach otherwise." Now the truthfulness of this statement we all admit, but when did we learn that the judgment will depend on the intelligence of man? Who are we obeying, God or man? Will our punishment be any the less severe if we follow an intelligent man to do wrong? It makes no difference whether a man is wise or otherwise, "If the blind lead the blind, they both shall fall into the ditch." We need to learn for ourselves. "To be ready to give an account." It is an individual duty. We will be saved as individuals, and we should be sure we follow the Lord and not man.

Then there are those who will "follow a multitude to do evil." There is virtue in numbers with them. They are always with the majority. Of course Jesus said "Many are called but few are chosen," but they believe he really meant "Many are chosen of the

few that were called." Somehow we prefer to go along with a crowd rather than for ourselves.

The class of beaten path followers that contribute more to the failure of Christianity, are those in the church who are willing to allow others to do all the work of the church. They may offer a word of sympathy for those whose backs are burdened with a heavy load, but that is as far as they ever get. They are willing to allow someone else to plan all the work of the church, and to do the work. Do you remember the story of the little red hen? Perhaps if we would go back to our second grade reader and brush up a little on the lesson in this story it would do us all good. There is a place in the work of the Lord where you can do a good

work. The field is wide. The harvest is plentiful. May the Lord, when He comes, find us beating paths for others!

Doyle Williams, Route 1, Box 518, Malvern, Arkansas, August 29: I have just closed a very fine meeting with the church at Bakerville, Mo., in which six were added to the Lord. I am now in a meeting in Sikeston, Mo. The auditorium and balcony are filled to capacity each night.

Many different professions and trades have their books of learning. Lawyers have their text books, but to make a good citizen the best text book is the Bible.—Lord Sankey.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 9)

*Since the family relationship is the most difficult of all human relationships it is important that we study some things essential to its establishment.*

That there are those who have not had sufficient training for the establishment of the home will not be denied by him who knows the problems we are now facing.



all.

There should be much training for this the most difficult of all human relationships. No other relationship calls for as much adjustment on the part of

arranged in the ecclesiastical councils of men. This makes it a difficult problem to solve.

This training for the establishment of the home should begin with the parents in the home. This is their training ground.

The child should never be trained to feel that he is the center of attraction—that all else was made for him, and that he is the most important creature in the world in which he moves. Since he cannot occupy this position in the world he must not be trained to occupy it in the home.

The home is not the only institution that must assume the responsibility for the training of individuals in the establishment of the home. Both the church and the state must assume their part of this responsibility and do the necessary teaching.

Too many people are lost to the church because of their failure to make the necessary adjustment in the marriage relationship. The church may be partly to blame.

Not having been taught the sacredness of marriage, they feel that it is no more than a contract that can be broken at will. This cannot be done, for marriage is a union and not a contract—it is a union for life.

The truth in regard to the marriage relationship in the establishment of the home must be taught, and individuals must be urged to accept it.

Until this teaching is done we shall continue to face these problems.

The family must not lose its identity.

Those who are unable to adjust their differences before marriage will not be able to adjust them afterward; for the marriage license is no guarantee to the adjustment of life's problems, neither does it emphasize against differences.

Nothing upsets the emotions of men and women more than a failure to adjust their religious differences. By all means these should be adjusted before marriage. If this they cannot do, I would advise against their marriage. There will be enough problems for them to solve without the problem of religion. Better solve it first.

One reason why the religious problem is so difficult is that Christianity can make no sacrifice with that which is not Christian. Some form of Christianity will not do.

He who has accepted the gospel of the Christ as it is recorded in the New Testament cannot compromise with some form of Christianity that has been

These articles are from PARENT EDUCATION; a text by Harvey Scott.

# Steps of A Good Man

R. A. HARTSELL

(A Radio Sermon)

"The steps of a good man are ORDERED by the Lord: and he delighteth in his way" (Psa. 37:23). This statement would be incomplete without the kindred statement by another writer. This quotation is found in Jer. 10:23, and it reads: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Since it is not within man to direct his own religious steps, and since the way of man is not in himself, we can understand why David said that a good man's steps are ORDERED by the Lord. There can be, and is, moral goodness in the absence of God's direction, but there cannot be religious goodness without it.

This is forcefully brought out in the cases of the eunuch of Ethiopia, and the conversion of Cornelius. They were both morally good men, but lacked God's goodness. They were both wrong, despite their moral goodness. So, in order to be endowed with God's goodness, man must be ordered in his conduct by the Lord.

Man cannot be acceptable to God, unless directed by Him. And, another thought, man cannot be directed by God, without delighting in God's way. When we set ourselves to the task of changing God's order or way, we say thereby that we do not delight in his way.

Proving that man cannot direct his own steps is not a difficult task; for, we have but to look at four great kingdoms which have come and gone. Reminiscing a bit in history will prove this point. Or, turn to the islands of the south Pacific, where the word of God has not gone, where people have been left to direct themselves in matters religious, and what do you see? Proof—Living proof that man cannot direct himself religiously.

Mind you, no sooner had God's representative, Moses, gone out from the people to receive new ORDERS from God, than the people turned aside, saying, "As for this Moses, we know not where he is, let's make our own way;" whereupon idolatry was introduced immediately. Man just couldn't wait. Left to himself, man will reject the true God and make one of his own. He will also invent plans of his own.

The rebellion of Korah (Num. 16), is a vivid picture of the disposition of man to reject God, and follow his own

ways. Korah's efforts to lead Israel astray, were but examples of strivings within the hearts of men to do as they please—to direct their own ways. The end of this person and his helpers should be an eternal monument, standing as a beacon, warning each of us that we must not dare to take over the direction of our own religious lives.

Yet, in the face of such examples, men today, in this enlightened age, are not satisfied with God's reaction. Human ways are substituted for God's. Human creeds are offered in the place of the simple plan outlined in the New Testament. Disciplines, which contradict themselves, as well as each other, are submitted to humanity as codes of Christianity. What are they? Only living proofs of man's proneness to have his own way.

In such cases plain statements, such as, "Ye are complete in him" mean nothing. Paul's warning to the Corinthians not to "go beyond that which is written," has lost its place in the hearts of men. Solomon's statement of the long ago, "Add thou not unto my word, lest I reprove thee and thou be found a liar," serves no purpose. And John's climaxing statement of the Bible "Whosoever shall add unto the testimonies of this book, God shall add unto him the plagues that are written in this book," serves no longer as a restraining order from God.

Did we ever stop to think that the Bible way is a divine way; and, that to tamper with it is to infringe and impose upon the divine? It is likewise to defy the divine. Who is man to call God in question?

Will you look with me now for the reason behind Jeremiah's statement concerning man's inability to direct his own steps?

Turning back to Jer. 10, beginning at verse 19, we have the setting. First, the wound inflicted by his people. He charges that they spoiled his tabernacle, they broke his cords, His children had deserted him, none were left to even stretch a tent, nor set up the curtains. Who caused all of this, Lord? "For the pastors are become brutish, and have not sought the Lord." What will be the results Lord? "And all their flocks shall be scattered."

The charges are clear, the reasons are evident, the guilty are pointed out, and the results bared. They proved one thing to Jeremiah, namely, "Man can-

not direct his religious steps." He must leave that to God.

It may be that those guilty pastors were afraid. Or, it may have been a desire for vain glory... The spirit to be pleasers of men, rather than shepherds of God. One thing is evident from other recordings of the same apostasy: it is, "The hirling fleeth, because he is an hireling." But the genuine shepherd stays on the job, leading the sheep "into paths of righteousness for His namesake."

Today, every professed minister of the gospel ought to sit down and ask: "Am I a pleaser of men, an hirling? Or am I a genuine shepherd?" The right answer will put us in our place. If we answer it honestly and fearlessly, we will reject everything, except God's order, and lead the people back to the living way.

God has informed us that, "My ways are higher than your ways." That being true, when we walk by ourselves, directing our own steps, we are on the lower plain of life. There are but two paths to travel. Jesus made this clear in Matt. 7:14. One is the higher, the other the lower. God orders the steps on the higher, the devil on the lower. "Be ye followers of God as dear children," becomes "sounding brass and tinkling cymbals" when we direct our own steps along the wrong—the lower way.

Where, may I ask, is there reason in confessing the divine and following the human? Where is there reason in professing to believe the Bible to be God's chart for religious order, and then following the creeds of men? Friend, you are religiously safe only when you allow God to order your steps. You are life bound only when you travel the higher way. You are a Christian only when you do the things that make you such.

## THE CHARTED LIFE

Sometimes, when we have things that are very hard to bear, and it seems that life holds for us only the bitter, it is encouraging to stop and think: "It is only a part of the fulfillment of my Chartist Life, and must be just what I need." In Romans 8:28 we read: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." We find another promise in I Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—Selected.

# Infidelity

JAMES L. NEAL

Infidelity throws a "black-out" upon civilization in every generation and shamefully hinders the progress and development of the world along all lines of endeavor. And yet, in spite of all this and because of the **faithfulness** of the few, providence intervenes to help man bring many wonderful blessings into use for suffering humanity!

Sit down and try to enumerate the many scientific inventions that we have been enjoying for the last two score years, branching out from Christian America for the most part. Can you count them all? Do you appreciate them? Let us thank God for the privilege of living in the land of the free and the home of the brave, where providence hovers over **hearts of faith and trust in Jehovah**, the great Creator of the heavens and the earth! (Genesis 1:1; Proverbs 14:34).

Without a working knowledge of God's Book, the Bible, and the righteousness that comes therefrom, men will continue to quarrel, suffer and die in the slime of their own shame. The grim fate of ancient Sodom is a solemn reminder of this sad fact for all time.

America has been a great nation because she has been good; and powerful, because she has brought Christianity to bear upon the earth in some small proportion, as wrought from the teaching of Christ given in the Bible. There's an all-seeing eye ever watching over those who are faithful Christians. (Matt. 7:12; James 5:16; I Peter 3:11, 12) The practice of Bible principles in American history runs back to the Pilgrim fathers who landed here in 1620, over three hundred years ago.

Let us not lose our greatness as a nation by being swept from our moorings by a few gloated infidel writers and teachers. It is even now high time for thousands to turn "face-about," regarding respect for God and His Bible. The Bible should, by all means, be taught in our public schools. It should be the main text book. To say it cannot be taught without sectarian bias is below the dignity of common sense!

If the Bible would be properly divided and taught to each rising generation, there would be no room nor chance for so many prejudice, infidel writers to misrepresent it. The people would know better. The Bible must be rightly divided and its motive and purpose understood, to appreciate it. (II Tim. 2:15).

The Old and New Testaments form

the two grand divisions of the Bible. The Old Testament applied to the patriarchal and Jewish dispensations of time, leading up to the cross of Christ and the establishment of the church of our Lord on the day of Pentecost of Acts the second chapter; taking place in the year A. D. 33. The New Testament law applies to the Christian dispensation of time, running from the establishment of the church of Christ to the present and on to the end of time. The gospels of the New Testament—Matthew, Mark, Luke and John—produce faith in Christ as the risen Son of God's love. Acts gives us the church and how to enter it. Then following are twenty-one letters of divine instruction in Christian living. Closing the sacred volume is Revelation, giving a time history of the church and a sweet glimpse of Home over yonder! One

who does not recognize and believe this simple division of the Bible cannot possibly offer any worthy criticism of its pages.

The Old Testament is revealed to the world for all time by the New Testament. The latter "unmasks" the former. The Bible is "unmasked" by itself. It needs no unmasking by men! The Bible is profound, astounding, enduring, non-destructible and eternal! The beauty and makeup of its marvelous, saving truths are unapproachable and unrepachable by college skeptics of the world. **THE BIBLE IS THE WORLD'S ONLY UNIVERSITY FOR THE SOUL!** The Bible is the world's only key to unlock and tap material resources for the use and welfare of the human body; and, despite its foolish critics, it goes right on through the centuries doing this very thing!

When my Bible and I have to part I want to depart and be with my Lord in a paradise of rest in those sweet elysian fields beyond the tears!

## Suffer Little Children

M. NORVEL YOUNG

The July 21 issue of TIME carried this pathetic account of one twelve year old boy named Erich Kaniss.

"In his short life he had known nothing but hardship and hunger. Erich Kaniss was a small, silent, Berlin boy, with weary eyes in a thin, pinched face. He had been four when the war began. Now he was twelve.

"Erich's father was a salesman who had built himself a little stucco house in Teltow, a suburb for Berliners of the lower middle class. Soon after the war was ended, Russian officers came to the house and took Erich's father away.

"When Berlin was divided into sectors, the Kaniss family found itself living in the Russian zone, just beyond the frontier of the U. S. zone.

"Erich was always hungry. His hunger was a gnawing, driving urge that was never stilled. Wandering about the ruins of Berlin, he dug bits of machinery out of ruins, collected scraps of tin and wire—the kind of treasures that boys everywhere collect. Now and then he found something that was useful to an adult. Sometimes he was able to trade his treasures for food—but never enough to still his hunger.

"Erich knew that some of the bigger boys at school had their own ways of getting bread. They sold it—ten marks

for a slice. Usually Erich was unable to pay, but by arguing and promising he got bread on credit. Over a period of weeks, he put himself 160 marks in debt—more than the price of a pack of American cigarettes. He thought that he would be able to pay up when he had sold enough of his treasures.

"Then, gradually, the world began to close in on Erich. The older boys wanted their money. They took him aside, threatened to expose him to the principal, to the police, to his mother if he did not pay. It began to dawn on Erich that the 'treasures' he picked up had value only to himself. He did not know what real money was worth, but he began to realize that 160 marks was more than he had any hope of getting, ever.

"One day last week Erich went again to a neighbor and offered her some things he had found. She got angry. She was a hungry woman herself, with mouths to feed. 'Listen', she said, 'I have no bread to give you. Your things are worthless. You should find better things to do than going around begging.' She slammed the door. Erich went away, his treasures clutched in his hand.

"He went home and lay down on his bed. He ate his meager supper silently,

then went back upstairs. In the darkness of that night, when the others in the house were fast asleep, Erich climbed the ladder to the attic. In the silence and alone, he hanged himself."

Otis Gatewood and Roy Palmer report that they now have twenty homeless boys in Frankfurt. Under the direction of Brother Steiniger, a German Christian, these boys are building their own home on a three acre plot given by the army to the church for this purpose. The boys are being paid 50 cents in German currency a week, in addition to being housed and clothed. Classes have already been begun in Bible.

The greatest need to carry on this work is food and clothing. Food can be sent most economically through the non-profit CARE agency, 50 Broad St., New York 4, N. Y. to Otis Gatewood in care of Line Lutters, Gutleutstrasse 77, Frankfurt a. M. Germany. Brother Gatewood requests no more packages be sent in care of Otto Fricks, but that all CARE packages be sent in care of Line Lutters. The Broadway Church of Christ will gladly handle any amount of money to be sent through this agency. It takes a month for the packages to reach their destination. It is imperative that large quantities of food be sent soon. Clothing and groceries may be sent direct to:

Otis Gatewood  
Church of Christ Mission  
APO 757, c-o P. M.  
New York, N. Y.

## State Sanatorium Notes

BY HOWARD CASADA

Another fine young man who is a patient in the sanatorium has been baptized since our last report. He is L. J. Aldridge and his home is at Osceola, Arkansas.

A nice letter from the church at Lonoke, Arkansas, tells us that that congregation has decided to help out regularly in sending financial support to the mission work being done in the sanatorium. The church at Durant, Oklahoma is another congregation that recently decided to be a regular contributor to the sanatorium work. We trust that many other congregations will catch a vision of the possibilities of this work. We appreciate the faithful fellowship of all the congregations who contribute to this work regularly.

Brother Ralph Givens, minister to the church at Chillicothe, Texas, recently visited relatives in the Booneville vicinity. While here he preached at one of the services of the Booneville congregation. He also preached at one of the sanatorium services and the patients appreciated the good sermon he delivered.

The third Lord's day in each month I preach for the congregation at Etna

near Ozark, Arkansas. This congregation supports the sanatorium work regularly and strives to be ready unto every good work.

A nice bundle of New Testaments was received this week for distribution among the patients. I have not learned as yet who the donor is but the Testaments are surely appreciated. Our supply was about exhausted and these were needed.

The church at Havana, Arkansas, recently contributed thirty-two song

books to be used in our services in the sanatorium work. These are appreciated.

Many congregations are building new church buildings, painting and remodeling their old buildings and making improvements in general. This of course results in extra expense. However, let us not slacken our efforts to preach the gospel and do mission work just because we are engaged in building.

Please continue to send us all the

## LARGE PICA TYPE TESTAMENTS with PSALMS

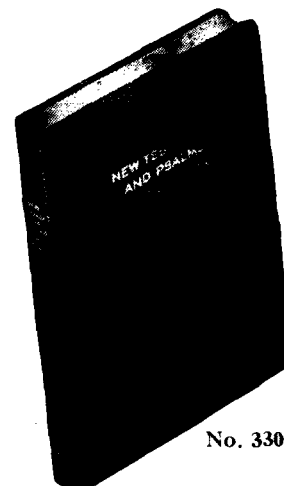
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12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had

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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that

behold, some of the watch city, and shewed unto them all the things that were done

12 And when they were the elders, and had taken, gave large money unto them

13 Saying, Say ye, His by night, and stole him



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## Notes - Reports

Felix W. Tarbet, 1606 West Kiowa St., Colorado Springs, Colorado, Aug. 19: On June 1st I moved here from Terrell, Texas to serve as evangelist under the eldership of the congregation meeting at 1402 West Pikes Peak Ave. This is my second time to work with this congregation. The work moves along in a fine way, brethren who were alienated have been reconciled to each other and attendance and offerings are on the increase. I have assisted the Central congregation of this city in a Vacation Bible School and Brother John Stewart of the Central church has given us like assistance in a school at the Pikes Peak Avenue meeting house. He is a true yoke-fellow. I am scheduled to meet the "Anti-Bible School" folk in a four nights debate beginning October 15th. They are trying to secure Van Bonneau to represent them, if they cannot obtain his services. I am to meet N. O. White.

R. A. Robins, Poteau, Oklahoma, Sept. 1: Had two fine services here yesterday, and at the close of the night service two came to cast their lot with the people, who worship after the New Testament order of things. One from the Christian Church and the other from the Baptist Church. We thank God and press on.

H. H. Dunn, Huntington, Arkansas: One baptized in the meeting in Branch, Arkansas. Good attendance and the Lord willing will be with those good people in another meeting next year. Am now at Webb Chapel near Arlington, Ky. Todd Miller of Paducah is leading the singing. Go next to Alton, Missouri, Hickory Grove congregation. Begin there Sept. 18. Have time for meetings in November and December.

I. D. Ames, Cassville, Mo., Sept. 2: Our meeting at the Rhea congregation is a matter of history, two having been baptized. I am now at Annutt trying to rebuild an old congregation which has been allowed to go down. I had much rather build a new congregation but some one must do this work, and I have chosen to do it. I can do mission work, build new congregations and rebuild old ones, but brethren I cannot build meeting houses and we must have one built for the new congregation which we established at New Salem last April and May. They are going to build a meeting house which will be

suitable for the congregation and will build it as cheap as it will be possible to build it. But brethren they must have a little money for doors, windows and flooring, etc. Please help this worthy cause. Send all contributions to Doctor D. L. Lewis at Licking, Mo. He is in charge of the building. Don't neglect this.

C. R. Nichol: Baptized six in meeting in Center Point, Arkansas.

Earl E. McCord, Corning, Arkansas, September 4: Brother John O'Dowd and I closed a meeting Sunday night, August 31, in McLeansboro, Ill. It was a good meeting with nine baptisms and four restorations. The brethren said it was the best meeting they had ever had. Brother John O'Dowd preached the Gospel with power and conviction. They are planning on having us back next year. I will begin in a meeting at Cedar Grove, near Pochahontas, Ark.

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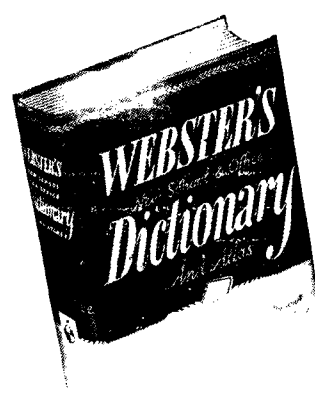
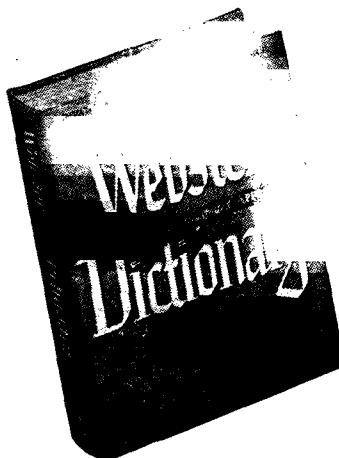
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Jesse T. Lashlee, Newport, Arkansas, September 5: I am in a good meeting at White Hall, Arkansas. Two additions to date, one a lady 70 years old. Others almost persuaded to become Christians.

Will M. Thompson, 500 N. Somerville, Pampa, Texas, September 4: I closed a good meeting at Calera, Okla., the fourth Sunday in August. There were four baptisms and three restored. Promised to return in 1948. After being away from Pampa for 10 years I resumed local work with Central Church fifth Sunday in August. I turned two of my meetings to Wm. Jr. and this enabled me to begin work here at this time.

Chas. Degenhart, Jr., 672 19th St., San Diego 2, California, September 4: Last Lord's day marked the close of one year of labor with the Central church. At the evening service two placed membership, making a total of 79 responses to the gospel invitation during our labors with the church here. There were 19 baptisms, 40 restorations, 12 by membership and 8 restored and placed membership. Our young folk training class is bearing fruit with one young man attending Geo. Pepperdine College and filling Lord's day appointments, another preaching on Lord's day appointments, two others entering Freed-Hardeman for the fall term and still another entering the same school upon his release from the Navy in November. Another young man has developed into a fine song leader. Much progress has been made in other ways also. We look forward to greater things in the Lord's work in the year ahead. The church is at peace and working. We are enjoying our labors with these fine brethren. I have time for one meeting this winter in or near this state.

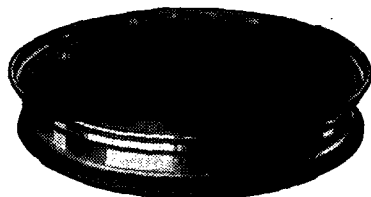
Tice Elkins, Alamogordo, New Mex., September 5: Every one of us who know Brother Jesse A. Maddux, a fine old gospel preacher, should rally to his aid at this time. He has been in failing health for several years, and is now utterly unable to do any more work. He has recently spent weeks in a hospital at Albuquerque, New Mexico and is at this time taking treatments at a cancer clinic in Dallas, Texas. His hospital bills and these treatments are already over \$800.00 and growing larger by the day. He has some help in his own family, who are loyal and kind to him and his good wife, also in poor health, but they cannot carry the load alone. Bro. Maddux has spent many years in gospel work and has done great service to the cause of Christ. Let us help him now when he needs it. He has a number of gospel tracts that are of the very highest value in teaching the gospel. Write him for price list, and send a donation with your letter. Address him Jesse A. Maddux, P. O. Box 51, Bridkeport, Texas.

John W. Wilson, August 28: I have just closed a good meeting with the church at Oroville in northern California. These brethren are strong in the faith. Baptized two and had one confession of faults. I begin August 31st at the Bell Garden congregation in Los Angeles.

Albert S. Hall, Route 2, Benton, Ark., August 28: Since my last report I have assisted in meetings at Marianna, Arkansas and Lawton, (Midway) Oklahoma. Both meetings were good. Brother Bill Fisher of Fort Smith directed the singing at Marianna, and did a good job of it. Two were restored. This is the

home of Brother Charles Cullum, a faithful minister of the word who is doing a fine work. In the afternoon of the last Sunday of the meeting I preached at Lagrange, about 30 minutes out of Marianna when three were restored. At Midway we baptized six, and closed with a fine interest. Allie Borden was the efficient song leader. My home while there was with Bro. and Sister W. C. Norton, and surely a better couple and home cannot be found anywhere. Brother Norton is the senior elder there. At this date I am in the midst of a very fine meeting at Auvergne, Arkansas. We have already baptized five, and the interest the very best.

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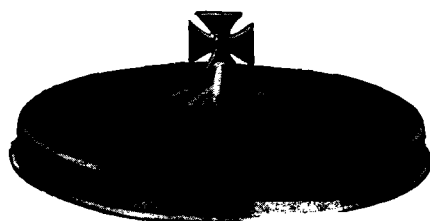


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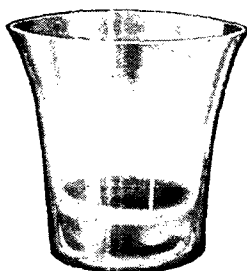
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 17

DELIGHT, ARKANSAS, SEPTEMBER 18, 1947

NUMBER 41

## The Security of the Church

VAUGHN D. SHOFNER

Our study is based on Christ's words of Matthew 16:18: "And I say unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

Although we understand the tense of Christ's language to refer to the future, we learn from later writings that he established a church upon the earth. In Acts 2:47 we read that "the Lord added to the church daily such as should be saved," thus making known that the church then existed, because it is utterly impossible to add anyone to an institution that does not exist. Hence, from that time forward the church is spoken of as a definite institution, and the epistles offer admonition only to the members of that church.

For our present study it is sufficient to state that the church of Christ is the group of saved people, united in affection, and pledged to walk by the rules of their divine King. Every group of saved people is rightly called a church, while the entire body of saved people throughout the earth constitutes the universal church of Christ; and it is in this sense the term is employed in the text.

Christ came into the world and the long night of promise closed. The morning dawned, the clouds dispersed, the Sun of righteousness arose, mercy's bow arched the heavens, and heralding angels sang, "On earth peace, good will toward men."

He came into the world the substance of the shadows of four thousand years. All former dispensations, the Jewish rituals and sabbaths, the law of ceremonies with its flame-wrapt altars, bleeding victims, smoking incense and sin-offerings terminated in him forever. He came to atone for sin, not by the blood of bulls, goats, calves, and the ashes of an heifer, but by his own blood. Thus as he entered in once into the holy place he has perfected for-

ever them that are sanctified.

Christ came to the earth, and the blast of the trumpet ceased. The devouring fires no longer came from smoking Sinai, and the thundering voice of the insulted law was hushed in the life-blood of our Immanuel. Thus there was born a new and living way, through which we may draw nigh to God without altars, sacrificial victims, and sprinkling priests, but "through his name" we may obtain the remission of sins. He organized the church in which man might become reconciled to God. He gave the terms of entrance and revealed its birth as three thousand souls entered its glories the first day. These three thousand people, added to the church by the Lord, were penitent believers of the words uttered by Peter. Upon this faith in Christ the crucified and anointed one, they were baptized in his name and for the remission of sins, and thus saved from the staining condemnation of the past by the power of God, the Lord brought into existence the church, composed of saved men and women. Today this is the door of mercy, opened not on Sinai, but on the immortal brow of Calvary, to which we are invited to come, poor, wretched as we are.

If, as the Catholics claim, the words of Christ, "Upon this rock I will build my church," meant that Peter was exalted to supreme authority above all the other apostles; that he was Christ's vicar-general on earth, absolute and infallible, he never claimed that authority. Peter never boasted of infallibility, and if it was ever conferred, it was but the creature of a day, for in a very short time afterward he denied his Lord with cursings. Further, Paul, who said he was born out of due time, and one of the least of the apostles, informs us that he withstood this infallible man to the face, reproving him publicly, to which he submitted.

But if it be contended that by the

rock is meant the confession of faith which Peter had just made of the Messiahship and divinity of the Son of God, I shall not demur. Jesus had just asked the disciples, "But whom say ye that I am?" In answering Peter said, "Thou art the Christ, the Son of the living God." Therefore, the true meaning is, upon this rock, this immovable truth which he had just confessed, he would build his church. In declaring his work at Corinth Paul said, "I have laid the foundation." (I Cor. 3:10). In learning what he did we know what the foundation is. "After these things Paul departed from Athens, and came to Corinth. Paul was pressed in the spirit and testified to the Jews that Jesus was Christ." (Acts 18:1, 5). Therefore the thing that he did in Corinth to lay the foundation was to testify that Jesus was the Christ. Wherever men accept the things that accompany the testifying that Jesus is the Christ, the Son of God, the church will be established, and stand amid the flames of persecution and the fury of hell.

The rocks from which the sacred writers drew their metaphors were immense masses, towering mountains of solid rock, which no power could move. Hence, Christ likens the wise man to one who built his house upon a rock, and when the floods came, the winds blew, and the rain descended, it fell not, because it was founded upon a rock. Like the immobility of these everlasting rocks, which stand the fury of the wildest storms, and are still fast, lifting up their rigid framework to the clouds; so the foundation of the church is solid, firm, immovable, defying the mortal might of earth and the battering-rams of hell to dislodge it.

This rock denotes a place of defense. When the Benjaminites were overcome, they secured themselves in the rock Rimmon. Samson took refuge in the rock Etam, where he could not be dislodged. There are no fortifications like rocks. As the habitation of a rock yielded to no resistance, so the habitation of the church shall never yield to the attacks of men or the assaults of devils, and those who have taken re-

fuge therein may in triumph shout, "Neither death, nor life, nor angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus" (Rom. 8:38, 39).

Rocks are permanent. They weaken not with age, nor decay with time. Time's tooth has gnawed down myriads of monuments; his rude hand has laid the pride of a thousand kingdoms in the dust; before his relentless march youth grows old, beauty fades, and empires expire; but the ancient mounts of Hor and Horeb still stand. The rock-ribbed, granite-capt Sinai still lifts its solitary form with the same awful grandeur that it did when God in majesty came down upon its quaking summit to speak in thunder-tones. So the foundation of the church of Christ is lasting. On its granite Time shall write no change. His wasting hand shall work in vain. He shall never drive his steeds over its ruins, and when at last he shall have upheaved Sinai, and melted the many mountains of the earth, still the rock of ages will remain, and on it the church shall lift its habitation to the delights of heaven.

Thus we see the security of the church which Christ guarantees us in promise, "The gates of hades (hell) shall not prevail against her." As hades is the place of departed spirits, then the promise is that the church will survive the ravages of death. While millions shall be taken from the fellowship of the saints below, they still remain in death a part of the saved throng.

The gates of hell have ever tried to adjourn the church's cause. The infant Jesus was scarcely born till a council was held at the gates of hell and Herod was dispatched to put him to death. Defeated then, hell did not grow weary, but all infernal ingenuity was employed to thwart God's purpose, and crush the hope of the world. Satan came to seduce the Son of God, but failed. At last a mob seized him, tried him, condemned him, and hung him on a cross. He bowed his head and died. The heavens were blackened, and the earth's rocks were rent. They placed him in a grave sealed with a Roman seal and surrounded by Roman guards, but he arose and death, hell and the grave were vanquished. "The gates of hell shall not prevail!"

The church was not only to continue, but to accomplish her great design, in preaching "the gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16) Neither the plans of man nor the power of devils could succeed in preventing the accomplishment of this great work. These were tried; for

as the word of the Lord went forth from Jerusalem, breaking down Judaism, converting thousands in a day, grinding to dust altars and idols, the fiercest malignity of earth and hell arose to arrest this preaching of the cross. Jew and Greek, priest and magistrate united in a war of extermination. The Greek pronounced her foolishness, and to the Jew she set a stumbling block, but her preaching still saved them that believed and obeyed.

But alas, her members became intoxicated with pleasure, were made giddy by elevation, and forgetting her glorious calling man gave her over to apostasy. Amid this apostasy the Roman hierarchy arose; the mystery of iniquity worked; the man of sin was exalted above all that was called God, and sat in the temple of God. The shades of a long night played upon the

scenes, but he who planted the church in his own blood, said as he did in the dawn of creation, "Let there be light; and there was light." The church came forth, the man of sin trembled upon his throne, and the power of the beast was broken. Again the gospel tidings ring from the hills of the palmy east to the uttermost parts of the earth.

At sometime Christ shall return on a cloud to end his reign as he calls forth the end of time and the dead shall arise in the glorious resurrection. Then the faithful of all ages shall stand with the Lord as he presents "to himself a glorious church," (Eph. 5:27) which shall lift away on pinions of love to repose with God in the daylight of heaven. The security of the church! "The gates of hell shall not prevail against her."

## The Power in God's Word

WILLIE WARREN

In the centuries since Christ executed all righteousness and the purpose of the Father, the religious world has grown in confusion and turmoil; doubt and uncertainty have captivated the minds and souls of men. It seems today that man has so progressed in education, philosophies of life, a religion in itself, that God's great works and his unmatched scheme of redemption have been forgotten. The world fails to consider the word of God and its power to save. Just as the Israelites did when Moses led them from Egyptian bondage. They soon forgot God and his works; they even rejected and despised Moses, after they had escaped the hands of the enemy.

I feel it necessary to study more about the greatness and significance of the power that lies within the word of God. Paul wrote to Timothy that, "All scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16, 17, R. V.). If the inspired word of God will make one complete in all righteousness, what more could one desire? Again the psalmist David said, "The law of Jehovah is perfect, restoring the soul." (Psalms 19:7). Thus the first characteristic we see about God's word is that it is all sufficient.

The apostle said "the word of God is living and active and quick to discern the thoughts and intents of the heart." The word of the Lord then is not a dead

letter but alive and active. Even the Old Testament, though fulfilled, is for our admonition and our learning so that we may better understand the principles of God and the words of Christ which he said "were spirit and life" (John 6:63). Realizing that Jesus is the only way that we can reach the Father in heaven, we might ask how we find that way. Jesus said, "I am the way, the truth, and the life, no man cometh to the father but by me" (John 14:6). He further tells in John 8:32, "Ye shall know the truth and the truth shall make you free." Now the truth is nothing more than the word. Notice His words in John 17:17, "Sanctify them through thy truth, thy word is truth." We get from this that it is through the living and active word of God that we find Christ. And the inspired word tells us in Gal. 3:27, "For

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as many of you as were baptized into Christ did put on Christ."

The entire Roman letter is centered around the thought in Romans 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." The outstanding thought is the very fact that the gospel is God's power of salvation. What greater characteristic and significance could the gospel possess? What is more important than the salvation of men's souls? We also learn in II Tim. 1:10 that life and immortality were brought to light through the gospel. In what manner does the gospel exist in order to exert this power and reveal the truths of God? Through the word and the word only. We first learned that the word of God was complete, then that it is living and active, revealing the way to Christ. In Acts the eleventh chapter the record tells of the account of the conversion of Cornelius in that the spirit filled his house, an angel spoke to him, but in behalf of all this, he had to go to Simon Peter, who would tell him words whereby he must be saved.

The word then possesses power of salvation. This power comes from Christ who said that all authority or power was given him both in heaven and on earth. Christ spoke with power when he was on the earth. His spoken words calmed the sea, healed the sick, and raised the dead. He quoted scriptures from the Old Testament saying, "As it is written." Jesus exhibited these miraculous manifestations to confirm his word; to convince people that he was the son of the living God. After he had taught, bestowed power on his apostles, fulfilled all righteousness by dying upon the cross and being raised from his tomb, then ascended back to his Father in heaven, He sent the Holy Spirit to guide the apostles into all truth. Thus with the power from God they were guided to all truth confirming the word so that today the word of God has need of nothing. It can stand against the wiles of the devil.

The power of that truth today still stands. The word produces faith. (Rom. 10:17). It will cleanse and purify our souls from all unrighteousness. It will save us, sanctify us and guide us completely, leading us to heaven at last. (Acts 20:32). The duty of man is to never fail to consider the word, never neglect to meditate upon its riches for God also promises by that same word the heavens and earth are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. (II Peter 3:7).—Clarksville, Ark.

## CHARACTER

Character is developed by choice. That is a hard statement to make, for it puts upon each of us the sole responsibility. We are truthful or liars—by choice. We are industrious or sluggards—by choice. We are generous or mean—by choice. We cannot shift to others the blame for those telltale characteristics that mark us among men.

Yes, heredity counts for something; environment has a meaning. But man is more than an animal shaped by forces beyond his control. He is a self-governing being with a soul and a brain. It may be that the marks of heredity and of early environment will be hard to overcome—but in the lives

of many great men we see that they can be overcome—by choice.

Melvin L. Vaughan, Box 419, McAlester, Oklahoma: Meetings with the following congregations in the summer's work resulted in 18 baptisms and four restorations, Holdenville, Crowder, Haileyville, Indianola and Ashland, Oklahoma; Wayside and Sherman, Houston, Texas. A number have recently responded to the invitation in McAlester. One acknowledgement of error and three for baptism the past Lord's Day. George Curtis of Clarksville, Arkansas, is to be with the McAlester congregation in a meeting Oct. 5-15.

# A Study In Family Relations

BY HARVEY SCOTT

(Number 10)

*That marriage was originally intended of the Lord to be a union for life will not be denied by him who knows the teaching of the Bible. Read Gen. 2: 18-24.*

The Pharisees asked Jesus if it was lawful for a man to put away his wife for every cause. He told them that while Moses through the hardness of their hearts had permitted them to divorce their wives, from the beginning it was not so.



Jesus said: "From the beginning God made them male and female, and, for this cause, shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." Matt. 19:3-12.

Through Moses, God had said: "It is not good that man should be alone; I will make him a help meet for him... And therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall be one flesh." Gen. 2:18-24.

This makes marriage a divine institution and should be governed by the laws of God and not by the laws of man.

The teaching of Jesus while here in person concerning the marriage relationship is found in the following passages: Matthew 5:31, 32; 19:3-12; Mark 10:2-12; and in Luke 16:16-18. Read these that you may see the force of the teaching of our Lord.

In Matthew we have an implied conclusion that when the divorce has been granted upon the condition of adultery

on the part of one, the innocent party may be free to marry again. But in Mark and Luke this implied conclusion is not found.

The teaching of Paul, as he was guided by the Spirit of the Lord, is found in the following passages: Romans 7:1-3; and in I Cor. 7:1-40. The teaching of Paul as he was guided by the Holy Spirit is by the authority of heaven.

In Matthew's record we have the implied conclusion that the innocent party to a divorce on the grounds of adultery may remarry; but this implied conclusion is not found in the other five passages of the New Testament. Why accept doubtful conclusions?

From the teaching of Jesus and from Paul we have the following lessons:

First, marriage is a union for life.

Second, under some conditions separation may be permitted.

Third, in case of separation for any other ground than that of fornication there must be no remarriage.

Fourth, Matthew alone records the implied conclusion that the innocent party to a divorce on the grounds of adultery is permitted to remarry.

Fifth, a woman is bound to her husband as long as he lives; but if he be dead, she is free to marry whom she will only in the Lord.

In all the teaching of the New Testament we have the permanency of marriage emphasized—that it is a union for life.

Marriage should be broken only by death.

## "SAVED BY 'DRY' BAPTISM"

JESSE M. KELLEY

(Number 3)

We continue our review of Maurice Johnson's pamphlet "Saved By 'Dry' Baptism" with an examination of his expressed conclusions under the sub-head, "Baptized into Christ." Before we go into our examination of his remarks under this it may be interesting to the readers to know that this writer received a call from Maurice Johnson from Fort Worth challenging him for a discussion. He seems to have read a copy of The Gospel Light while in a meeting at Fayetteville which contained one of our first two articles on his pamphlet. Coming on to Fort Worth for a meeting there he made the call and extended the challenge. This writer tried to oblige by making an appointment with Mr. Johnson to meet him in the lobby of the Westbrook Hotel in Fort Worth, at which time Johnson refused to sign any kind of a proposition whatsoever, nor would he agree to any kind of an agreement, and refused to be governed by any rules of public discussion or moderators. This writer lays no claim to debating ability, nor does he walk around with a chip on his shoulder, but is ready at any time to defend the truth as best he can. The challenge was nothing to be alarmed about for if Johnson gets as tangled up in his debating as he does in his writing it wouldn't take a great amount of ability to handle him. Of course there will be no debate.

In his remarks under the above mentioned sub-head Johnson not only has endeavored to explain away the true and original meaning of inspired Scripture but has gone so far as to change the wording of the passage he uses and has inserted words that change the meaning of the passage completely. This writer is at a loss to understand why some will twist Scripture out of joint and even change the wording and insert words just to make the meaning fit their ideas. Certainly were it not for the multitudes that are being deceived and led blindly to the judgment by such teaching, men like Johnson would not merit the attention and time it takes to refute their incoherent babble and reasoning.

Johnson begins his remarks by asking a question. He asks: "And how did I get into this glorious place of salvation and completeness 'in Christ'?" He answers his question with a misquotation of I Cor. 12:13 as follows. "With (or by) one Spirit are we all baptized into one body, whether we be

Jews or Gentiles, bond or free, and have been all made to drink into one Spirit." Notice his quotation of the passage begins by saying "with one Spirit." He takes the word "by" out of the passage and inserts the word "with" which makes the meaning of the passage fit his distorted and warped conception of what the apostle meant when he said "By one Spirit are we all baptized into one body." Of course Johnson is trying to take the water out of New Testament baptism and in order to do so to the satisfaction of himself and his followers he must change the meaning of every passage that refers to New Testament baptism. In his remarks under the heading "Did Noah Get Wet" he did a poor, or should we say sorry job at making the baptism of I Peter 3:21 mean the "Suffering of Christ." Now he attempts to make the baptism of I Cor. 12:13 mean Holy Ghost baptism and inserts a word of his own to make it do so. He can make this look pretty good to those who will not do a bit of studying for themselves, by saying that the preposition "with" is a synonym of "by" also a preposition, and therefore can be used interchangeably. Thus when Paul said "By one Spirit" he meant "With one Spirit." Johnson must have failed to take into consideration the fact that there are those other than himself that may possess one of Webster's favorite publications. It is true that both "by" and "with" are prepositions and that they also are synonyms, but this does not mean that they can be used interchangeably at any time. Webster says that "by" denotes **agency** by which something is accomplished, and "with" denotes **"instrument with which something is accomplished."** Thus when Paul said "By one Spirit" he simply meant that the Holy Spirit was the **agent through whom** we received our instructions on how to obey God. Johnson's **with** inserted into the passage changes the true meaning by making the Spirit the **instrument with which** we are baptized into one Body. If one truly cannot see the true meaning of this passage when he tries he has nothing to worry about concerning the hereafter. God will take care of those incapable of caring for themselves. Too, it will be noticed from his quotation of this passage that he puts the word "by" (the word he removed) in parenthesis, evidently to have something to fall back on should someone call his hand on inserting the word "with." Apparently he uses this arrangement to

further stupify his disciples by making it appear that the words "by" and "with" should and **may** be used interchangeably. I don't blame Johnson for refusing to sign propositions after making a challenge. He can't afford to.

Next Johnson weeps: "What must we think of those who say that there is no such thing any more as the 'baptism of the Holy Spirit'? Will not the honest reading of these passages surely answer them? Acts 1:5; 11:15-18; I Cor. 12:13; Eph. 4:4-6; Phil. 3:3; II Cor. 5:16, 17." I can't imagine Johnson talking about "honest" reading. The way he twists Scripture out of joint he can't afford to say anything about being "honest." He surely must have known his readers well enough to know they wouldn't look up the references he gave, for as sure as they do they will find them proving the opposite of what Johnson says they prove. In order to save space we will be as brief as we can in examining the passages. We will not use the space to quote them but will ask the reader to turn and read them carefully. First Acts 1:5. Here Jesus is telling the apostles that **they** will be "baptized with the Holy Spirit not many days hence." This promise of Holy Spirit baptism is to the **apostles only**. It was **never** promised to anyone else, and we have no record of anyone else ever receiving it other than Cornelius the first Gentile convert. This is who Mr. Johnson is referring to in his second reference. But this likewise proves nothing except that it was a sign to the Jew that the Gentile had also been accepted of God. In the 15th verse of Chapter 11 Peter in giving an account to the apostles of this conversion said: "And as I began to speak, the Holy Ghost fell on them, as on **us at the beginning**. Who does the "us" of the verse mean? The apostles, for that's who it fell on at the beginning. (Acts 2:1-4). Then in the 17th verse he said: "Forasmuch then as God gave **them** (Gentiles) the **like gift** as he did unto **us** (Jews), who believed... what was I, that I could withstand God?" Thus the 18th verse declares that when "they (the Jews) heard these things, they held their peace, and glorified God, saying, Then hath God **also to the Gentiles** granted repentance unto life." It was a sign to the Jewish world that the Gentiles were to be "fellowheirs of the same promise." The Jews accepted this and glorified God because of the fact that he had granted the Gentiles also repentance unto life. Since this occurred we have no record of where anyone ever received a direct operation of the Holy Spirit. His next reference is I Cor. 12:

13. We have already pointed out the absurdity of his reasoning on this passage so will go to the next reference. (Eph. 4:4-6). These verses say nothing about the baptism of the Holy Spirit. Paul is merely setting forth the unity of the Spirit, in that he said there is "one Faith, one Baptism," etc. Of course this one baptism is New Testament baptism the element of which we have already proven to be water. (Acts 22:16; John 3:5; Acts 2:38). His next reference is Phil. 3:3 which says **nothing** about baptism either of the Holy Spirit or water. His last reference is II Cor. 5:16, 17. These verses say nothing about baptism of any kind. They prove nothing. We can begin to see why Johnson failed to quote his references. Just these few passages themselves will nullify all of Johnson's reasoning (?) about "dry baptism."

There is no Scripture that he can cite that will uphold his distorted and imaginary conception of New Testa-

ment baptism. He may indeed have a zeal for God but its not according to knowledge. Apparently he is like those of whom Paul speaks in Rom. 10:1-3 where he said "... For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Johnson has established a "righteousness" that is not according to the word of God. This "righteousness" has no place that it can call home except in the far too imaginary mind of Mr. Johnson and a few poor blinded souls whom he has stupified with the poison which he calls the "truth." He will not defend the things that he teaches in open and honorable discussion, thus it is apparent that he must realize this teaching will not stand honest investigation, but investigate it we will.

years. But, he retained his pure character. And providence was still with him. In his patience he endured. God always comes to our rescue, if we do His blessed will and give Him time. Let us ever be patient in well doing.

"THE BIBLE UNMASKED" is an ungodly, ridiculous and inconsistent book. It is as absurd as was Mrs. Potipher, and just as unreliable. She falsely accused Joseph. This deluded author grossly misrepresents God and the Bible by trying to make a case of moral shame of Joseph in the house of this Egyptian captain. He ought to realize that two years isn't long to wait on the mighty hand of God to bless and deliver. God was with Joseph, because in a short time he was made ruler over all the great nation of Egypt, second only to King Pharaoh.

The love and providence of our loving heavenly Father worked a lot through Joseph. Some Old Testament prophecy was fulfilled in him. His brothers, sons of Jacob who became heads of the twelve tribes of Israel, bowed to Joseph and returned not a word at special favor shown to the younger son Benjamin. Joseph then forgave and forgot the past, and succored the god-chosen family through the seven-year famine.

Keep in mind, readers please, that God brought Christ Jesus our Lord as the Savior to the world through this fleshly line of posterity, with all of its human imperfection and frailty. This Rose of Immortality was plucked from heavenly realms and given to us in the flesh as the Perfect One, sinless and spotless! This enables Him to plead our case before the Father with sympathy and success. We can have effulgent hope in Him!

Joseph Lewis, the author under fire, will have to try again before he makes anything against the Bible worthy of a white man's notice. This he does try to do, and we're right on his trail. Study with us, with life beyond this veil of tears in view!

## Infidelity

JAMES L. NEAL

Where the influence of the Bible has not gone is where human life is the cheapest and progress and development the least. Before material resources can be developed Christianity must send a forerunner with the Bible. Say what you will, the Bible applied to the hearts of men is the world's greatest economic need today; to say nothing of the life beyond the grave! Ransack history yourself for a few hundred years of the past and see the outstanding truth of this matter. "Seek ye first the kingdom of God and his righteousness, and all these things (material necessities) shall be added unto you (Matt. 6:33)" is just as true and definite today as it was when uttered by our Lord to His apostles among the hills of Galilee one thousand and nine hundred years ago! Let infidels note that there is no substitute for the Bible and no hope for the world without it! And let them explain why!

One of the most beautiful and far reaching narratives of the Bible is that of Joseph. Some very fine and vital lessons we learn from the set up and the divine providence of God is seen through it all. Jacob was still human and made the mistake of showing partiality to Joseph. He made him a pretty coat of many colors. This sowed jealousy in the hearts of his older brothers—shepherds over their herds out in the Judean hills. The designing brothers sold Joseph to some Ishmeelites merchantmen for twenty pieces of silver (Gen. 37:26-28), who in turn sold him to Potipher, Captain of Pharaoh's

guard. (Gen. 39:1). He may have sold the second time for thirty pieces of silver.

Here we find Joseph a slave and a stranger in a foreign land. But he served his master well and was made overseer in the house of Potipher. His master's wife tried to seduce Joseph in a secret moral episode, but Joseph flatly refused, and thus avoided committing a great sin against Potipher and against God. What an ideal young man of sterling character was Joseph! He was now blooming into his twenties, with a wonderful background of firm, home training—what all children so much need!

"The Bible Unmasked" makes a foul display and moral issue out of the Bible account as given in Genesis chapter 39. Verses of this chapter which give the temptation of Potipher's wife are quoted and then a falacious picture is portrayed in the book showing Joseph running from this silly woman.

"BUT HE REFUSED!" (Gen. 39:8) Thank God for men who will firmly and literally disregard moral shame! Suppose all men were like Joseph in moral stamina. Divorce courts would close up shop, marriages would last and homes would be happy. New York state only grants divorce on grounds of adultery. That is what the Bible teaches, also. (Matt. 19:1-6).

Mrs. Potipher was a fiendish woman. When her sly, satanic seduction of Joseph failed, she literally lied on him, which caused him to be put in prison. There he innocently suffered for two

## Timely Truths

VAUGHN D. SHOFNER

Repentance cannot be relied on which is not founded on intelligence.

\* \* \*

If a Christian never studies the Bible, he fades away like a flower without water, and always dies in the deserts of sin.

\* \* \*

Compromise is temporary in its effect; it alleviates the pangs of conscience, but never eradicates sin.

\* \* \*

Every grain of sand must be taken care of, or the universe would dash to atoms; and so with the little things of Christianity.

\* \* \*

Almost all of human sorrows arise

from having a will different from that of the Almighty.

\* \* \*

Strong drink cures many ailments—it kills the patient.

\* \* \*

It is worth the effort of a lifetime to be able to "die in the Lord."

\* \* \*

Our sons are taught how to make money, and our daughters how to make money and attract attention, but little if anything is done towards imparting to them instruction which would enable them to enjoy heaven.

\* \* \*

Valuable lives are often thrown away through ignorance of some of the simplest truths of the Bible.

\* \* \*

May we so live that it may be justly inscribed on the markers of our graves: "He did not live in vain."

\* \* \*

Respect yourself by exhibiting the manners of a Christian, if you wish to be treated as such.

\* \* \*

The feeblest person can commit an error, it takes a man to acknowledge it.

\* \* \*

Religious division always comes with departure from the word of God.

### WHAT ARE YOU SOWING?

It is wonderful what one little seed sown, either good or bad, will accomplish. A professor in Geneva had figured that if nothing hindered or blighted a single wheat grain, it would take only eight years for that grain of wheat to feed all the inhabitants of the earth for a year. A single grain of poppy may produce a plant with 30,000 seeds, and if all were planted again, the second generation would produce 900,000,000 poppy plants.

You are sowing good or bad seed. Your influence is counting for God or the devil. Which is it?

Some people itch for what they want when they should be scratching for it.

Nowadays the earth revolves on its taxes.

## Notes - Reports

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., Sept. 15: Sunday night, September 7, I closed a meeting with the Valley Home Church of Christ near Frederick, Oklahoma. Two were baptized and one restored. I am back home now for my third years work with the

Portland Avenue church here.

R. A. Robins, Poteau, Okla., Sept. 15: Yesterday was another good day with us here at Poteau. One young man confessed his faith in Christ and was baptized at the close of the night service. I go to Maud today to start a meeting tonight, which will continue until the 25th.

C. E. McCord, Lilbourn, Missouri,

Sept. 15: Since last report I've assisted in two meetings, one at Parma, Mo., from August 17 to 26. Two baptized and three restored. A meeting at Fairview Chapel near Fordland, Mo. from August 31 to September 10. No visible results. I preached at home Sunday the 14th to a record breaking crowd. Fine interest and a bright prospect for the future. I'm ready to book meetings for 1948. Who needs me for a meeting or to sing for a meeting?

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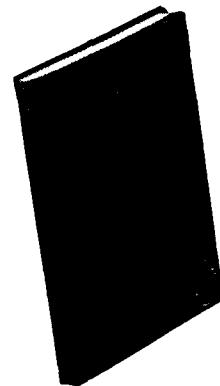
ing to eat: and them away eir own houses, by the way: for came from far. ciples answered ence can a man men with bread ilderness? ked them, How have ye? And	12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side. 14 ¶ Now the disciples had
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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that	behold, some of the watch city, and shewed unto them all the things that were done. 12 And when they were the elders, and had taken large money unto them, 13 Saying, Say ye, His body by night, and stole him
--	--



David M. Owens, Beattyville, Kentucky, Sept 9: The meeting at Grassy Branch was from August 21st to 31st. One restored. I preached at Lothair the night of 31st and at Barrett School house near Viper the 1st of September to the fourth. Started at Moore Farm, near here the 5th with good interest.

Walter W. Leamons, Junction, Texas, September 12: Here at the College Street church, the first Sunday in October will mark the sixty-seventh anniversary of the establishment of the congregation. We plan all day meeting.

B. G. Hogan, Conway, Arkansas: September 11: Just closed meeting at Naylor (Vilonia, Ark.). Baptized two, one from the Baptist church. This is a mission point and will establish Cause here. Held two meetings prior to this one. Oak Grove, El Paso, Ark. Six baptisms and two restorations. Mars Hill, Vilonia, Arkansas. Fourteen baptisms and two restorations. Last year I baptized twenty with twelve restorations making a total of thirty-four baptisms and fourteen restorations at this place for the two summer meetings. I will end up my meeting work at McRae, Arkansas in meeting beginning Sept. 12, 1947 and lasting ten days.

T. L. Henderson, Route 4, Nashville, Arkansas, September 11: The meeting at Nathan closed Sunday, September 7th with only one baptism. A better interest was never had. The people came from all surrounding communities. The house was full almost every night. Brother Robert L. Allen did very good preaching. The singing was conducted by Brother D. L. Green from Nashville. He did his job well. We can advise that any place needing preaching and singing will make no mistake in securing these brethren. Brother Allen has been preaching a long time but his ability to teach is certainly commendable. We are sure his services at Nathan will do much good. The seed sown will be reaped later. We hope to have Brother Allen with us again in the near future.

James L. Neal, Route 2, Springdale, Arkansas, September 6: Brother John W. Hedge preached in a ten days mission meeting at Sonora for us and then one week here at home. Baptized one. He is among the best as an evangelist, and a good man. Bro. M. S. Gabbard from Campbell, California is preaching for us tomorrow.

Dan J. Ottinger, Box 459, Jasper, Alabama, September 3: John Marbry and I closed at Chlybeate Springs near Danville, Arkansas, August 31. Two Baptists and two Methodists were baptized. These included their song leaders and Sunday school secretaries. The sweetest story ever told without charge was preached there first in 1945.

Vaughn D. Shofner, Box 622, Well-

ington, Texas, September 8: I am in my third year with the church here. Remodeling the building has recently been completed and we are encouraged by that and other marks of progress. Yesterday three were baptized. An elderly lady and a middle aged lady coming out of Denominationalism, and a young man.

Will W Slater, Station A, Box 1025, Fort Smith, Arkansas, September 9: Closed meeting in Dickinson, Texas,

Sunday night. Two were baptized. Good interest manifested. I promised to help them in a meeting next year. I begin tomorrow night in Morris, Okla. It is my second effort there, and will close my meeting work for the year. Will be with Rose Hill church in Texarkana, except for a singing school or two.

Doyle Williams, Route 1, Box 518, Malvern, Arkansas: I had a fine meeting with the church in Sikeston, Mo.

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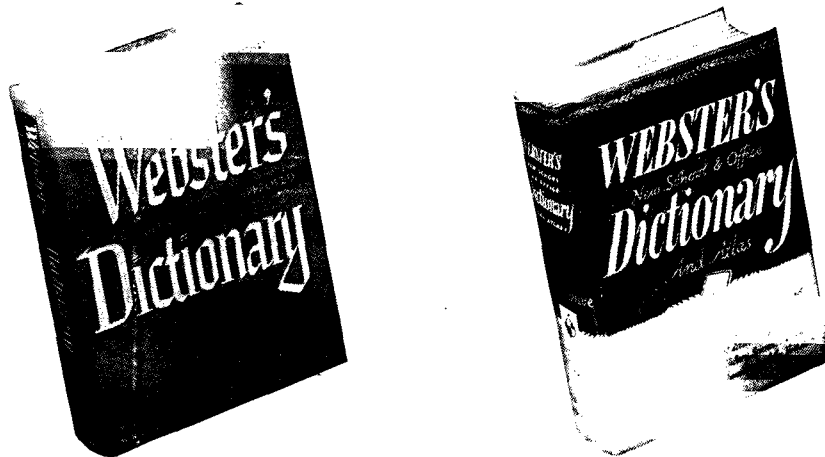
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Ten were baptized and 12 confessed faults. I began a meeting near New Port, Arkansas last night.

C. Ray Miller, Maud, Oklahoma, Sept. 8: Brother R. A. Robins of Poteau, Oklahoma will conduct our fall meeting from September 15 through the 24. Brother Robins has been in the service of our Lord for many years and we are looking forward to a wonderful meeting. I baptized one young lady yesterday afternoon. The work here is increasing in interest and crowds.

Tice Elkins, Alamogordo, New Mex., Sept. 6: I returned this week from the east, having spent the month of August in West Virginia and Kentucky. I did not go to hold any meetings, nor did I do so. But I found it impossible for me to go back to the land of my nativity and get away without hard work as long as I stayed. I preached three times in each of three communities, twice each in two other places, and reports following show that "visible results" have not yet ceased, as several are obeying the gospel from the sowing of the seed while I was with them. I had the keen joy and satisfaction of baptizing my only living sister, eighty-six years old November 11th, who had been a member of the Baptist church seventy years. Also a niece 48, and her husband, 52, both from the Baptist church. The cause is weak everywhere in the northern and western section of West Virginia and none too strong in Kentucky. I was with the church at Muncie, Indiana (Belmont congregation) three sermons. With the church at New Castle, Indiana where Brother J. M. Horney serves as elder and Ben F. Tatlor as evangelist, for seven sermons. At Becton Church of Christ near Glasgow, Ky. for six sermons. Bro. G. E. Page lives with the Beckton church, teaches school, preaches the gospel, and is a fine servant in the vineyard. Bro. A. R. Hill of Glasgow and many other preachers visited the services at all those places, and all treated me exactly as if they were Christians and considered me one. I am back at home now, and ready to begin the most intensive gospel program I have ever put on in my life, and I will hearty, helpful and loving cooperation of the whole church, for which I am too happy for words.

A. Chester Grimes, 2924 West Broadway, Muskogee, Oklahoma, Sept. 9: During the past seven weeks I assisted in meetings at the following three places: West Memphis, Arkansas; Douglas, Kansas; Checotah, Oklahoma. There were twenty-nine additions, seventeen baptisms and twelve restorations. Since returning to the work with the West Side church here in Muskogee, Oklahoma it was my privilege to assist a patient, Marvin Nichols, of the Veterans Hospital, in his obedi-

ence to the gospel. He was baptized in the Physical Therapy room of the hospital last Monday afternoon. Brother Nichols had been a Baptist in belief for many years. He seems very happy to know the truth and does not hesitate to discuss the Bible with everyone who enters his room.

Albert S. Hall, Route 2, Benton, Ark., Sept. 8: Last night a week ago we closed one of the best meetings in which I have had a part for some time at Auvergne, Arkansas. The attendance was unusually large for that place, and the interest was the very best. Thirteen were baptized and three restored. Bro.

Tony Walton, who lives there is doing a fine work among those good people. He directed the song services in a very able manner. I was asked to return for a meeting in 1948. At this writing I am in a meeting that bids fair to be good at Slate Hill, near Clarksville, my old home. This is my sixth meeting for Slate Hill. Brother George Curtis was with us for an afternoon service yesterday, at which time he delivered a fine message. Brother Curtis is going over the top with his work at Clarksville. Brother Isaac Mobley is our efficient song director here. From here I go to Leota, Missouri for my next meeting.

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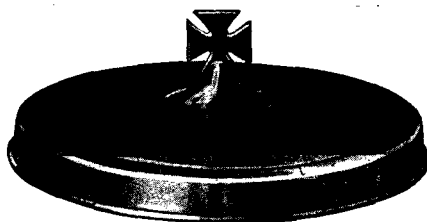


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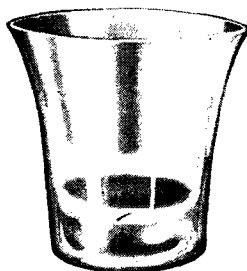
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VOLUME 17

DELIGHT, ARKANSAS, SEPTEMBER 25, 1947

NUMBER 42

## The Seven Churches of Asia

GUSSIE LAMBERT

### (SARDIS)

The date for founding the city of Sardis is not known but it was an important city in ancient times being the capital of the Lydian Kingdom until 546 B. C. It was the home of Croesus who was celebrated for his fabulous wealth. In A. D. 17 the city was destroyed by an earthquake and the Roman emperor Tiberius remitted the taxes of its citizens. The city was rebuilt but never attained its former glory. In 295 A. D. when the Roman province of Asia was broken up Sardis again became the capital of Lydia.

Sardis was located in a rather unique spot at the foot of Mount Tmolus. It was surrounded on three sides by walls several hundred feet high and thus it seemed impossible to attack it as this left only one approach for the enemy. A thought of security often makes us very negligent and this was so with Sardis. For though the city was so well protected and easily defended yet because of their carelessness the city was attacked three times by the enemy and three times captured. We find a likeness of this in the church. The church is well guarded on three sides. God has done his part completely in planning and providing for the church. Christ has done his part in a most thorough way in building the church. The Holy Spirit has perfectly filled his place in revealing God's law to govern the church and lead its members. No one can find any fault in any thing in the church that any of these three have done, none can attack the church on the grounds of failure or weakness in any of these three. But there is still that human element to be watched. Often we fail in using the law of the Spirit, in defending the law, in living according to the law and the church is attacked from this human standpoint and overthrown. Three parts stand firm and indestructible but we must watch the

fourth. If we do not watch then like Sardis we too will be overthrown.

### The Reference To Christ

"These things saith he that hath the seven Spirits of God, and the seven stars." The figure seven is used as a symbol of completeness and in John 3:24 we are told that Jesus had the Spirit without measure. Since Jesus had the fulness of the Spirit we can be assured that the message to this church was correct. To hold the seven stars meant that the angels to the churches were under his authority or control.

### The Charge Against Them

"...Thou hast a name that thou livest and art dead." On other occasions the Lord mentions people who are dead while living. Paul spoke of certain widows and said "But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6). Jesus said "Let the dead bury their dead" (Matt. 8:22). That is, let those who are spiritually dead bury those who die in that condition, we are not to let things of that nature keep us from being a Christian. Here Jesus describes some people who are dead burying others. They were living physically but dead spiritually. This was the trouble in the church at Sardis, they were getting along fine physically. No doubt they had a large membership and that of the most prominent citizens in the town, a nice building, and an attractive form of worship. But any group of idol worshippers in town could have claimed the same thing. These things are often essential in doing a great work in the church but they are not the guarantee that the church is acceptable to God. Beyond having an attractive form of worship we must have in the worship only the things that God has required. Beyond attending the hour of worship we must live active Christian lives for Christ

every day. We must feel some responsibility of leading others to salvation. The church must mean more to us than a pleasant place to worship the Lord on Sunday morning at 11 o'clock. Do you suppose there are any churches today that have a name that they live but are dead? When churches will not preach the gospel in their community nor help preach it in others, when there are signs of decay on the meeting house and the services do not start on time, when strangers are not met and welcomed and there is no planned program of teaching or giving—well what causes such things? We have the name alright but we are dead. Do we have any churches like this today? Maybe you ought to travel around among the brethren a little.

### The Lord's Admonition

"Be watchful and strengthen the things which remain..." To watch is a household expression in the kingdom of God. To his disciples Jesus said "watch" (Mark 13:37). To the elders of the church in Ephesus Paul said "watch" (Acts 20:31). To the church in Thessalonica Paul said "watch" (I Thess. 5:6). To the church in Corinth the apostle said "watch" (I Cor. 16:13). Any business concern that prospers must watch for opportunities of growth and expansion. This is also true in the church and any congregation that does not watch for such opportunities will soon find its membership diminishing and its interest lagging.

They were asked to strengthen the things which remained. Always there are some who have not lost completely their love for Christ and who can be encouraged to again dedicate their lives to his service. Remember therefore how thou hast received and heard and hold fast and repent. When the Samaritans heard and received the word there was great joy in the city. (Acts 8:8). When the jailer and his household received the word they rejoiced greatly. (Acts 16:34). No doubt there was this kind of rejoicing in Sardis when they received the word of

their salvation. If the Lord could get them to remember their former joy and zeal for the truth surely they would be led to repentance.

### The Lord Warns Them

"If therefore thou shalt not watch, I will come on thee as a thief." The Lord of the one talent man returned in a time when he was not prepared to meet him nor anxious to see him. The bridegroom came when the five foolish virgins were not in any sense ready for him. Here the Lord tells the church at Sardis that he will come when they are not expecting him—he will come as a thief. Peter also affirms this truth. (II Peter 3:10). If Jesus were to come today his coming would be like this for most of the church are not looking for him. If even the members of the church thought that he would be here in a few days the church houses would not even hold the members next Lord's Day to say nothing of the many other sinners who would be interested in being present!

### The Faithful Few

"Thou hast a few names in Sardis which have not defiled their garments." Always in every congregation you find some of the salt of the earth. This was true in Sardis. We may learn from this also that we can be saved in spite of the indifference or faults of others. Notice how the Lord described the faithful ones. (1) "They shall walk" this shows progress. We walk by faith

Paul said to the Corinthians. He asked the Ephesians to walk as children of light. (Eph. 5:8). Here the faithful are to walk in the pathway of righteousness. (2) "...they shall walk with me..." This shows fellowship when they walk with the Lord. Regardless of how few may be willing to keep company with us we should always make it our business to walk in company with Christ—we will need him when no one else can help. (3) "in white." White is a symbol of purity and holiness. This suggests the Lord's approval of them, his acceptance of them and that he would sometime set them free from the contaminating things of the world. (4) "They are worthy." They have character, they have stood the test, they have done the Lord's will, they have been faithful unto the end. (I Peter 1:9).

To those that overcome the Lord promised garments of white and that their names would not be blotted out of the book of life. In Rev. 20:13-14 we are told that whosoever was not found in the book of life was cast into the lake of fire which is the second death. Hence the Lord promises to the faithful an eternal reward for those found in the book of life entered into rest. The doctrine that one cannot fall from grace is here refuted for the reward is only those that overcome, therefore, let us hear what the Spirit says and be faithful that we be not in that number that will be cast out in that day.

It must be remembered that the Old Bible was a law of carnal commandments, dealing with fleshly things; that, throughout its duration its object was to lead the world up to Christ and His law of the Spirit. (Romans 8:1-4) This helps to understand how God providentially worked both in the defense and the offense of His people to carry His great, overall purpose during the Jewish age of world history. David was a servant of God for forty years as king of Israel in this period of time.

Of course, David was 100 per cent human. He yielded to temptation and committed an awful sin. But, he fully confessed his sin. He deeply repented. His full aim in life was to do right. A man of type and ability in our own day and time would receive head lines in the big dailies equal to Dwight D. Eisenhower.

## God's Plan

A. C. COPELAND

Nearly two hundred years before Cyrus appears in history, Isaiah prophesied that he would return the Jews to Jerusalem and rebuild their city. In the very first year of his reign he proceeded to do that very thing.

The question naturally arises: Could Cyrus refuse or fail to do what the Lord through his inspired prophet had said that he would do? Answer. He could not. Does he deserve any credit for doing what he could not keep from doing? No. Every person of average intelligence must admit that, but: Cyrus could do the work promptly or he could procrastinate. He could do it willingly or grudgingly. He could have claimed credit for himself or he could give God the glory. What did he do?

He gave himself completely to the accomplishment of the Lord's plan. He acknowledged that the Lord gave him the charge. He proceeded to perform it faithfully. He claimed not the slight-

## Infidelity

JAMES L. NEAL

A strange paradox about infidelity in regard to the Bible is that one who is not a Christian cannot consistently write against the Bible; and one who IS a Christian would not write against it. Following the teaching of the Bible produces Christians only and only Christians. The Bible never did and never will make a sectarian in religion. Infidels who do not believe the Bible cannot possibly represent it fairly.

"The Bible Unmasked (?)," a very dangerous book written against God and the Bible, picks out King David of the Old Testament and classifies him as a vagabond on two charges; namely, (1) As a murderer; (2) As an immoral reprobate.

With all due respect, I would say that a man who will carefully read the life and work of David as found in First and Second Samuel and then pass right over all the great things he did for his

country and for the world, and then exalt only the bad traits of his character and write forty-two pages in a book against him, must have a mean streak about him! Bible writers did not write this way. By inspiration they gave both the good and the bad in character of the greatest souls; showing up and condemning the bad as frailty in nature, and the right side exalted as the thing to be desired. That is one point in proof of inspiration for the Bible. It is inspired of God.

David's life and activity are given more in detail than any others of the Old Testament. He stands mid-way between Abraham and Christ—1,000 years between each one. We see him in Bible history as a shepherd boy, a skilled musician, soldier, king, poet and divine writer of half of the Psalms; that is, of all song praise of the Mosaic Law.

## THE GOSPEL LIGHT

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est credit. Although the greatest monarch of the age and one of the greatest of all ages, he admitted that his kingdom and his throne was given him by the Lord. Because he humbly accepted the responsibility the Lord had given him, he took his place in history as one of earth's greatest heroes.

It is interesting to study prophecy and the instruments used in its fulfillment. The Hebrew nation is a case in point. They were chosen for a specific purpose. They were "stewards of the manifold grace of God." History itself shows under what forms and obligations the stewardship was imposed and how unfaithfully its duties were discharged. And did that unfaithfulness render the promises and designs of God of no effect? Certainly not. The purposes of God were accomplished in spite of and even through the treachery of the instrument he employed. They might have worked His will with great happiness and honor to themselves; but since they did not choose to do so, they were compelled to work that will by their misery and dishonor. They could not frustrate the purposes of God. They could only choose whether they would do so with happiness or misery to themselves.

If we are wise we will learn a lesson here. God placed us here that we might glorify Him, and we are going to do just that whether we want to or not. (Phil. 2:10-12). If we humbly and lovingly submit ourselves to His directions, we shall accomplish His purpose with the greatest honor and happiness to ourselves. If we rebel against His leadership we will glorify Him still, but to our shame and misery.

### CAN YOU DO THIS?

Consistency in religious matters is truly a bright jewel. Christ condemned people when he was on earth for saying and not doing.

#### 1. CAN ONE LOVE THE LORD AND NOT OBEY HIM?

Our Lord said, "If ye love me ye will keep my commandments." A man may talk long and loud about his love for God but if he refuses to be baptized, eat the Lord's Supper, study the Bible, give of his means, visit the sick or obey any other command God gives he shows that his love is not what it should be toward God.

#### 2. CAN ONE LOVE THE LORD AND HATE HIS BROTHER?

Some who claim to love God make no bones about disliking their brother in Christ. John, the inspired man, said, "If a man say, I love God, and hateth his brother, he is a liar for he that

loveth not his brother whom he hath seen how can he love God whom he hath not seen?" One who hates his brother can never produce evidence that he loves God. Talking about and trying to injure our brother proves that we do not love him as we should.

#### 3. CAN ONE LOVE THE LORD AND IGNORE THE CHURCH?

Some claim to love the Lord but refuse to be members of his church; others, who are members, claim to love God but are not faithful in attending the services of the church. Christ built, bought, loves, is head and saviour

of the church, and no man can ignore the church without at the same time ignoring him who is vitally connected with it. The man who loves the church will not just say so by word of mouth, but will support it and be faithful as a member of it. A man's attitude toward the Lord may be determined by his action toward his brother, the Lord, and the church.—Granville W. Tyler.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., Sept. 22: Three were added to the Portland Avenue Church yesterday by transfer of membership.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 11)

*Marriage originated in the Garden of Eden and was ordained of God for two reasons; namely, for the complement of the two, and the perpetuation of the human race.*

God said, "It is not good for man to be alone; I will make him an help meet for him." (Gen. 2: 18). Thus woman was made worthy to stand by the side of man.



Since God established marriage in the Garden of Eden it is therefore of divine origin and should be governed by the laws of God and not by the laws

of men.

When man begins to meddle with that which originated with God, and is to be governed by Him, he thwarts its purpose and destroys its honor.

This is why our courts are filled with divorce cases which are no more than an admission on the part of individuals of their failure in their marriage relations.

No wonder Jesus said, "What God hath joined together let not man put asunder." He who would trifle with this sacred organization would defy the Lord himself.

The creature is thus declaring unto the Creator that he better understands his needs than He who made the worlds. This is ignorance personified.

When the two purposes of marriage are recognized, and the obligations assumed, the marriage will be a success and God's purpose will be realized.

If two people enter the marriage relationship purely upon a selfish motive without regard to the order or purpose of God, in all probability, they

will end in the divorce courts, and ask that the marriage be broken. They thus admit their failure.

Having thus failed in one undertaking, what assurance do they have that they will succeed in another? The first failure paves the way for the second.

One of our greatest weaknesses in the marriage relationship is the failure to assume the responsibilities that go with marriage.

He who is not willing to assume this responsibility should never marry; for, if he does, his marriage is likely to fail.

No one should enter any relationship in which he is not willing to assume the responsibilities that go with it.

The responsibility of marriage is heavy—there will be many sacrifices to make; some of them, for the moment, will not be pleasant.

"For the joy that is set before us," we should be willing to endure such sacrifices that are necessary to the success of our marriage.

The older we are when we enter the marriage relationship the harder it is for us to make our adjustments—we have become set in our ways, and it is hard for us to change.

Those entering the marriage relationship must be old enough to know how to make their adjustments in the intimate relationship of marriage.

The most difficult problem to adjust in the marriage relationship is the problem of religion. Christianity admits of no compromise with error.

Adjust your religious problems before marriage.

## "SAVED BY 'DRY' BAPTISM"

JESSE M. KELLEY

(Number 4)

In this, the fourth installment of our review of Maurice Johnson's tract, "Saved By 'Dry' Baptism" we will examine what he has said under the heading, "How Can We 'Obey the Gospel'?" Under this Johnson can't seem to draw away from Christ's baptism of suffering which he discussed under the heading "Buried 'with' or 'like'?" His remarks are largely repetitions of what he has already said. It seems that he is running out of "soap" and instead of laying down his pen as he should be begins to repeat what he has already said. We will not bother with his repetitions of former arguments concerning Christ's "baptism of suffering," having already given them due consideration, but will confine ourselves to any additional arguments he may set forth concerning the "how" of obeying the gospel.

Johnson begins by saying: "How does it happen today when a preacher announces he is going to speak on 'The baptism of Christ' it is supposed by nearly all religionist that water baptism is meant?" Frankly I do not know why "nearly all religionist" would suppose that water baptism is meant unless it could be that they have learned from Scripture that New Testament baptism is "water baptism" even though many of them will not admit it. "Nearly all religionist" apparently have more respect for the Word of God than Johnson seems to possess. At least this writer has yet to run across any other "religionist" who will deliberately remove and insert words into inspired scriptures as Johnson does. They may try to explain the meaning of some particular passage away, and even refuse to believe it, but they at least have the common decency to leave scripture as it is. Thus it is natural that when a preacher announces that he is to preach on New Testament baptism, that "nearly all religionist" suppose that he is to preach on water baptism. Johnson's inflated egotism has led him to put words into the Lord's mouth, and laws in His Holy Word that were never there, and all those who still think and act in God-revealed terms are deplored by Johnson as ignoramuses who should have better sense.

Next he says: "The gospel of Jesus Christ is the 'good news' or glad tidings concerning what Christ did for the sinner and is not a system of fleshly commandments as to what the sinner must do for Christ. Paul said: 'I delivered

unto you the gospel . . . how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day . . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; unto the Jew first, and also unto the Greek (Gentile)." (I Cor. 15:1-5; Rom. 1:16). Then he says, "Therefore to obey the gospel merely means to trust the perfect, finished work of Christ as you humbly and gratefully believe God's record that 'Christ hath suffered for our sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened (make alive) by the Spirit.'" (I Peter 3:18). I do not know why Johnson used I Cor. 15:1-5 and Romans 1:16 in an attempt to prove that to "obey the gospel" merely means to "trust the perfect, finished work of Christ." Neither reference proves his point but both point in the opposite direction. Take for instance Rom. 1:16. There the apostle says, "I am not ashamed of the gospel of Christ, for it is the Power of God unto salvation . . ." Johnson has been telling us that the baptism of the Holy Spirit is God's power unto salvation, but here the apostle declares that the **gospel of Christ** is God's power for this purpose. The gospel contains God's commands as well as His promises, and even Johnson can see that to obey the gospel we must obey the commands the gospel contains. This is how the gospel is **God's power** unto salvation. But he says to "obey the gospel" merely means to "trust the finished work of Christ." In other words, all I must do according to Johnson, is to trust or believe that Christ died for my sins and in doing so I "obey the gospel." Johnson's imagination is playing tricks on him again. Nowhere does the Word even hint that to "obey the gospel" means merely to trust that "Christ died for my sins."

We have read what Johnson says "obedience" is, now let's go to the New Testament and see what it says. First, let us learn the definition of obedience. Webster says that it is "compliance with command, prohibition, or known law and rule of duty prescribed; the performance of which is required or enjoined by authority, or the abstaining from what is prohibited, in compliance with the command or prohibition. To constitute obedience, the act or forbearance to act must be in submission to authority; the command must be known to the person, and his compliance must be in consequence of it, or it is not

obedience." Let's take the first part of the definition. "Compliance with command, prohibition, or known law and rule of duty prescribed." From this we learn that "obedience" to God can mean nothing less than our compliance with His commands, or known law and rule of duty prescribed. Had God given us only one command, to "Trust the finished work of Christ" then His known law and rule of duty would be bound up in that one command. But God has given us many commands and in order for me to "obey" God I must comply with them for they are his "law and rule of duty prescribed." One cannot choose just one of them as Johnson has done, obey it and say that he has obeyed God, for God's "law and rule of duty" cannot be found in any **one** command. Peter said: "In every nation he that feareth him, and worketh righteousness is accepted with him." (Acts 10:32). Therefore, to be accepted of God one must work righteousness. But where can righteousness be found? Can it be found in any one, two or three commands? Can one take the command of his choosing, obey it and say that he is "working righteousness?" What is righteousness anyway? Let the word answer. "All thy commandments are righteousness." (Psa. 119:172). If **all** of God's commands are righteousness, then can one "work righteousness" as long as he falls short of obeying or complying with **all** of them? Impossible! Anyone that can see anything at all can see this. Johnson's version of "obedience" is just another way of saying "faith only."

Let us examine further this position of his version of obedience. If obeying the gospel means "merely trusting the finished work of Christ" then one can obey the gospel without repentance for repentance is not included in "trusting Christ." Yet the Lord said "Except ye repent ye shall all likewise perish." Luke 13:3, or, "... God commandeth all men everywhere to repent." Acts 17:30. Johnson's version of obedience to the gospel excludes God's command to repent, and the Lord didn't know what he was talking about when he said "repent or perish." Again, "who-soever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God." (Luke 12:8, 9). But if Johnson's version of obedience is correct it isn't necessary to confess Christ at all, and the Lord just said these things to fill up space and Phillip the evangelist did a foolish thing when he did not correct the eunuch after he had confessed Christ as re-

corded in Acts eighth chapter. Johnson being the sort that is afraid of water; I wonder what he would have done had he been in Phillip's place, when the eunuch asked to be baptized, and his reaction when the eunuch confessed Christ. Johnson may say that repentance and confession are included in trusting or believing in the Lord. Exactly so, and also is water baptism and every other command that God has given, and one does not comply with God's "known law and rule of duty" until he submits to His every command. Obedience is the working of the righteousness of God and the righteousness of God is His commandments.

What can one do by merely "trusting in the finished work of Christ" or "faith only?" The answer is nothing! Faith only can do nothing for anyone except leave them right where they are. Man cannot repent, confess, or do any of the other commands of God by faith only. Even in the temporal world man can do nothing by merely believing. In either the material or spiritual world man has never accomplished anything either for himself or God by faith only. Every example we have in both the Old and New Testament of where

anything worth while was ever accomplished it was by a "faith working through love" (Gal. 5:6). Let us remember that Abraham's faith was not accounted unto him for righteousness until **after** it was made perfect by works. The wall of Jerico fell down **after** Israel had **proven** their faith by marching, and the children of Israel, after having failed once because of their fear come back to possess the promised land **after** they by faith had carried out God's every command.

In closing let us say that obedience to God's every command is the test of faith. It is the seal of righteousness of faith, and is made the ground of assurance and acceptance with God. "And hereby we do know that we know him, if we **keep his commandments**. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word in him verily is the love of God perfected. Hereby know we that we are in him." (I John 2:3-5). Johnson says that he knows God, but we have learned by his teaching that he doesn't keep his commandments. What does that make Johnson? The Lord said it, not I.

oral discussion of those fundamentals constituting the foundation upon which the church of our Lord rests, as much as a righteous and godly life out of which emanates oral defense of the faith, so that our contending for the faith constitutes a "work and labor of love" in such way that men are" encouraged to seek fellowship with the saints.

No doubt the characteristics of the organization is often seen by men of the world, in the characteristics of the individuals constituting it, so that the whole body is judged by what they see in one member. No doubt this thought gave rise to the exhortation of the apostle Paul when he said to Timothy "Be thou an example of the believers to them that are without." The characteristics therefore of the organization are often understood to express themselves in our manner of life, even more than the way we talk.

God also SEES what we DO. In Jonah 3:10 it is said that God "saw their works." May I remark that God sees what we DO, but hears little of what we say in matters of this nature.

The "good works" that men SEE, God also sees. And those works are the things seen in our manner of life. Of course men talk most about things that are in their heart, and yet those things in the heart MAY be the outgrowth of something other than the recognition of the fundamentals which give to the church the characteristics that constitute it a divine institution.

The things in the heart COULD be the result of something wholly foreign to the foundation principles upon which the church is built. I once knew a man who could in conversational matters defend the faith, and contend for it in the most effective manner, and yet his manner of life was so wholly removed from the fundamentals creating the church, that his words were meaningless.

I knew another man who with the pretension of defending the faith, and contending for it, was so handicapped by false teaching that his contention set aside the council, advice and teaching of some of the greatest men of the brotherhood, especially if such council and teaching happened to have been in writing or print. I can see no difference in the two men. One contended for the faith to please himself, and the other to please another.

We conceive a righteous contending for the faith, and from a Bible view point, to be the outgrowth of a sincere love for God and humanity, supported by a "meek and quiet spirit." But more some other time.

## A Righteous Contention

GEO. W. TOLAND

In Judge the 3rd verse the apostle says it was "needful" for him to write and exhort the brethren of that day, that they should "earnestly contend for the faith once delivered to the saints." Such teaching, and such exhortation is still needful, and perhaps more so as the years go by. To my way of thinking there never was a time when such teaching is more needful.

Any body of people constituting an organization, whether it be religious social or political, must have certain and definite fundamentals that constitute them as such. And those fundamentals must constitute certain and definite characteristics which make the organization to differ from all others of a similar nature.

Where such fundamentals do not emanate from a divine source, then there is nothing in the organization that makes it to differ from others whether they be social or political, and therefore nothing to indicate that such organization may be of any value to any one in matters of eternal moment.

Any organization therefore denying salvation may be had by reason of be-

ing a member of such groups, and fully supporting the doctrine and faith of such organization, in so denying confess they are NOT the church, the organization of whose origin and existence we read of in the New Testament.

Again: When such fundamentals as constitute the foundation upon which the New Testament church was built do not declare themselves in a way that can be comprehended by men of the world, then there is to them nothing in the organization to make membership in the same of any apparent vital importance in matters of eternal happiness.

Perhaps this last is one of the greatest reasons, if not the greatest, for earnestly contending for the faith to the saints delivered. Such contending for the faith, is only another way of expressing the same thought taught by our Lord when he said "Let your light SO shine before men that they seeing your good works, may glorify your Father which is in heaven" (Matt. 5:16).

Upon this thesis then, we believe that contending for the faith in an effective manner does not consist of continued

## Real Giving Costs

M. G. HALDEMAN

It seems that in all the laws and commands the Lord gave to His people Israel He was requiring love. What law or command that He gave could be kept without love? Oh, yes, some could be kept in an outward way, but God was always explicit in letting His people know that it was **heart** obedience that He wanted.

By simply telling us that God loved us He could not manifest His love toward us. Nor did He try to manifest His love that way. But He did manifest it by **giving**, and that from His heart. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4:9). Then this very familiar 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), proves His love. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

There is sacrifice connected with love. Love never lives for itself. It always inconveniences itself for its object. Would it not have been God's pleasure to have kept His only Son with Him in the Heavens? Was He glad to get rid of Him for a third of a century? No; His great love for us involved the greatest sacrifice that ever was made—the giving of the only sinless Person that walked in flesh upon the earth. However, God was glad to make the sacrifice, because His love for us could not stay itself. He could not enjoy His own love alone. He had to spend it upon even such wretches as are we, in order to make eternity more wonderful and more glorious.

Since that sacrificing love has been so wondrously bestowed upon us unworthy creatures, it has so effected thousands of those that have accepted His love that they, too, are pouring out their lives in sacrifice for Him. There are those that are willing to pay the price of true relationship with the Son of God. They are pouring out their lives for Him in places of filth, degradation beyond description, formalism, rejection of Him. They are counting it a privilege to sacrifice their all for His sake and glory. They are not willing to give to Him that which costs them nothing.

Think of David, the king over Israel. He was willing to pay the price of a threshing floor, which King Araunah

offered to him free. This king wanted to give the threshing floor, the animals and the wood for a sacrifice, without submitting the price for it. Was not David the king? But David said to Araunah, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth **cost me nothing**" (II Sam. 24:24). It was even mercy that the Lord allowed David to make this

sacrifice, for it was going to be accepted by God that the plague might be stayed.

Adam Clarke says, "He who has a religion that **costs him nothing**, has a religion that is **worth nothing**: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been **Araunah's** sacrifice, and not **David's**; nor would it have

## TEACHERS' REFERENCE BIBLES



- HARMONY OF THE GOSPELS
- SYNOPSIS OF EACH BOOK
- JEWISH SECTS
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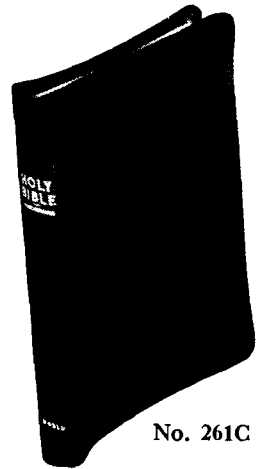
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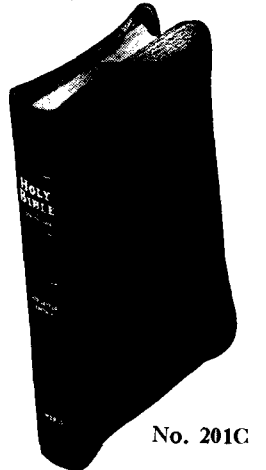
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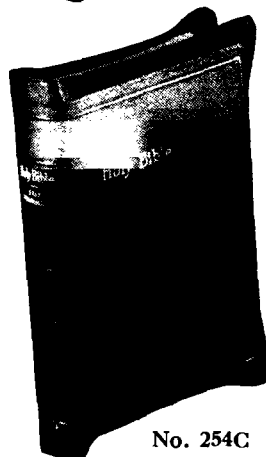
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No. 261C



No. 201C



No. 254C

answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah: therefore David must offer sacrifice, and at his own expense, too."

David paid "fifty shekels of silver" for the threshing floor and the oxen. In English money that would have been about \$32.00. That does not seem much for a king to pay, but it must have meant more in those days than it does today—with our wage system. At any rate, it was done at a sacrifice, and that a personal one.

The saints of the new-born Church—did they know anything about giving and sacrificing for the Lord? See what Luke records concerning them: "Great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet" (Acts 4:33b-37).

Did it cost these Christians anything to wholly follow the Lord Jesus? They truly gave till it hurt, but oh, the dividends at the end of the way! Have we felt our giving? If not, the lack is love.—In Gospel Herald.

### DON'T ENVY OTHER FOLKS

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.

—Selected.

## Notes - Reports

Earl E. McCord, Corning, Arkansas, September 22: Brother A. B. Shaver and I closed the mission meeting at Cedar Grove, near Pocahontas, Arkansas, Sunday night, September 14, with two baptisms and one restored. Am now at Sage, Arkansas, in a meeting with Brother Joe H. Blue. Will be here over the first Sunday in October. I

have two more meetings promised to sing in. Then I will teach some singing schools. If you would like to improve the singing in your congregation write me and let's make arrangements for a class at your place.

John W. Wilson: Just concluded a two-week meeting with the Bell Gardens congregation of Los Angeles. Six souls were baptized into Christ and two returned to their first love. The building was filled to overflowing each evening and we believe the meeting

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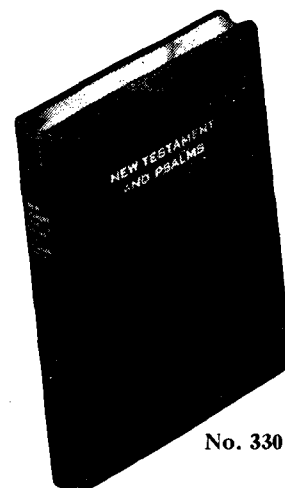
IDEAL FOR HOME—PULPIT—  
SUNDAY SCHOOL—

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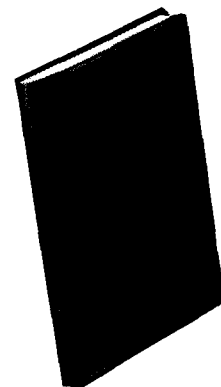
ing to eat: end them away eir own houses, by the way: for n came from far. ciples answered ence can a man men with bread ilderness? ked them, How have ye? And	12 And he sighed deeply in his spirit, and saith, Why doth this generation seek af- ter a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and en- tering into the ship again de- parted to the other side. 14 ¶ Now the disciples had
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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that	behold, some of the watch city, and shewed unto th all the things that were d 12 And when they were the elders, and had take gave large money unto th 13 Saying, Say ye, His by night, and stole him
---	---



will continue to bear fruit. We appreciated much the cooperation of preachers and members from other congregations in this section. I begin Sunday 21st with the Maywood church here.

H. C. Finley, Sept. 16: I am at this writing in the midst of a splendid singing school at New Hope Church of Christ near Middleton, Tennessee. Have 60 to 80 hard working pupils. They are fine people with which to work. I have preached for them two Lord's Days.

#### OBITUARY

Mrs. Sarah Letitia McAfee, daughter of James M. and Cynthia Pearson, was born December 26, 1872 near Hagarville, Arkansas. Died July 28, 1947 at Lamar, Arkansas. Funeral services were held July 30 at Minnow Creek Cemetery with Brother Geo. B. Curtis, minister of the church of Christ, Clarks-ville, Arkansas, officiating. She obeyed the gospel at the age of 16 years under the preaching of Brother Keltner. Was married to Hilliard Henry McAfee October 29, 1908. To this union were born three daughters, Hil-dred (now Mrs. Lawrence Ragsdale); Clara and Cynthia (now Mrs. Farris Privitt) of Lamar, all of whom survive her. She is survived also by three brothers. James M. Pearson and David E. Pearson of Lamar; Joe E. Pearson of Ontario, Oregon; two sisters, Mrs. J. M. Hickey, of Lamar and Mrs. D. P. Wadley of Clarks-ville, and seven grandchildren.

Note: Sister Letitia McAfee was the wife of the grand old gospel preacher who baptized me. There will ever be fond memories of him and a feeling of tenderness for his childrn.—Geo. B. Curtis.

Frank J. Dunn, Shamrock Shores Church of Christ, Dallas 18, Texas, September 16: The Dayton, Arkansas meeting resulted in four baptisms, four restorations and one by membership. We enjoyed four days of very pleasant association with my uncle, H. H. Dunn, in whose home we stayed during the meeting. Demands for his time keep him in meetings throughout the year. Ralph Carson led the singing. One has been restored here since our return.

F. O. Howell, P. O. Box 901, Vicksburg, Miss., Sept. 19: Attendance and interest were kept up to the standard during the summer months. I was advised upon return from my summer vacation that, in a business meeting the church unanimously decided to ask me to continue to preach for them without limitation as to time. We are making satisfactory progress in many ways. Brother E. E. Wallace, is directing the song service with credit to himself.

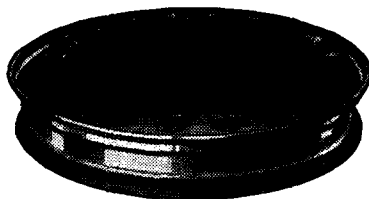
Brother Wallace has a pleasing personality, knows how to get along with the folks and is one of the best song leaders in the country. A man 69, a Methodist for many years was baptized on the evening of the 10th. Our attendance in Bible study set a new record last Lord's day. Five others have been baptized here since my last report. Worship with us when you come this way.

Jess M. Kelley, Broken Arrow, Okla.: I have resigned the work in Mineral Wells and will be in meetings until about the first of the year at which time I will be ready to locate with some church. Should any be interested in my services at that time write me at

Broken Arrow, Oklahoma. My mail will be forwarded to me from there. During the past year 48 have responded 27 of which were baptisms. I am leaving of my own accord and with the good will of the brethren here.

S. W. Baker, Akron, Ohio, Sept. 15: The work with the Baird Street Church of Christ is very pleasant. Yesterday there were three additions. We believe others are almost persuaded. Last night, we had the privilege of using, for the first time, our new baptistry. If you have a friend living in Akron, we shall be very glad to assist in any way we can—to help them in getting started to church.

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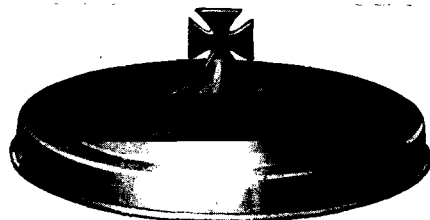


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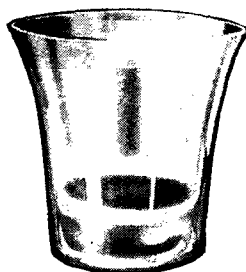
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, OCTOBER 2, 1947

NUMBER 43

## "I Suffer Not A Woman To Teach"

GEO. B. CURTIS

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman. Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety" (I Tim. 2:8-15).

Some few months ago I attended a debate where the issue of women teachers was being discussed. The opposition to women teachers took the position that the clause, "I suffer not a woman to teach," was in no way qualified by the phrase, "over the man." In other words, according to this contention, Paul is saying, "I do not permit a woman to teach—period." He cited an English teacher in one of the colleges to sustain his contention. This is the position taken by the majority who are opposed to women teaching in Bible classes.

If this contention be true, a woman is forbidden to teach. She cannot teach in classes. She cannot teach in the home. She cannot teach by the wayside. She cannot teach. That is all. If the apostle did not give the qualification in the phrase, "over the man," there is no modification of the decree. She is debarred from teaching reading, language, science, writing, arithmetic, or any other subject under the high heavens. She is forbidden to train her own baby to take his first toddling steps or to lisp his first faltering words. She cannot show her daughter the fine art of making bread, cleaning house, sewing seams, or being modest and good. She must not teach her own son manliness, purity, honor, sobriety, or anything else. This would even forbid her to tell her own husband about the baby crying lest she teach him that the little fellow was sick. If this con-

struction is true, we are all in a mess.

But some one is ready to say, "Oh, but she can teach in the home!" Paul didn't say, "I suffer not a woman to teach in a class, but I do permit her to teach in her home." The group that reads that meaning into the passage reads something into it that the apostle never placed there. They make a qualification that God's word does not make, and become the most inconsistent group under the heavens. "I suffer not a woman to teach" is what they say it means.

The whole coloring of the passage denotes the common every day relationship between men and women—husbands and wives. Not particularly in their relationship in the assembly of the church, but their home relationship. The woman's apparel is regulated; her role in the Garden is set forth; her place in the bearing of children is stressed. No, the apostle is not trying to regulate her activities while she is in the house of the Lord in the Lord's Day worship. If Paul here forbids the woman to teach a class, or an individual, on a Sunday morning in a class room of the church building; he forbids her to teach a class, or an individual, in her own kitchen. To the group that says, "But that doesn't mean in the home; he means in the church;" how do you know that he means in the home? He didn't say it. He didn't suggest it. You are the ones that said it. Paul didn't. You put the words into the apostle's meaning. You added to the word of God. Stick to your contention and you'll put a gag in the woman's mouth that will prevent her from calling you to dinner, telling you that your trousers are patched, or informing you that the flour and lard are all used up.

One of the rules of Biblical interpretation states, that an interpretation placed on any passage that puts the passage in opposition to other plain passages, is a wrong interpretation. This is a safe rule. Therefore, those

who interpret this passage as some who are opposed to women teachers interpret it wrong. God commands the woman to teach. And, if he commands her not to teach, He contradicts himself. This we know that He does not do.

"Now this man had four daughters, virgins, which did prophesy. (Acts 21:9). "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of the Lord more perfectly." (Acts 18:26). "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:3-4). "I commend unto you Phoebe our sister, which is a servant of the church at Cenchraea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Romans 16:1-2). "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel" (Phil. 4:3).

Phillip's four daughters taught. They evidently took no authority in violation to I Timothy 2:12. Yet, they taught. Priscilla in company with her husband took a powerful preacher to themselves and expounded to him the way of the Lord more accurately. Did she violate this passage? If our friends are right she did. God commanded the aged women to teach. Does this violate I Timothy 2:12? Phoebe in the place of a servant of the Cenchrean church would have violated this scripture if our friend's contention is correct. How did those women who labored with Paul in the gospel keep from violating this interpretation? Remember they labored in the gospel, not in the kitchen.

If Paul did not place the restriction in the passage by restricting her to teach "over the man," who dares place the restriction? This cannot be answered by the dodge, "He meant in the assembly." He didn't say "in the assembly," neither did he mean it.

# The Seven Churches of Asia

GUSSIE LAMBERT

## (PHILADELPHIA)

The letter to this church is found in Rev. 3:7-13. The name Philadelphia means brotherly love. The city was founded by Attalus Philadelphus from whom it received its name. History tells us that this immediate vicinity was subject to earthquakes and that the inhabitants of the city lived in constant dread. There are a number of things of interest concerning the beginning and history of this city but they do not bear directly upon the epistle to the church, therefore, we pass them to give way to other things.

### The Reference to Christ

In keeping with the style of these epistles this one begins with a reference to Christ and this time it is fourfold. Sometimes our appreciation of a message may depend on our admiration of the messenger. If one knows that a preacher is not living right, as a rule, they have very little confidence in his preaching. Here the Holy Spirit very carefully points out reasons why the messenger to this church should be admired. "These things saith he that is holy, he that is true..." Both these appellations are ascribed to our Lord often in the New Testament. When the angel announced his birth to Mary he said, "...that holy thing that shall be born of thee shall be called the Son of God." (Luke 1:35). The apostles preached Jesus as the Holy One. When Peter preached to the Jews he charged them with killing the Son of God and said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you." (Acts 3:14). Jesus is called the true Light. (John 1:9). The true way. (John 14:6). The true vine. (John 15:1). He came to bear witness of the truth. (John 18:37). There are many other passages that stress this great fact that Jesus is the "true one" and this should be of great interest to the church in Philadelphia and the church everywhere today for he is the one that will judge whether or not we are the true children of God.

The third characteristic given to Jesus here is having the key of David. The word key is a figurative expression for authority or power. He who has the key to a house has unlimited access to the house. David was king of Israel and dwelled in a palace, hence, to have the key of David meant to have regal authority. Jesus was the son of

David and was to reign on David's throne. He began this reign on the first Pentecost after the resurrection, and the theory that Jesus is yet to come and begin his reign on David's throne is absolutely false for the Holy Spirit said in this letter that was written almost nineteen hundred years ago that Jesus had the key of David then. How could he have the key of David if he is not on David's throne and does not now have kingly power. But that he does have kingly power is clearly stated by Jesus when he arose from the dead and said, "All power is given unto me in heaven and in earth" (Matt. 28:18). Too, he is declared to be not only king now but king of kings. (Rev. 17:14). This also brings us to the fourth characteristic ascribed to him, that of opening when no man can shut and shutting when no man can open. This is true because he now has all authority and no one is above him. Therefore, he declares what is right and what is wrong and should be heeded by the church in Philadelphia and the church everywhere today.

### The Open Door

No charge of flagrant sins is brought against this church but the Lord found it necessary to exhort them in their weakness. He compliments them for keeping his word, for their patience, he remembers that they yet have "a little strength" and sets before them an open door. Just what the open door was we cannot know definitely but from the use of this expression in so many other places it must have meant a great opportunity. Paul and Barnabas told how the Lord opened the door of faith to the Gentiles. (Acts 14:27). Paul tarried at Ephesus until Pentecost because a great door was opened to him there. He asked the church at Colosse to pray that a door of utterance would be opened to him and his companions. No doubt the Lord was extending to them an opportunity to use the little strength they had. Many times the Lord has used a little strength to accomplish the greatest things ever done. He used Moses' rod to lead the children of Israel out of Egypt. He used the Lad's lunch to feed thousands of men and women. A church that has a little strength need not be discouraged if they will use their strength for it will grow. A baby has very little strength but if it will continue to eat and exercise itself it may become very

strong. This church may have been few in number and weak in financial standing. There are many churches like that today but every strong church there is in the land once had this experience. Though a church is weak it need not remain so and if every member will use their influence and teach men and women the truth that very church can grow. I do not believe there was ever a church that did not some time have an open door set before it.

### Their Enemies

The church in Philadelphia like almost all other churches of that day, and this day too, was troubled with the problem of the Jews. (v. 9). There were those who claimed to be Jews and were not. That is they claimed to be the true people of God, they claimed to be teaching the will of God. This a blow at the popular idea that it makes no difference what one believes just so they are honest, and that all worshippers of God are going to heaven. Here were some people in the town of Philadelphia who claimed to be the people of God but were not acceptable to him. There are many making such claims today but they do not teach the word of God. The Lord promised to make these enemies worship at the feet of the church. The word worship ordinarily mean to bow down to, to pay homage, to reverence, but here it may be used in a broader sense. That is the Lord was in some way going to make these enemies of the truth know beyond doubt that he Loved and accepted this church, and that they were the people of God.

### Exhortation To Steadfastness

The church was exhorted to hold fast what they had that no one should take their crown. This is always an appropriate suggestion to any church or individual. David took Saul's place as king because Saul was not careful to

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obey all the will of the Lord. He did not hold fast God's commands. Any church that does not put forth a continued effort to be up and about the

## Meditations By The Sea

(Written from personal meditations and reflections as I stood speechless beside the beauties of the Pacific Ocean recently for the first time.—W. D. M.)

Have you stood in silent meditation,  
Beside the restless, surging sea;  
And thought what small, frail creatures,  
Is every man, and you and me?

Have you seen shafts of sunny gold,  
Kiss each dancing, shimmering wave;  
And realized how this also pictured,  
How God bestows upon us His love?

Have you seen maddened, troubled waves,  
Dash angered spray against the shore;  
And know that some day we shall go,  
Where storms of life will all be o'er?

Have you heard the breakers bring,  
Voices from ones who were away;  
And felt that this to you suggests,  
God's whispering to us in nite or day?

Have you stood with enraptured heart,  
And looked afar across the blue;  
And knew that on it we could not go,  
Where God's love did not go too?

Have you asked as you in wonder saw,  
The endless expanses of the sea;  
To what port your soul shall reach,  
When it sails out into eternity?

—Waymon D. Miller.

## Put-Off Town

Did you ever go to Put-Off Town,  
Where the houses are old and tumbled down,  
And everything tarries and everything drags,  
With dirty streets and people in rags?  
On the street called Slow lives old man Wait,  
And his two little boys named Linger and Late,  
With unclean hands and tousled hair,  
And a naughty sister named I Don't Care.

Did you ever go to Put-Off town,  
To play with the little girls, Fret and Frown?  
Or go to the home of Old Man Wait  
And whistle for his boys to come to the gate?  
To play ball all day on Tarry Street,  
Leaving your errands for other feet  
To stop, to shirk, or linger or frown,  
Is the nearest way to Put-Off Town.

—Just A Moment.

master's business will soon find that indifference in the membership is paralyzing their influence for good.

### The Reward

God's blessing of eternal salvation is always to the one that overcomes and here he shows by the figures used how great this blessing will be. The one that overcomes will be made a pillar in the temple of God, that is his reward will be permanent. The house of God is often referred to as a temple and here each one that over comes is spoken of as being made a pillar. A Pillar is partly for ornament and partly for support and just as a pillar fills a very important part in a temple just so the overcomer will have such a permanent and glorious place in the

eternal mansions of God. The Lord also promises to write upon the one that overcomes the name of God, the name of the city of God and his own new name. The name of God would show that he belonged to God, the name of the city would suggest that he belonged to the city, was an inhabitant of it and his own new name would suggest that we also belong to Christ, that we have been redeemed and purchased by him. We are not told what the new name will be but likely it will swallow up all our former names that denote our relationship to our Savior. Here we are called disciples, saints, brethren, and each of these names show a particular relationship to Christ but over there we will be called by a new name that will mean all of this and more.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 12)

*To know and understand some of the problems of marriage before accepting its responsibilities is often a fine thing. Some problems should be solved before marriage.*

Some seem to think that every thing in marriage will run "smoothly" instead of "meaningfully."



There will be rough places in the road which the two are to travel; and they must be extremely careful, especially near the beginning, lest they be thrown into the ditch by the roadside.

There will be ripples; yes, waves, and some of them large, in your sea of married life. Be on your guard that they do not sink the ship.

You cannot disregard these disturbances, you must meet them. You cannot avoid them, nor can you push them ahead. Meet them you must, and you must prepare for them.

There is no reason for the ship's sinking; it can ride the waves. It has with many others; it can with you.

In your marriage relations there must be continued adjustments. This will be true as long as you remain human. Because of the intimate relationship of marriage you must be on your guard that you do not require others to make all the adjustments.

As we grow older and better understand each other the matter of adjustment becomes easier. This is true if we have made up our minds that we will

make our part of the adjustment; otherwise the matter becomes more difficult as we grow older.

The failure to be alone at the beginning of marriage is often the cause of serious problems which, in too many cases, end in the divorce court.

The two should be left alone to make their own adjustments in their new relationship. No one can make these adjustments for them—they must make them themselves. This they will often do if others will not interfere.

Let no one interfere with this new relationship. This is your problem, and you should be left to solve it yourselves.

Parents often make serious mistakes in attempting to solve the problems of their married children. Many a failure in marriage can be traced to this interference.

The girl who is constantly running to her mother with the problems she is having with her husband will never make a fit companion for any man. This is just as true in regard to the husband. Watch your counseling in such matters.

When both individuals are Christians in the full meaning of this term, they can solve all of their problems; otherwise they may never.

The proper attitude should be maintained toward the sacredness of marriage. It must not be looked upon lightly; it is the most important undertaking of all our human relationships, and should be given serious considerations.

The establishment of the home is man's greatest work.

## "An Highway Shall Be There"

WILLIE WARREN

"And an highway shall be there and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isaiah uttered this prophecy concerning Christ and the church as the way of salvation about 700 years before either came into existence.

Much is taught concerning ways in the Bible. Jeremiah said "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Solomon in all his wisdom spoke the proverb, "The way of the Lord is strength to the upright: but destruction shall be to workers of iniquity." Again he said, "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." Then later Jesus made the great proclamation, "I am the way, the truth, and the life, no man cometh to the Father but by me."

Since the very beginning of time there have been only two ways for mankind—a right way and a wrong way. In all walks of life, man has ever been confronted by these two—whether in work, in play, in politics, or in religion. Yet, whatever way that anyone has ever chosen it is the nature of man to set his goal toward greatness in riches and there hope to find happiness. The inspired scriptures say that "money is the root of all evil." And the statement holds true for once a person begins to grasp material wealth his heart grows in covetousness. Many realize too late that at the end of life's road they still lack something in achieving their riches.

If people could only learn to choose their highway of life somewhat more wisely; seek help from God, a feeling of happiness and great riches would dwell in their hearts. If church members and especially people in the world would only take a slight peek at their Bibles they would find the key to riches and blessings abundantly offered in the words of Jesus who said, "For what is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26).

In dispensations of the world there have been man's ways and God's ways. And too, in all ages man has first to try his way, experience his weakness and then call on God for help. God carried man through two dispensations to convince him that His ways are right before sending Christ. Today people are

still not convinced. They first must try their hand at life alone to attain the success held in purpose.

God has had recorded for our admonition and learning the life and experience of Solomon who chose way after way but yet found all in vanity. He chose the way of worldliness, of riches, of glory, and of wisdom as many are doing today, but none were complete—something was lacking. He found it when he summed it up as this: "Fear God and keep His commandments, this is the whole duty of man."

We should be sure that we are on that right highway of life, the one of holiness, for it matters not how hard we struggle or work, if our way isn't God's way our labor is all vanity. Listen to Psalms 127:1, "Except the Lord build the house, they labor in vain that built it: except the Lord keep the

city, the watchman waketh but in vain."

The way of Christ is that highway of holiness, that way that leads unto all life and godliness, that way that will bring gladness to the sorrowful, comfort to those that mourn, promise of all spiritual blessings and at last grant an eternal home in heaven. Heed the words of Jesus, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." And at the same time "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 nor steal: For where your treasure is, there will be your heart also." (Matt. 6:19-21).

Only true happiness, contentment and the greatest of riches can be found in the Christian, a follower of Christ. —Clarksville, Arkansas.

## Infidelity

JAMES L. NEAL

When I was a boy the very mention of the word *infidel* sounded bad to me. For one to be an infidel was very strange! For one to be an athiest was the hardest thing on earth to understand. To this very day I haven't changed my mind along this line.

Of course, we approach this subject with kindness and love toward all—with malice toward none. Yet, in combating this deadly evil we must be plain and pointed. Infidelity is one of the worst blights against civilization in all generations. If we could eliminate this evil it would be an easy matter to rid the world of false doctrines and moral shame. A blinded infidel raises the question as to whether or not the Bible is the book to which we should look for that sublime example of family relationship we all should try to emulate? Why, bless your soul, the Bible is the only book in the world that teaches the correct marriage and family relationship! Divine teaching on the subject runs a stream line from blooming Eden to bleeding Calvary, and from there to the Paradise of God in heaven above! And from Golgotha's cross to the end of time the home and the church are inseparably joined. (Gen. 2; Matt. 19: 1-5; Eph. 5:22-27).

In face of these plain and bold faced facts, how can one ask such a question?

"The Bible Unmasked?" does this very thing at the close of a foolish attack on the thirteenth chapter of II Samuel. A peculiar thing about the writings of an infidel is that he rarely ever fails to condemn himself in every chapter he writes. In this case Ammon is shamefully pictured for the gross immoral sin he committed with Tamar, this sister; and then relates how Ammon is slain by Absalom, his brother for the awful sin.

The Bible shows this matter as some of the frailty in human flesh, wrought by deadly sin! Does the Bible uphold such sin? Nay, verily! The sin is mentioned and the result given, as well as the punishment. The Bible not only shows up these things in their true setting and light—it not only gives the true relationship of family and marriage—it actually gives the true and only remedy for sin, through the overall purpose of God through the ages!

The author of "The Bible Unmasked (?) " knows that such sins as is depicted in II Samuel 13 has existed and does now exist throughout the world. He knows also, that the Bible as a whole is given to the world to fight down just such sins. Why does he not give us something better than the Bible; or, at least as good, for such matters? He is duty bound and duly obligated to do

so; or else, leave off his ungodly criticism. I repeat again in this short review of one of the devil's channels to ruin the world, the strange paradox, that those who do not know and accept the Bible are wholly unprepared to pick flaws in it! Even those who are steeped in the darkness of sectarianism are to be pitied; much more avowed infidels: because infidels, for the most part, are caused to be so by the world's mess of sectarian denominationalism. Even division within the ranks of the body of Christ, which IS the church, is appalling. How confusing it must be to be entangled in the net of the doctrines and commandments of men. !

Who, standing on the outside of the ranks of sectarianism where the New Testament church is not known, could see any harmony and sense in the Bible, looking at it through such darkening veil. Envision yourself standing in such position, if you be really a member of the Lord's church, and see how you feel about this matter?

If and when we show to the world that the Bible is not the author of the world's present confusion mess in religion at large and make plain at the same time the beauty and harmony of the Bible, and the grandeur and value of the one true church it reveals to save men from the thralldom of sin and to save the world, we can easily persuade thousands to turn to God through Christ for their salvation and happiness forever.

Let us then rise up in the power and strength of Israel's God and His Christ and with pure, unfeigned love in our hearts, daily study and teach the word of God to all the world, in order that we may save ourselves and the world from the present onrushing destruction! It is our last chance in this era. (II Tim. 2:15; Matt. 28:18-20).

## Tried By Fire

CLEON LYLES

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (I Cor. 3:13).

How few of the things men prize can survive the test of fire! Fire quickly consumes wood, warps metal and melts stones. The human body cannot stand it. I do not know of many things that can withstand the fierce heat of fire. Yet there are some things which are capable of resistance. These things, however, are not made of material substance. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and

my righteousness shall not be abolished" (Isa. 51:6). All that I can be sure of not losing by fire is righteousness.

Our homes are never safe. Men build what they call fire-proof buildings, but seldom is there a spot in them where you can be sure of safety. In fact about all that we think we possess is constantly at the mercy of fire. We have become so aware of this that we naturally ask the question, "Will it stand the test of fire?" Surely it is well to find the answer.

I suppose no good thing that man does escapes some kind of trial. The more good one does and the more righteous he tries to be, the more fierce the fire. Paul speaks of the fiery darts of the wicked (Eph. 6:16). No wicked person is willing to allow the righteous peace of mind if he can do anything about it. Hence he can be expected to be always casting something in the way. If he is unable to do anything personally, he may resort to evil statements to try to corrupt minds toward one he dislikes. Some way will be found to discredit the works of others. But this will go on so long as the weakness of human beings exist, and I suppose these weaknesses will be here as long as there are human beings.

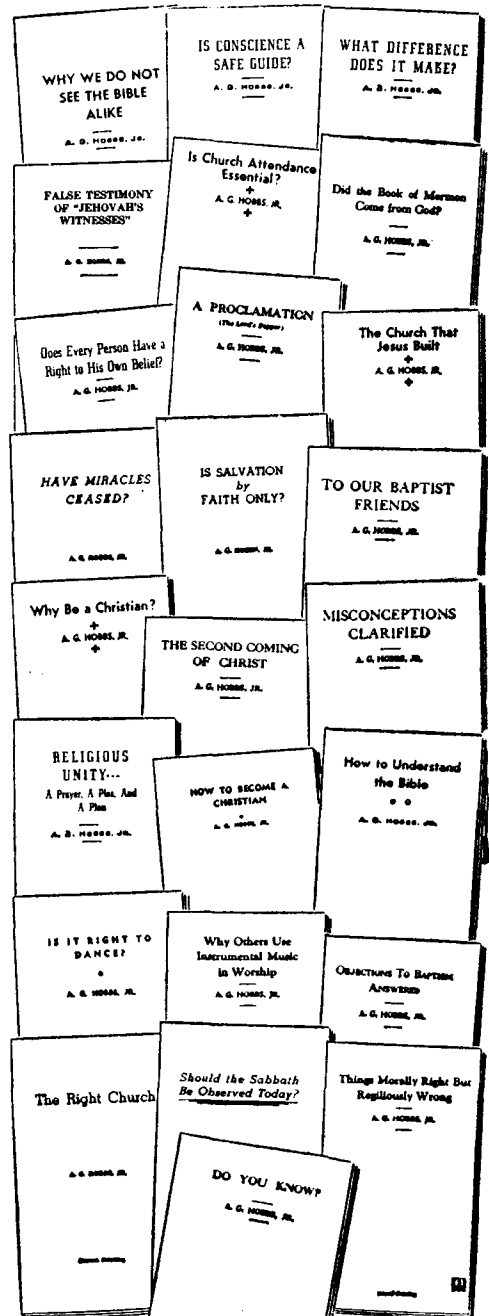
There is a Divine side to this thought as well as human. Not that I believe God deliberately makes a gossip-monger of a person any more than God deliberately made Pharaoh wicked, but that He is capable of using this weakness of the human family to strengthen those who refuse to be burned by the fire. I have always believed trial is good for people, hence I say "Thank God for trials." They make the righteous what they are. Would it not be a strange world without them? How could God tell who his faithful were without affliction? How strong would people be without it. David said, "Before I was afflicted, I went astray." There was value in his afflictions. There is always value in such. So if men, by use of their fiery darts, try the faithfulness of God's people and it turns out that God's children only draw closer to Him, the wicked have in reality played right into Divine hands, and God's people learn to love Him more and are loved more by Him. But if the wicked are able to cause God's children to lose their patience and begin to indulge in the same ungodly practice, then they have proved that our righteousness is not able to stand the test. Such was what was intended in the beginning.

Do not ever be discouraged because of trials. Rather be thankful for them. Do not ever be discouraged because of trouble. And though you may be disappointed in many people and in many things, just remember Jesus was more disappointed than you, yet He never gave up. One of His disciples betrayed him and another denied him, but this did not cause him to fail his God. Why should you and I sin against God

because of the weakness of some people? Let us so conduct ourselves as to be always ready for any test.

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# Christ and His Church

G. L. MANN

That Christ has a church no one who believes the Bible will deny. But there is much confusion and misunderstanding as to the relationship that Christ and the church sustain one to the other. Bible knowledge of these matters is the only thing that will eliminate confusion and false teaching concerning the church of Christ. Christ established his church and has promised to dwell in it through the Spirit (I Cor. 3:16). Let us study some of the ways Christ is related to his church.

## Christ is the Foundation

A foundation is that upon which a thing is founded or based. If the foundation is defective the superstructure is insecure. This lesson is well illustrated by the two builders spoken of in Matthew 7:24-27. "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 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." Christ is the foundation of his church. When we hear and do his will we are building upon a sure foundation. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:16). Paul said: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Therefore, we must dig beneath the rubbish of denominationalism and do the will of the Lord that we may build upon the rock.

## Christ is the Chief Corner Stone

The corner stone of a building is always laid first. It is the principal stone in the foundation. Jesus Christ is the precious corner stone of the church (Isa. 28:16). The Chief Priest and Pharisees were trying to construct the walls of a spiritual house but were unable to fit the stones at the corner because they had rejected the only one cut for the place. Jesus said: "Did ye never read in the scriptures, the stone which the builders rejected the same is become the head of the corner..." (Matt. 21:42). These people had rejected Jesus while trying to construct a conception of a kingdom. Thus they made him just what they did not want him to be. Men today are rejecting Christ as the chief corner stone by building a religious system to suit their fancies. The Jews fell over the stone and were broken. When Christ returns he will fall upon the disobedient and grind them to powder (Luke 20:18). Christ being the chief corner stone signifies the uniting of the Jews and Gentiles in one body (Eph. 2:16). The corner stone is where one wall ends and another begins. The law of Moses ended with the death of Christ. A New law was given by Christ for all the world.

## Christ is the Bridegroom

In Matthew 9:15 Christ refers to Himself as the bridegroom and to his followers as "the children of the bride-chamber." Since Christ is the bridegroom, he must have a

bride. John says: "He that hath the bride is the bridegroom..." (John 3:29). The church is the bride of Christ (Rev. 21:2; 22:17). Christians are married to Christ (Rom. 7:4). When is one married to Christ? When does a bride become the wife or the groom? When the ceremony is performed. Well why not before then? Because they have not made the vows by which Almighty God unites them in marriage. The bride cannot wear the name of the groom until this has been done. The sinner cannot be married to Christ until the ceremony is said and the act performed which unites him to Christ. 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." (Matt. 28:19). The penitent believer is baptized in the name of the Sacred Three. Can he wear the name of Christ before being baptized into Him? (Gal. 3:27). Having thus been married to Christ one must wear his name, the name CHRISTIAN (I Pet. 4:16). As a Christian we must be in subjection to Christ as a wife is to her husband (Eph. 5:22). As the bridegroom Christ loves his church (Eph. 5:25). He has and loves only one (Eph. 4:4; Col. 1:18).

## Christ is Head of the Church

Peter never claimed to be head of the church like the Pope claims to be, therefore, Peter was not a pope. Christ is head of the church (Eph. 5:23) and exercises authority over it (Matt. 28:18). The law by which the church is to be governed was given by Christ and not by any man or group of men. (Jas. 4:12; John 1:17). The ecclesiastical officials of certain religious groups frequently get together and make or change the laws by which they are governed. Since Jesus is head of the church and gives its laws, it is quite evident that he is not the head of those who make their own laws. The head controls the body. Any religious body not controlled by the head is not the body of church of Christ.

## Christ is Saviour of the Church

The denominational world in general teaches that the sinner can be saved outside of the church. It is true that one can be saved outside of any denomination. But when we teach that one must be a member of the body of Christ to be saved we are accused of preaching Churchianity. They say the church does not save. Well, who said it did? Christ is the saviour, but he saves the church. He did not die for a non-essential. "Take heed therefore unto yourselves, and to all the flock over 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). What did Christ purchase? The church. What did he give for it? His blood. Christians are redeemed by the blood of Christ (Col. 1:13, 14). Are they not the church, that which was purchased? From Eph. 5:23 we learn that Christ is the saviour of the body. The body is the church (Col. 1:18). \*There is ONE BODY and one Spirit even as ye are called in one hope of your calling." (Eph. 4:4). Therefore, Christ saves the body, the church, that which he purchased with his own blood. Christ will deliver up the kingdom (or the church) to God the Father when he returns (I Cor. 15:24). If one is saved outside the church, he is saved without the blood of Christ and Christ died in vain.

IN THE EVANGELIST, SHEFFIELD, ALA.

**Chris Lyles At Fourth and State**  
Little Rock, Oct. 5



Chris Lyles of Tulsa, Oklahoma will preach in a meeting at Fourth and State Streets church, Little Rock, beginning October 5 and continuing to the 12. Brother Lyles is publisher of the Gospel Pilot, well known brotherhood publication.

Cleon Lyles, brother of the evangelist, is minister of the Fourth and State congregation.

**Tracts For Distribution**

We call to the attention of our readers the "Gospel Tracts" advertisement found elsewhere in this issue of The Gospel Light. The tracts are of various titles and are all written by A. J. Hobbs, Jr., Wichita, Kansas. They are pocket size and would be fine for distribution in your community.

**Marion Davis Will Publish Gospel Digest**

According to a recent announcement, Marion Davis, Fayette, Alabama has assumed the duties as publisher of The Gospel Digest, formerly edited by W. Clarence Cooke. Brother Davis says, "I have taken over the Gospel Digest formerly edited by W. Clarence Cooke (deceased) and will publish it monthly. A Waldrep Johnson will help as editor. The subscription price will remain at \$2.00 per year."

David M. Owens, Nada, Kentucky, Sept. 23: The meeting at Moore Farm near Beattyville closed the 14. I preached at Congleton the 14th and 21st. I preached at Brandenburg School House from 15th to 19th. Back to Moore Farm 21st. Started at Old Union the 22nd.

Lloyd E. Ellis, 201 N. 1st Ave., Up-land, California, Sept. 24: Interest is increasing here; seven placed membership since last report. Send names and addresses of friends who may come this way.

J. C. Dawson, Conway, Arkansas: The churches of Christ in Faulkner Co., Arkansas are united in the evangelizing of this County. They support a minister, H. E. Pierce, for full time through the summer months. Last year he started a church at Wooster, a small inland village, with a few faithful members. A month ago they had no house to meet in. One brother gave the trees, others cut them and hauled the logs to the mill, another brother sawed them into dimension lumber, and others

hauled this lumber to the location recently purchased for a church building. Then all went to work. Churches throughout the County helped, with some others. Last Lord's day this band of Christian men and women worshipped in this house. It was not complete but was framed, sided, roofed and floored and made a nice place to worship. Can you beat this. There is more work like this to come from this missionary effort.

## TEACHERS' REFERENCE BIBLES



- HARMONY OF THE GOSPELS
- SYNOPSIS OF EACH BOOK
- JEWISH SECTS
- FEAST DAYS
- MIRACLES
- PARABLES
- HISTORY OF THE BIBLE

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### Commerce, Texas Supports Meeting In DeQueen



Brother Willis G. Jernigan, Commerce, Texas, was sent to DeQueen on September 5th for a ten days meeting. Large crowds were present from night to night. Every seat in the auditorium was taken for practically all the night services. Brother Jernigan was at his very best. The gospel was preached faithfully, clearly, and enthusiastically. A number of non-Christian folk attended the services repeatedly. Six people were baptized during the meeting. The church requested Brother Jernigan to return in 1948. Elmer L'Roy, local minister, conducted the song services.

Cleon Lyles, Little Rock, Arkansas, September 24: Three were baptized and three placed membership at Fourth and State the past three weeks. The church in Pine Bluff closed a meeting last night in which four were baptized and one was restored. I preached and Frank Kell directed the singing. Paul Lusby is the splendid preacher at Pine Bluff. The church at England recently closed a meeting in which three were baptized. Frank Kell and I worked in this meeting. Chris Lyles begins a meeting with us here October 5th and I will preach in a meeting with Jack Meyer and the Heights church in Houston beginning October 26th.

J. D. Phillips, Bronte, Texas, Sept. 22: I closed a meeting yesterday at Oak Grove, near Herrick, Illinois, with 17 baptisms and several restored to fellowship. I go to Brazil, Indiana, today.

G. F. Lively, McCaskill, Arkansas: Bro. E. O. Lafferty closed a meeting at Balls Chapel near McCaskill, Sept. 21, with three baptisms, two young girls and one young married man who is a good song leader was baptized into Christ. He left the church with a stronger determination to do more for the Lord. The Church has asked him to return for another meeting beginning Saturday night before the second Sun-

day in November. Any congregation will not make a mistake in calling Bro. E. O. Lafferty to hold a meeting.

West Douglas congregation has signed a contract with Radio Station KANS, NBC Affiliate, for fifteen minute broadcasts each Lord's day from 8:45 to 9 a. m. beginning October 5. KANS is 1240 on your dial. This is the first broadcast permitted here by the church in sometime and it is probably the only broadcast in this state. A card or letter from those who hear may help us keep on the air. Write CHURCH OF CHRIST PROGRAM, c-o Radio Station KANS, Wichita, Kansas.

### Debate At Colorado Springs, Colorado

Questions have been signed and arrangements made for a debate at the meeting house of the church of Christ at 1402 Wst Pikes Peak Avenue in Colorado Springs, Colorado.

Felix W. Tarbet is to meet Van Bonneau on the "class question," and on the "women teacher" question. The discussion will last four days beginning October 28th and continuing through Friday night, October 31. Night sessions only will be held. Sterl Watson of Haynesville, La., will moderate for Felix Tarbet.

## COMMUNION SUPPLIES

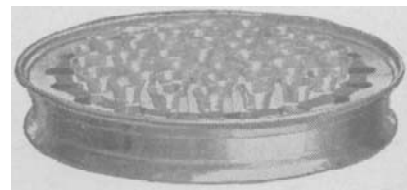


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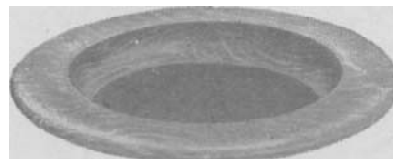
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VOLUME 17

DELIGHT, ARKANSAS, OCTOBER 9, 1947

NUMBER 44

## Approaching God

VAUGHN D. SHOFNER

I call your attention to a passage of scripture that instructs us as to the disposition of mind in which we should approach the Lord. It also enjoins that reverence we should have when we come nigh him. That passage is Lev. 10:3, and reads, "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

The occasion of this assertion is a very interesting incident, and will serve to impress us with its importance. Aaron and his sons were divinely appointed to the priestly office. These men had been admitted to peculiar privileges and honors. By divine invitation they had gone into the mountain with Moses and Aaron and seventy of the elders of Israel; and as far as it was possible for mortal eyes to behold the beatific vision, the ineffable glories of the uncreated God were unveiled to them. They had a divine demonstration of the origin of the law under which they were to serve, and of the awful majesty and glory of the God whom they should represent. Therefore they were left without reason to deviate from his law.

In burning incense at the golden altar, they were instructed in Lev. 16:12 to, "Take a censer full of burning coals of fire from the altar before the Lord." The first at this altar was a heaven-descended flame, and was to be perpetually preserved. They were, according to the law, not to offer strange fire, but celestial fire was to be used in consuming the sacrifices and burnt offerings. This order Nadab and Abihu transgressed; and thus they brought upon themselves the curse of God. We read in Lev. 10:1, 2, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

How fearful the threatenings against innovations upon the institutions and order of God; against adding to or subtracting from his sacred word. We

read in Deut. 4:2, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," and in Prov. 30:6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar," and again in Rev. 22:18, 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this, book." Thus there is no sign of ambiguity concerning the treatment of God's commands. Despite the clarity of God's decrees, Nadab and Abihu were guilty of the wickedness of handling his commands to suit their own pleasures, and were destroyed. This was the occasion which drew the solemn words from Moses: "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

Thus we learn that reverence is required in approaching God. "I will be sanctified in them that come nigh me." The word "sanctify" has different shades of meaning. In the first place it means to consecrate, devote, separate or set apart for a specific service. It also is used to describe that which is pure, holy and blameless, and finally it means to respect, to venerate, to reverence to hallow. We know that all the different shades of meaning are attached to the word of the text. Therefore, when we draw nigh to God we should set him apart as the only living God; we are not to say or do anything that will even cast a reflection on the pure and holy character of the one true God; And we are at all times aware of our responsibility to reverence, venerate and hallow his presence.

In order to fulfill these requirements, mortal beings must acquiesce in the will of God. That is, we must humbly submit to his will whether it be expressed in his written revelation or in the dispensation of his providence. How forcible and impressive is the expression of Aaron's submission to the afflictive

providence of God in the destruction of his two sons. A father's feelings were in him, and a father's affection went forth toward his sons; deep anguish was writhing his whole soul; but God had said there should be shown no respectful mourning for the rebels, so Aaron murmured not; uttered not one complaint; nor did he manifest rebellion—"Aaron held his peace." He set God apart as the Supreme Power; brought no reproach upon his goodness; and respected, revered and hallowed his presence. The course of Nadab and Abihu was very different. They would not observe the order instituted of God; turned to a power finite, and followed; brought reproach upon His institution; and were disrespectful, irreverent, and impious in his presence.

Thousands today walk the way of rebellion as did Nadab and Abihu. They claim acquiescence in the will of God, but change the course, as did the sons of Aaron, to suit their convenience. Nothing could be plainer than the way the Will of God speaks relative to baptism. In Mark 16:16 Jesus says, "He that believeth and is baptized shall be saved." In Acts 2:38 Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In Acts 22:16 we read "And now why tarriest thou? arise, and be baptized, and wash away thy sins." In I Peter 3:21 we find: "The like figure whereunto even baptism doth also now save us." Those are the words of God's revelation, and they are just as plain as his words to the sons of Aaron, but, like those sons, instead of obeying implicitly man writes verbose volumes to obliterate the plain statement of the Bible, that baptism is necessary in having sins remitted. Ye sons of Aaron. How do you approach God?

We approach God when we enter his house. I know that a building made by the finite hands of man is not a sacred thing, and we should not fall in its shades to worship it as an idol, but it is sanctified; set apart for a definite, a specific use. At the appointed hour of worship the presence of Christ abides in his house. The Jews respected both the tabernacle and the temple. The aborigines of darkest heathendom have ever approached the temples, groves, and altars of their vain idols with profound solemnity. Have we less respect for the true God than has the heathen for his idol? How unbecoming, how wicked and profane to approach the

hour of worship, knowing the Lord is present, with thoughtlessness and levity. How profane to attempt at display, with a view to arrest attention, to catch the eye and secure the admiration of others. How impious, and how irreverent to meet in the house where the Lord appears for the purpose of reveling in transitory desires: riotous frolic about the card table; swaying in the embrace of the dance in boisterous merrymaking, parading in pageantry the abilities of lowly mortal beings. If the little sin of the sons of Aaron caused their charred bodies to lie in death, how much greater the condemnation of those who blaspheme heaven?

We approach God in song. He revealed in his will the things required of man in offering this service to him. Out of all the ways of making music, God chose only one to be offered in worshipful service to him. That one, like the celestial fire Nadab and Abihu were to use, came not by the inventions of the mind of man, but was included in the makeup of man in creation, and reproduced by God's procreative plan. That music comes from the heart-strings of man. God revealed this command in Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," and again in Col. 3:16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Therefore, if we set him apart as the one Ruler of our worship, if we keep each service offered him without reproach and blame, if we reverence and hallow our God, this service will be submissive, and as the apostle Paul wrote to the Corinthians: "I will sing with the spirit, and I will sing with the understanding also." (I Cor. 14:15). In offering instrumental music, is our strange fire better than the strange fire of the sons of Aaron?

We approach God when we come around the table to commemorate the death of our Saviour. And lest we forget God said: "I will be sanctified in them that come nigh me; and before all the people I will be glorified." And how stands the case here? It was instituted by the one who gave his blood and body as the sacrifice for sins. By divine example there is no equivocation as to its frequency. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7). To gather around this table with thoughts away from the cross; away from the atoning flow, is a sin of the deepest dye. To stand in his sight a sinner and partake of this institution is to eat and drink condemnation to our souls. To act after the fashion of the sons of Aaron, change to our own desires, alter the time to suit our own convenience is a sin deserving the doom of Nadab and Abihu.

Though we have dealt with the approaching God in acts of worship, pri-

marily, we are not unaware of the truth that we are in the presence of God at all times. Therefore, we should cherish in our souls at all times a sense of his presence, and a disposition of reverence toward him. God is everywhere. The chemist analyzing and synthesizing the various substances of matter, simply ascertains the elements of nature and is in the presence of its Author. The astronomer gazes in rapture upon the stellar skies; counts the worlds that are rolling by; determines their distances; and weighs them as in scales, and is ever in the presence of God, at whose command these sprang into existence. The psychologist, investigating the mind, analyzing its powers of thought and reason, studying its various and vast emotions is in the presence of the Infinite Mind from whence all finite minds spring. Into whatever courts of nature we enter, we press into God's presence, for his attributes are present in every department of it.

There is no escape from God's presence, or from the gaze of his all-seeing eye, and with the psalmist we say: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, be-

hold thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." (Psa. 139: 8-12). Who can forget this solemn truth? Who can be unmindful of his might? In his presence the nations of the earth are nothing. At his approach the mountains flee, or flame on fire and dissolve; the waters of the sea part asunder; the foundations of the earth tremble; the sun veils his light and hides himself; the moon and stars, awe-struck retreat into darkness of night. The angels and archangels mingling in the worship of the skies, casting their crowns before him, and prostrate in his presence in profound adoration, "rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." Surely, a soul-pervading, profound reverence, and a submissive will is our duty in the presence of God. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me."

## Infidelity

JAMES L. NEAL

Man is a dual being, composed of flesh and spirit. Sin entered in the morning of time to bring about a continuous warfare between the flesh and spirit for all time. The fleshly nature of man is never improved; though the spirit may be, and must be improved. This is a sad thought but true, nevertheless.

Left to the flesh only men destroy themselves throughout the ages. The flesh must be controlled and mastered by the spirit. Men are spirit beings housed in physical bodies. Our spirits come from God, with power of choice and are eternal.

The Bible is from God. God gave the Bible to man for man's redemption and to train and develop his spirit. The central theme of the Bible is Jesus the Christ, revealed through the Bible to man as the only remedy for sin.

Infidelity denies the Bible, and, in as far as its influence goes, deprives man of his only chance and hope of spiritual development. This, in turn, holds down all material growth and social welfare in exact proportion—sadly more: it marks both impossible! This doleful thought and dark fact has already been brought to light and proven in this study.

Infidelity is wholly of the devil, who is also the author of all sin; as far as

originality is concerned. All lies originate in him, also. (Gen. 3:3-5; John 8: 44). Without the light and great power of the truth of the Bible men of the world will continue to remain in the clutches, bondage and destruction of sin. Shame, slime and darkness always follow in the wake of sin; while light, freedom, progress and safety follow in the sway of truth.

Infidelity and truth are opposites. They are distinctly separate. There is no shade of one mixed in with the other. Any statement is either the

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truth; or, it is a lie. There is no compromise between truth and falsehood.

Note the following example in opposites: "Thou shalt surely die"—God (Gen. 2:17). "Ye shall not surely die"—Satan (Gen. 3:4). Just one word of three letters changed a four-word statement of divine truth into a lie. How sad! What a radical change! And oh, what awful, awful results!—The first lie—the first sin—the first death: but all lies, all sins and all deaths to follow to the end of time, as result!

Infidelity here first entered the world. Mother Eve, the first woman, believed the devil—she disbelieved God, her Creator. Had she never believed and heeded satan, and no one else had ever been deceived by him, we would have no sin, no lies and no deaths in the world till now. Try, who will, to grasp the dismal chasm between these two great opposites—it is too much for me.

Humanity yields to infidelity more than it submits to the truth because it is so easy to follow the inclination and lust of the flesh, polluted by sin.

Beloved dear friends, let us whip down the flesh by humble obedience to the truth of the gospel of Christ. (Rom. 1:16). Buffet the body daily to keep it in subjection. One places his soul in the hand of God for moulding and shaping after divine pattern by simple trusting faith in Christ, repentance, baptism, the regular worship and living the Christian life. Let every accountable soul do this now. See Acts 2 and Romans 12.

D. H. Perkins, 2070 S. Grant, Denver, Colorado, September 29: Yesterday brought to a close two years, two months of very pleasant and encouraging work with Southside church in Lubbock, Texas. During the time, 261 people were added to the local church; all previous records were surpassed several times. \$51,000 were contributed; peace prevailed. Elders, W. O. Perkins, O. C. Horne, Clay Turner are good men and well qualified. They and the church have been real good to my family and me. I resigned of my own volition in order to accept work with South Lincoln St. Church in Denver, Colorado. For a good many years I have desired to live in Denver, and receiving the opportunity to work there my family and I are moving this week. Cecil N. Wright of Abilene, Texas, is to begin regular work this week with Southside. My prayers are for this good church and Bro. Wright in their work together.

Robert L. Allen, 112 N. E. Chestnut, Portales, New Mexico, September 30: I have just concluded four gospel meetings in South Western and North Central Arkansas; with additions at all except at Nathan. I have been invited to return to two of those places. I am now in a gospel meeting with Brother Leon Edmonds at Winesap, Tenn., with one baptism to date. From here I return to New Mexico for gospel work.

I am now booking meetings for 1948.

W. D. Hunt Jr., Mulvane, Kansas, Sept. 28: I am writing for information concerning meeting work. I am laboring with the church here at Mulvane, but desire to participate in some gospel meeting work this fall and next year. If you should have any inquiries seeking preachers for work of this kind, I would appreciate you having them contact me at Box 214, Mulvane, Kansas. You may remember me from information submitted to your paper regarding our work while in India during the war. Any help will be appreciated.

R. A. Robins, Poteau, Oklahoma, September 29: The meeting at Maud, Oklahoma closed without any additions. Had two good services here yesterday. At the close of the evening one young

lady made the confession and was baptized the same hour of the night.

W. M. Grooms, Guthrie, Oklahoma, September 30: Three baptisms, one restoration since last report. All of these adults. A small increase in class attendance is noticeable since vacation time is past. Byron Fullerton of University Church in Norman will be with us in meeting beginning November 24th. Plans are under way for a mission meeting in Crescent soon.

Elmer A. L'Roy, 503 Stilwell Street, De Queen, Arkansas, October 4: One was baptized in a meeting at Oak Grove church (near Winthrop, Ark.) in which I preached. Good crowds attended each night.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 13)

*The history of the family is the history of education, for the family is the result of the type of training which it has received from its individual leaders.*

Our first introduction to the family is in the Garden of Eden under the guiding hand of the Almighty where man is to dress and to keep the Garden. (Genesis 2:15).



The family originated in this Garden in the creation of woman for man to be one who is worthy to stand by his side. God said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it." (Genesis 1:28).

But in following the leadership of Satan man rebelled against God was driven from the Garden into a world cursed because of his sin. (Gen. 3:1-24).

Thus the condition of the family is determined by the type of leadership which it follows. In following Satan instead of God man lost the Garden, and brought death upon the whole human race. (Romans 5:12).

From this we find the group known in history as the "patriarchal family." The father is the head of the group, and serves as both prophet and priest. He speaks to the people for God, and in turn represents the people unto God as a priest.

The story of these people under this type of family is to be found in Genesis 1 to Exodus 19.

This patriarchal family was the educational center for the entire group. The head of the group was to teach the

people the ways of Jehovah. (Gen. 18:19).

Beginning with the selection of the Hebrew Nation the type of family is changed. We no longer have the father as the head of the group, for the family is not the center of interest—it is now the nation.

The Law of Moses is the regulation of the family, and is specific as to the responsibility of parents in the training of their children. They must teach them the "statutes of the Lord" morning, noon, and night. Deuteronomy 4:5-10; 11:18-21).

The mother under the Hebrew family was to train her daughters to be "home makers." Read Proverbs 31:10-31.

In spite of their weakness, marriage was held in high esteem among the Hebrews.

The Greek family was more of a patriarchal group than was that of the Hebrews. The father among the Greeks signified authority, dignity, and power. He was recognized as the trustee of the "family estate."

The Greek father arranged the marriage of his children without their consent. He might sell his daughter for labor; this was later changed.

He could accept or reject his child at birth. If rejected, the child was often exposed to death.

Religion rather than blood relationship established membership in the Greek family.

The wife did not share the intellectual life of her husband.

# The Basis of Unity

LLOYD E. ELLIS

(The following discourse was delivered Wednesday evening, September 3, 1947, at the Figueroa Blvd., Christian Church in Los Angeles, during the Fellowship on Unity, held at that place. An offer was made to send copies to all who desired to receive them).

## Preliminary Remarks:

Mr. Chairman, Brethren, Sisters, and Friends:

I extend to you my deepest appreciation for this opportunity of speaking during this series of meetings upon so vital a theme as the Basis of Unity. Ordinarily, I never use notes in my sermons, but on this special occasion, I have written this discourse, and beg your indulgence while I endeavor to adhere rather closely to the phraseology which I have used in this paper. While speaking positively, I always endeavor to keep an open mind for the consideration of the thoughts presented by others, and invite your candid consideration of the things herein presented.

## I. The Desirability of Unity

1. Jesus Prayed for the Unity of Believers. That unity of those who process to follow the Christ is desirable, is a tenet held by every true lover of God. The plea of the Savior was that his followers might be one, and the reason offered was that the world might believe in Him whom the Father had sent. (John 17:20, 21). It is easily recognizable that the world would believe more readily, if all who claim to follow Christ were united, both in teaching and in practice.

2. Unity Desirable for Peace and Harmony. Unity is desirable from the standpoint of peace and harmony among brethren. It is written in Heb 12:14, "Follow after peace with all men and the sanctification without which no man shall see the Lord." Not only are brethren to be at peace among themselves, but they are to seek peace with all men, and their lives are to be consecrated to God. Strife among brethren is regrettable for many reasons, and one is reminded that division brings all the sorrows connected with discord, and the loss of the strength that is in unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

Jesus did not desire that one be at peace with evil, however. He came to bring not peace on earth, but a sword, (Matt. 10:34-36), and stated that even relatives would be set at variance with each other. There can be no peace with each other. There can be no peace with principalities, powers, and spiritual wickedness which are arrayed against the truth, but only righteous warfare with such. (Eph. 6:12). The

Apostle declared that he had fought a good fight, (II Tim. 4:7), and it behooves every lover of the Lord to fight this fight of faith.

3. Unity is Not Obtainable Through Recriminations. The hurling of epithets, the belittling of another's understanding and ability, and the ridiculing of an opponent's efforts, cannot foster a brotherly spirit, or lead toward unity. Neither can imperfections in various groups be used legitimately as bases of unity. Unity cannot be built upon the toleration of sin in another just because one himself may be guilty of error. A sin in one person, or group, does not give another person, or group, a right, or the liberty, to engage in anti-biblical and unauthorized practices. Those who say that others are no better than they, are not wise in making such comparisons. (II Cor. 10:12). If one is determined to compare himself with another person, he ought, at least to choose the best person possible, with whom to make that comparison, but the wise course of action is to check his own life with the standard—that is, with the Word of God and to endeavor to live by it, regardless of what others may decide to do.

4. Unity Not Simply A Mutual Recognition. While the idea of unity embraces the ideals of mutual respect, brotherly love, and longsuffering, yet it does not consist of mutual recognition only. A spirit of toleration is fine, and much to be desired, if it does not go so far as to tolerate evil, and unscriptural doctrines. One should not desire that another recognize him as a brother in Christ, unless it is sincerely believed that he is such a brother, by reason of living the kind of life that the Christ-life demands.

5. Unity is not Obtainable by Ignoring Differences. It is not possible to agree to disagree and still have true unity. We cannot have unity—we cannot be one—by simply closing our eyes to those peculiar doctrines, beliefs, and practices, over which our differences arise, and which result in divisions. There are many things on which we are agreed—and this is true as touching all men—but divisions arise over differences, and if we are to have unity, we must discuss, and eliminate, these differences.

6. Unity May be Had When Differences are Removed. I am here tonight, not to discuss points on which we already agree, and these, no doubt, are many, but to suggest how our differences may be eliminated in order that the unity for which Christ prayed might prevail.

Most assuredly, when a brother is overtaken in a fault, he is to be restored in a spirit of gentleness, (Gal.

6:1), but notice that a restoration is to take place. The very need of restoration indicates that this one has fallen from the true path of duty, and a restoration involves the relinquishment of the evil thing. For example, if the one who is at fault is he who uses the mechanical instrument in the worship, then the instrument must be removed if he is to be restored to full fellowship. On the other hand, if the one who does not use the instrument in this way, is at fault in not so doing, then he should begin the use of such instruments, and this would result in unity, and in both speaking and practicing the same thing.

The problem in the present case seems to be to determine which course is right—whether all should use the instrument, or whether all should discard it, but one or the other course must obtain before there can be that unity for which the Savior prayed and Paul plead. Unity and harmony will prevail when differences are eliminated.

7. Agreement Necessary for Unity. Long ago the prophet asked, "Can two walk together except they be agreed?" (Amos 3:3). The clear implication is that such walking is impossible when there is disagreement. Men cannot walk together in Christ unless they are agreed, and in order to agree, differences must be removed. The only sure basis of unity is the elimination of that which causes the strife and division.

If some decide to have a sort of mutual recognition and toleration of each other, while each *continues* to do as he desires, then unity will not be achieved for there will be three groups instead of the two, now under consideration. One group will continue to use the instrument and will not fellowship the other two groups. Another group will continue to refuse to use the instrument in the worship, and will thus have no fellowship with the other two groups, while the third group will be composed of members from these two groups, who recognize each other, but agree to disagree, and tolerate the use, or non-use of the instrument in various assemblies. This, in reality, would not be unity.

Mutual recognition, with one group retaining the instrument in the worship, and another groups refusing to use it, can never result in unity. In order to have unity, either all must use the instrument, or all must omit its use.

Anything other than the elimination of differences will result only in other factions. There must truly be agreement before the two can walk together.

Not only must there be agreement in order that unity might prevail, but this agreement must be according to the revealed will of God, if the course of action determined upon may be approvable in His sight.

## II. Exposition of Scriptures

1. Paul Did not Have in Mind the Bringing Together of Denominations. Request has been made that I offer an

exposition of I Corinthians 1:10-13, and in so doing to consider such scriptures as Romans, Chapter 14 and 15:7. In the first place, the statement of the Apostle in I Cor. 1:10, does not concern hostile denominations with different dogmas and doctrines, which are at variance with each other, but his thought has to do with a church of the living God, whose members had erred in judgment and understanding. He is not dealing with hostile sects which refuse to recognize and commune with each other, but he is speaking of party strife within a congregation.

2. The Causes of Division in Corinth. The members of the Corinthian church were divided over such matters as: Preachers (1:12; 4:21), immorality (5: 1-13); going to law before the heathen (6:1-8); marriage (7:1-40); meats offered to idols (Chapters 8-10); conduct of women in the church (11:1-16); the Lord's Supper (11:17-34); spiritual gifts (Chapters 12-14); and the resurrection (Chapter 15). Evil practices and attitudes toward such evils resulted in the divisions observable in Corinth.

3. The Remedy Required. In order that unity might prevail in that congregation, it was necessary to remove the causes of division. Those who had been thinking too highly of men, were taught to turn their admiration to Christ. (I Cor. 1:12-30). There was no thought whatever in the mind of Paul that they could remove the divisions among them and achieve unity, while they still retained their factions, in which one group followed one man and other groups continued to follow other men. The language of the Apostle indicates that there would be unity among them when they turned from their ungodly practices and made Christ the central figure in their lives.

4. Being Perfected Together. Paul admonished them to be perfected together, and his language indicates the mending of that which was broken. The word translated "be perfected together" might be translated, "be knit together." The Greek word, (katertismenoi), is used in connection with the mending of nets, as in Matthew 4:21 and Mark 1:9. It was used by classical writers in a similar sense, as in surgical healings and the composing of factions.

That which was broken among the Corinthian Christians was their Christian fellowship, and it needed to be mended, in order that they might be one again. In order that they might be perfected together, and be one in thought and deed, it was necessary that evil thoughts and practices be relinquished—that differences be put away, and that they should follow the directions of the Apostle.

5. "Receiving the Weak. In Romans 14:1 Paul wrote, "But him that is weak in faith receive ye, yet not for decision of scruples." (R. V.) The 1946 edition of the Revised Standard Version reads, "As for the man who is weak in faith, welcome him, but not for disputes over opinions." Perhaps no one present to

night would confess to being weak as Paul here used the term. Individuals might be of the opinion that others are weak, as for instance, some users of the instrument in the worship may consider the non-user as weak, while the one who refuses to use the instrument thus, may be convinced, in his own mind, that the other is absolutely wrong in his practice.

To the individual who is willing to listen to Paul, there is no question that the weak brother, whoever he is, is to be received, under the circumstances referred to by the Apostle. The question is here raised, however, as to the application of this chapter in our present considerations.

6. **Matters of Indifference.** Romans 14 has to do with matters of indifference—"opinions." The eating of meat does not commend one to God, but some did not have that knowledge in Paul's day, and such might have been offended, if others, who claimed to be Christians, should, have been observed eating the meat in question.

Paul's teaching here is that even if an activity is legitimate within itself, one should refrain from engaging therein, if such action should cause the weak brother to stumble.

Again, the Apostle teaches that an action that is legitimate, would be wrong if the one engaging in it cannot so engage in faith. On the other hand, just because one may believe in an activity does not insure that such action is right in the sight of God. Specifically, those who believe that the use of the instrument in the worship is wrong, could not rightly use it in any case, for to do so would be sin, (Rom. 14:23), and, just because one believes that such use of the instrument is legitimate, does not insure that he is right.

The abstainer is not to pass judgment on the one who does not abstain—that is, the one who refuses to eat meat, or, to engage in the matter of indifference, is not to make a law for the one who has a clearer conception and fuller understanding of the truth. When the Master has given no rule to govern his servant, no one else is at liberty to do so. (Rom. 14:3, 4).

But, it will be shown herein after that God has legislated in regard to music in the worship, and that the mechanical instrument does not come under these matters of indifference which are discussed in Romans 14.

7. The Instrument Not a Matter of Indifference. For these specific admonitions of the Apostle to be applicable in our present deliberations, it must be proven that the use of the mechanical instrument of music in the worship is a matter of indifference.

Even should it be shown that the use of it is a matter of indifference, the only possible application of this Scripture is that the user of the instrument in the worship should refrain from such use, if that action causes his brother to stumble. In other words, if one main-

tains that the instrument is comparable to the eating of the meat mentioned in the chapter, then, if he loves his brother, he will not put a stumbling block

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in his way by the use of such instrument. (Rom. 14:13).

But it is here denied that the use of mechanical instruments of music in the worship is a matter of indifference. It is a way of making music untaught under the new dispensation. Directions were given in the Word of the Lord in regard to music to be used in the worship of the Church of the living God, and that revelation does not authorize instrumental music.

Everything in this chapter is, therefore, against the using of the mechanical instrument in the worship—and this is true whether its use be right or wrong in the sight of the Lord. Let us not forget that it was the one who ate the meat who caused his brother to stumble, and it is one who introduces the instrument into the worship who causes the division occasioned over it.

It is he who drinks who influences others to drink. It is the eater of the meat who would cause his brother to be offended. It is the user of the instrument who may cause others to stumble.

### III. Speaking The Same Thing Results In Unity

1. **The Same Mind and Judgment Essential.** Paul, in his desire to assist the Corinthians to be one, told them to be "perfected together in the same mind and in the same judgment." (I Cor. 1:10).

The Greek word used here, **noi** (mind), denotes the state or frame of mind of the individual, and **gnomei** (judgment), indicates the outcome of the considerations of the mind. Paul, therefore, told these Corinthians that they should be in the same frame of mind, and that their conclusions ought to agree.

If it were necessary for the Christians of the first century to have the same desires in mind, and to arrive at like decisions, there is good reason to believe that such is required of Christians today, if they are to be at one among themselves.

2. **Correctness of Position Needed.** Now, any kind of a state of mind, or just any conclusion that might be reached, regardless of how many persons might participate therein, would not insure a correct position. It might be possible for a given group of people to agree on some point of procedure, or item of practice, and, if they should all come to the same conclusion, there would be unity in that group, as far as the matter agreed upon would be concerned, but, such agreement would not indicate that they were united upon that which is right.

It should be evident to all earnest minded people, that agreement only without correctness of position is not to be desired, but all should be determined to be united upon that which is right and approvable in the sight of God. There is needed, on the part of all, a state of mind to follow the Lord implicitly, and a correct judgment, or conclusion, as to how to do that.

There can be unity in speaking the same thing, as Paul indicates, and to be at one among ourselves and at peace with God, we must not only speak the same thing, but that which we speak must be in accord with the revealed will of the Father.

### IV. The Thing to Speak

What One Should Speak. Those who have a desire to follow the instruction of the Apostle, wherein he admonishes Christians to speak the same thing, should exercise their minds concerning what they are to speak. As we have already seen, just being agreed on anything, or on any sort of doctrine, is not enough, if we are to be acceptable to God, for we must be united upon that which is right. According to the instruction of the Apostle, the thing to speak is the word. Paul told Timothy to preach the word. (II Tim. 4:2). He instructed this young preacher to be strong in the grace of Christ Jesus, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Tim. 2:1, 2). Again, Paul referred to that which is taught as the word. (Gal. 6:6).

2. **How to Speak.** Closely allied to the what of speaking is the how of speaking. The way to speak is in accordance with the oracles of God. (I Peter 4:11). We may certainly use our own words, phraseology, and illustrations current to our times, but the principles set forth, the doctrines presented, and sentiments expressed must accord with the teaching of God's holy Word.

3. **The Source of Knowledge.** The source of our knowledge concerning the doctrine of God and Christ is the Bible. It not only instructs men as to what to do, but often times exactly how to do that which is commanded. Paul stated to the Corinthians, "in everything ye were enriched in him, in all utterance and all knowledge." (I Cor. 1:5). I trust that tonight we are already agreed upon the fact, as set forth to us in the Scriptures, that the Holy Spirit instructed the Apostles into the way of all truth, and that they set these things down in the book we call the New Testament, even according to the statement of John, to the effect that he had written for the purpose that men might believe on the Lord Jesus. (John 20:30, 31). Likewise, we recall the statement of Jude that Christians should "contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3). Hence, we look for no new revelations, but admonish men to study their Bibles that they may know what the will of the Lord is.

4. **Unity Not Possible on Extra-Biblical Doctrines.** It is not possible for us to teach things not taught in the New Testament and still be one. Those who bring extra New Testament teachings in regard to premillennialism, infant baptism, the burning of incense, instrumental music in the worship, and a thousand and one other things which

might be mentioned here, but unauthorized in the New Testament, become dividers of professed followers of Christ. Those who claim to be God's people are divided into many bodies and factions over that which is not taught in the Scriptures.

The following fact should be kept in mind—the divider of churches, and the one who sows discord among brethren, is he who brings the strange doctrine—not the one who opposes false teaching. There is no doctrine, or teaching of man, outside the Scriptures, upon which so called Christendom can ever agree.

The only possible basis for Christian unity is upon the teaching of the Bible itself.

### V. Recognition of the Authority of Christ: A Prerequisite To Christian Unity.

1. **All Must Recognize the Pre-eminence of Christ.** Those who seek a true basis of Christian unity, must first recognize the authority of the Christ, for those who unite outside of Christ, unite in vain, as far as salvation is concerned, for in Him alone is there salvation. (John 14:6; Acts 4:12).

It seems almost superfluous to point out to this body of Bible students that Christ is the head of the body which is His church (Col. 1:18, 24); that he has all authority (Matt. 28:18); that all things were placed under him (I Cor. 15:27); that he is the mediator of the New Covenant (Heb. 12:24); that he is the lawgiver (James 4:12); and that he has been given authority to execute judgment upon all. (Acts 17:31; John 5:27). Since it is clearly indicated that he will judge according to the word that he has spoken, (John 12:48), it behooves all who would follow him to give due heed to that word.

2. **Obedience to Christ is Necessary.** The Scriptures plainly say that Christ saves the ones who obey him. (Heb. 5:8, 9). Not only is this true, but it may be observed that all, who do exactly what Christ has directed, will be united. Every Christian should be welcomed "for the glory of God" and in the name of Christ. We recall again that it was "through the name of our Lord Jesus Christ" that Paul plead with the Corinthians to become united. (Rom. 15:7; I Cor. 1:10). The plea was made in the name of Christ, and the unity must be in Christ also. All who would be united in Christian doctrine and practice must recognize the lordship of the Christ.

### VI. True Unity Must be Based Upon The Positive Teaching of The Scriptures.

1. **The Commandments of God Must Not Be Ignored.** For those who respect the will of the Lord concerning what he has said, and have hearts of love and brotherly consideration as concerning those matters of opinion and indifference, there can be unity.

Let this principle be carefully observed: When God teaches through the

Scriptures just how to do a thing—when he gives directions as to how to carry out a designated activity—all other possible ways are thereby excluded. Else, every man would be a law unto himself, and in that case every vestige of the possibility of unity would disappear.

2. **Correct Application of the Scripture Required.** A correct understanding and application of the Word of God is necessary to unity. Things which were legitimate and right in one age are not necessarily so in another. It was right for the Israelites to practice circumcision; to burn incense; to offer animal sacrifices; to keep the Sabbath, and, at least, God tolerated the use of the musical instruments in some phases of their worship.

But the fact that something may have been included in the law of Moses, does not make it binding now upon Christians. They must look to a new law and to other promises for their felicity. Let us rightly apply the word of God. (II Tim. 2:15).

3. **The Silence of the Scriptures.** The silence of the Scriptures does not permit the introduction of unauthorized practices. They do not say in so many words, "Thou shalt not baptize infants," "Thou shalt not keep the Sabbath day," "Thou shalt not dance in the worship," and many other things which might be named, but these are just as effectively excluded by positive directions concerning activities. The silence of the Scriptures should be respected by leaving off those doctrines, beliefs and practices, which are untaught; of which there are no examples; and which are unnecessary in the accomplishment of that which God has directed Christians to do.

4. **Positive Teaching to be Followed.** The Christian life is to be governed by the positive teaching of the Bible, not by practicing dogmas which human reason might suggest. Christians are to follow Christ by living by what the Bible says, not by what it does not say.

5. **What the Word of God Says.** The instruction to Christians in regard to music, in the New Testament, is to sing psalms and hymns and spiritual songs. The following Scriptures mention singing: (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:18, 19; Col. 3:16; Heb. 2:12; James 5:13). Not once is there any indication that the early Christians ever played any instrument in their assemblies.

6. **What the Bible Does Not Say.** An argument has been offered that the Greek word **psallo**, found in some of the passages given above, includes the instrument. If it does, then the instrument must be used, by all who sing. If it does not include the instrument, then there is no word in the New Testament that does.

All Greek scholars of any note, and the lexicons, show that in the koine Greek of the New Testament period, the word did not indicate the use of the instrument, that is, it did not include

the instrument. The instrument to be used in making the melody is indicated, as in Ephesians 5:19, and that instrument is the heart of the singer, not a harp. If all make melody in their hearts unto the Lord, then all can agree and be united on this point, but the Scriptures do not authorize the making of melody with an instrument of human manufacture.

It is respectfully denied that instrumental music in the worship of God in the Christian dispensation is either authorized or permitted, and likewise denied that there is a command, an example, or a necessary indication of its use by Christians recorded in the New Testament. In the Christian dispensation the use of the instrument in the worship is outside the revealed things of the Lord, and its introduction into the worship assemblies results in division. The elimination of such unauthorized use of the instrument results in the unity of the believers as far as this item is concerned.

7. **Unauthorized Practice Must Be Eliminated in the Interest of Unity.** One word of command from the Savior; one example of the use of the instrument in the worship by the apostolic church, or even a necessary inference that they who followed apostolic teaching did use it, would be enough to settle the controversy in favor of the use of the instrument. In the absence of all of these, it is presumptuous on the part of one to add such to that which God has commanded. Unity demands the elimination of such unauthorized practice.

## VII. Summary and Conclusion

Jesus prayed that all who believe in him through the words of the Apostles might be one; these Apostles labored that such might be accomplished; and those who love the Lord and their fellow men will strive toward that end.

It may be said by some that one should not be required to use the instrument against his conscience, but at the same time ought to fellowship those who do use it. How can he fellowship those who thus use the instrument, while he sincerely believes that such is sinful?

If a practice is not of faith, it is sinful. (Rom. 14:23). Since faith comes as a result of hearing the word of Christ, (Rom. 10:17), and since the word of Christ does not authorize the use of the instrument in assemblies of Christians, the only conclusion possible, for those who thus believe, is that such use of the instrument is sinful. Unity of those who claim to be Christians, can never be attained as long as the conscience of such believers is violated. The use of the instrument is not a matter of faith; it is not an authorized means of doing anything that the Lord has commanded, and its use can never be a basis of unity.

How many of you tonight are willing to leave off the organ in the assembly in order that we might be one? Do you love the brethren and desire unity

enough for that? If the instrument be removed, then there will be unity as far as such music is concerned; but if not, then it can only be said that verily "Ephraim is joined to idols," (Hosea 4:17), and unity can never be attained.

As an illustration of the truth of these conclusions, we may observe that, at times, in such meetings as this, those who use the instrument in their assemblies ordinarily, leave it off because of their association with those who do not so use it. For the time being, therefore, there is unity of action, if not entirely of thought, on the matter. One should be able to see that unity would continue to prevail if the instrument was not brought in again.

If each congregation decides for itself whether to use the instrument, then we have man-made majority rule, and those individuals who object, will not be able to worship at that place, but will be forced out. (This is the history of churches all over the Southland a few decades ago). One should be able to see very readily that such action could never result in the unity of professed believers.

It is not a question of one group proselyting another group, but of each one coming to a clear understanding of the Scriptures and standing thereon. This nation divided could not stand—it had to become all slave or all free. These churches divided cannot be united while divisive practices prevail—all must use the instrument, or all must omit it, in order to be united.

It should be remembered that the use of the instrument is the cause of division, and not the opposition to its use. Remove the instrument and the strife will cease. There will be unity, on this point. If the instrument is retained by some groups, there will be continued opposition and division.

The principle of being guided by what the Scriptures say, results in the establishment of congregations according to the New Testament pattern, and if this course should be followed by all concerned, there would be unity among them.

This principle may be illustrated by reference to the controversy over baptism. Practically the entire world of Christendom is unanimously in agreement that immersion in water constitutes baptism, but there is no such agreement—and never can be—in regard to sprinkling. All are united in believing that to sing is Scriptural, but there is no such agreement in regard to the use of the mechanical instrument in the worship, and never can be.

The basis of unity, and the only true way, lies in teaching and practicing those precepts and items of action laid down in the revelation of God, and directed to men who live today. Endeavoring to please him, who is the Creator of us all, and to follow the One who died in our behalf, I can take no other course of action than to follow that which has been set forth in the Scriptures.

A. E. Wickham, 1413 E. Main St., Coshocton, Ohio, Sept. 10: Two baptisms last Lord's Day. Large crowds. Second edition of "Bombs In The Camps of Russellites and Jehovah's Witnesses" is in the making. The appendix contains the following: 1. Do The Present Forms of Government Have To Fall Before Christ Can Take Over The Affairs of His Government? 2. Is it Idolatry to Salute the Flags of Liberty giving Government? Ten cents per copy or 100 for \$4.50. It has gone to every state in the United States, Canada, England, Alaska and Australia. Help us to fight these dangerous doctrines. "The Last Will and Testament of Christ" next. It will expose many false doctrines.

L. J. Brantley, Dyess, Arkansas, Sept. 22: The church at Dyess has secured Brother L. E. Garner as a local minister to work with the congregation. He and his family are loved by all and are doing a good work. Since Bro. Garner's arrival the attendance for both Lord's Day and Wednesday nights worship have been on a steady increase. The interest is strengthening and the church is showing that it intends to do more for the cause of the Lord. Bro. Garner plans to take a car load of our young people for a days visit to Freed Hardeman College where they are planning on entering next year. Everyone in and around Dyess has a cordial invitation to attend each service. I believe you will enjoy hearing Bro. Garner.

James C. Bays, Nocono, Tex.: Mardell Lynch, Sweetwater, Tex., closed an excellent meeting with us in mid September. Nine were baptized and four confessed wrongs. W. P. Parker local elder, led the singing. Both men are at the top in their field. Our new class room addition opened five Lord's days ago is now taxed to capacity. 232 came for Bible study one week ago, with 150 on hand for our Mid-week Bible study. I will round out my second year with this excellent church next month. The county man Sammie Swin is kept busy and is doing a great work with five baptisms recently. More churches should bring a man in to assist in the work with smaller congregations. Brethren it certainly pays dividends. I rejoice that so much good is being done in so many places.

Orbie Robbins, Elizabeth, Arkansas, Sept. 23: Since my last report I preached for the congregation at Guion, Arkansas over the second Lord's Day with good attendance at all services. Have time open for meetings during October and November. I am also booking meetings for 1948. Any congregation desiring my services may contact me by the above address.

Roy Henderson, Shirley, Arkansas, September 25: Since my last report I have been in four meetings. Halley,

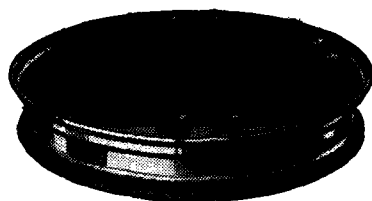
Arkansas. Here I baptized one and one was restored. With the Barren Congregation, Clinton, Arkansas, one baptism. At Bee Branch one added. From Bee Branch I went to Sulpher Rock, Arkansas. I am booked full for the next year. My new address is Shirley, Ark. Continue to pray for His great cause, brethren.

Voyd N. Ballard, 106 Van Buren St., Taft, California, Sept. 24: I have recently baptized three people here in Taft. The work seems to be making progress here. Interest and attendance are good. Last Saturday night I finished a four nights debate with the Seventh Day Adventist here. I am now in a

good meeting with the church in Shafter, California.

C. E. McCord, Lilbourn, Missouri, September 29: Had a fine crowd yesterday, good interest, bright future for the church here. I fear I'll have to give up the work here before the year is out, in behalf of my boy that served three years in the army. He contacted T. B. He wants his mother and me to go west with him. I'd like to hear from some congregation in New Mexico that needs a man for local work or would divide time with two or more congregations. Can give references. I teach vocal music also.

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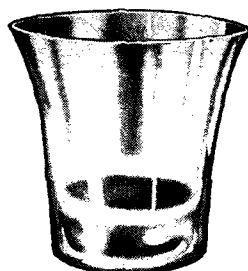
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, OCTOBER 16, 1947

NUMBER 45

## The Seven Churches of Asia

GUSSIE LAMBERT

### (LAODICEA)

This is the last of the seven churches and will be the last article in this series. This letter differs from all the others in that it is all rebuke and no praise. It contains a rebuke that is most vitally needed in the church today, in fact it strikes at the sin of all sins that is sapping the life out of the church in this twentieth century.

#### The Reference To Christ

This three-fold reference to the Son of God is designed to show his authority for sending this message. We listen to men according to their prominence and authority. Likely you will not need to use any extra chairs to seat the audience at your next church service for the preacher is just not that prominent in your town. But if it were announced that the governor of your state would speak at that service you would have a well filled house. If it were announced that the President of the U. S. would be there you would have to move the service to a larger building. The one sending this letter is greater than the president and all kings for he is King of kings, therefore, he is worthy of being heard, will you heed his counsel?

"These things saith the amen..." The word amen means to ratify or approve something. Someone leads a prayer at church, at the close of it I say "amen" by this I mean that I approve the things that were said, I adopt it as my prayer, I concur in the petition. Jesus is the amen of God, he approves only the things that God approves and certainly disapproves of the things that God is against. 2. "...The faithful and true witness." Jesus stood before Pontius Pilate and "witnessed a good confession" that is, he confessed that he was the Son of God when he knew that it would cost him his life. No doubt many times he knew that the things that he would say would make him unpopular with the Pharisees and other

religious groups yet he said them because it was the will of God. Surely such a one is worthy of being heard. 3. "...The beginning of the creation of God." In John 1:1-5 we are told that Jesus was in the beginning with God. In Col. 1:15-17 we are told that all things were created by him and for him. Thus Jesus has been with God through all the history of man, he knows God's will for man, he knows what is best for the church. By all means the church should hear this message.

#### The Charge Against Them

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). The Lord does not charge them with murder, theft, or any other immoral sin, which is about the only thing that can alarm the church today. Rather the Lord charges them with a sin that we are inclined to look on today with approval, the sin of lukewarmness. God preferred them to be cold or hot but not lukewarm. All three words are used figuratively. To be cold means to take out completely, have no interest in the church at all. A cold church is a lifeless church and one that God will not dwell in. To be hot suggests life, zeal and action. How water moves when it boils, there is power in it to move a locomotive or any other steam engine and a church that is described by this word is full of activity. Lukewarm is just between the two, neither cold nor hot. People described by this word are neither "fer ner agin" an active program in the church. They have not quit completely, they still come on Sunday morning, take the Lord's Supper and put in their dollar bill but they don't come to Bible study, they don't come on Sunday night, they don't come on Wednesday, they don't visit the sick, read the Bible or talk to

people about their salvation. No they are not bad people, they pay their honest debts and live a good moral life but just take very little interest in the church. Now we can understand why the Lord would prefer a church to be hot, full of life to a church that is lukewarm but why would the Lord prefer a church to be cold, dead, to a lukewarm church? Is it not better to sit down and figure out just how little you can go to heaven on (and I can't think of anything less than a dollar bill and the Lord's Supper) and do that rather than not do anything? Well the Lord did not think so for he said that he preferred a cold church to a lukewarm church and why? I think that I can see some reasons why the Lord would prefer a cold church to a lukewarm church. 1. There is more honesty in coldness than lukewarmness. Everyone knows where the cold person stands, he is not making any pretense, he is not deceiving anyone, he tells you frankly that he knows that he is lost. But this is not true with the lukewarm person, he wants to believe and wants you to believe that he is all right. 2. It is more honorable to be cold than to be lukewarm. No one is going to take the cold person as an example to follow for salvation but there is much hypocrisy in lukewarmness. 3. There is more hope for conversion for the cold person than the lukewarm. The lukewarm person never applies the sermon or lesson to himself and if he does he is offended. He resists every effort to get him into active church work. When we go talk to him about it he thinks we are meddling in his business and pronounces us judges on his salvation. There just is not much hope for a lukewarm person. If you doubt this please observe the following. When the preacher preaches along this line you take note and see if the same ones that have been missing the Sunday night service do not continue to do so, the same ones that have been absent from midweek service will continue to be absent. The same ones that have been making excuses for not doing personal work will continue to do so.

#### The Effect On The Lord

There is an emotion ascribed to the

Lord here that is not found anywhere else in the Bible. Other times the Lord is said to be grieved, sometimes angry, but here he is sick at his stomach. When you get real hot and drink lukewarm water it will make you sick at your stomach and a lukewarm church or Christian makes the Lord sick at His stomach. Better get out of that condition.

#### Their Estimation and the Lords

They were rich, increased with goods and thought that they had need of nothing. Riches very often give people this attitude. They have plenty and do not feel their need for God or the church. The rich fool felt this way, (Luke 12:16) and Paul feared this for Christians and commissioned Timothy to charge them strictly concerning the matter. (I Tim. 6:10). While they felt that they were getting along so well and had need of nothing the Lord had quite a different estimation of their condition and here it is. "...thou art wretched, and miserable, and poor, and blind, and naked." Can you think of a worse condition than this? The thing that should warm us in this matter is the fact that they were in this condition when they thought that they were getting along fine. There is often a difference in the way the Lord looks at

our Christian service and the way that we look at it. It will do every Christian good to take inventory of his church activities and see if he can't improve.

#### The Lord's Plea For Them

Jesus now pictures himself closed outside the church. Yes this is the church that he had redeemed with his own blood, the one over which he had been the head, the one where he had once been worshipped acceptably but what is the condition now? He is closed outside and stands pleading for entrance. Do you suppose when Christ comes to earth again that he will find himself closed out of any churches of Christ? Well it will do us good to think about it any way.

In my estimation lukewarmness is doing more to retard the growth of the church than all other sins put together. If we could get the entire membership of the church out to the services, one fourth of the meeting house would immediately have to be replaced with larger ones. If we could get them actively engaged in studying the Bible and teaching it to others the church would grow in leaps and bounds. If we could get the membership to giving their money to the Lord in proportion to our ability our financial standing would almost double automatically.

coming of the Messiah and the building of His Kingdom. Then there was the preparation with the appearance of John the Baptist, the forerunner of Christ to announce the news of His coming. Christ came into the world and the long period of awaiting ended. Christ came not to destroy but to fulfill all righteousness. His personal ministry was under the Jewish law. He kept the law, completed it and brought it to an end when he died upon the cross. The plan of salvation could now be considered as the gospel in fact—the death, burial and resurrection of Christ. (I Cor. 15:1-4).

In the Christian dispensation the promises and prophecies of God's eternal purpose came into fulfillment and completion. Christ selected the apostles to help him in teaching and for the carrying out of God's plan. Before Christ ascended to the Father, he promised to send the Holy Spirit to guide the apostles into all truth. With the establishment of the church as Jesus had stated it would be, God's plan was completed. The zealous apostles immediately began their work in carrying out the obligation of the church, the preaching of the gospel that is the power of God unto salvation, teaching and training others to continue the work after they had passed off the stage of life. We still have that teaching and that power of God unto salvation which is the gospel and the church has just as great if not greater obligation in spreading that plan as it did in New Testament times.—Clarksville, Ark.

## God's Simple Plan

WILLIE WARREN

We learn in Paul's writings to Timothy that God's great scheme of Salvation was by His own purpose and grace given in Christ Jesus before times eternal. When God created man, we are told that he placed him in the garden of Eden or land of pleasantness. This proved only to be a temporary abode for man in his state of innocence with access to the Tree of Knowledge of Good and Evil, as well as the Tree of Life given to him for his good and in the true spirit of kindness from God. The devil soon entered upon this scene of bliss. Through his cunningness he attempted and succeeded in weakening the faith of woman in the word of God. Thus Adam and Eve fell by disobedience to the ordinance of God. The results were as God had promised: "Thou shalt surely die." They were driven out of the garden, forbidden access to the Tree of Knowledge and the Tree of Life.

In Gen. 3:15, we have the first recorded promise of mercy to fallen man at which time God said to the serpent, "And I will put enmity between thee and the woman and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." This was not fully consummated till the com-

ing of Christ, the seed of the woman mentioned here.

One major purpose lies behind the fact that the full development of the scheme of redemption was so long delayed. That is, time was absolutely necessary to prepare mankind for the reception, for the enjoyment and appreciation of Christianity, the way of salvation. Man needed and must be made to realize his sinfulness and need of holiness and righteousness of God.

Three dispensations need to be considered in the study of the plan of redemption—the Patriarchal, Mosiac, and the Christian. During the Patriarchal era this great plan was in purpose and pointed forward to Christ. At the time of the flood Noah and his family were used to help carry out the eternal purpose of God. After this, the race became so disobedient that God selected Abraham to become the father of a chosen people and promised that His plan should be carried out through his seed.

Under the Jewish or Mosiac dispensation we have the giving of the law, written on tables of stones from Mount Sinai. This was mediated by Moses to the Jews and is spoken of by the apostle Paul as a school master to lead us to Christ; also a shadow of things to come. The plan might be spoken of prophetically in that the prophets occupy the major portion of the later history of Israel. They pointed forward to the

Joe Spaulding, 115 S. Duncan Street, Fayetteville, Arkansas, October 4: October 1 brought to a close one of the best meetings in the history of the church here. Bro. Taylor Davis of Huntsville, Arkansas, very ably delivered the messages. Bro. Jim Sismore, our regular song leader, very efficiently directed the song service. We hit a high of 316 in our Bible class attendance. The Sunday morning audience was one of the largest ever to assemble here for services. We had to use class rooms after all available space was used with folding chairs. Two were baptized and one restored.

## THE GOSPEL LIGHT

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## A Report On The Census And An Appeal

M. NORVEL YOUNG

This report has been delayed due to the delayed action by the Census Bureau in Washington, D. C. By this time many churches have received a post card saying: "This notice is being sent to churches from which we have requested information for the 1946 Census of Religious Bodies. Since funds have not been granted for the completion of this census, we shall be unable to finish the collection of data or to publish any results."

Naturally this is very disappointing to the hundreds of people who have taken an active interest in seeing that the 124,000 loss of members which churches of Christ reported in 1936 as compared with 1926 was wiped out by a good report. However, there is nothing we can do to enable the bureau to complete the census on their own. Yet there is much that we can do to complete the census upon our own and to get the correct facts before the various government departments and in the Almanacs, Encyclopaedias, and such books as the **Yearbook of American Churches** which is published every other year.

With your splendid cooperation a list of over 10,000 individual congregations has been compiled. Only 3,815 churches reported in 1936. The task which the Census Bureau assigned to us was to furnish them with as complete a list of churches with correct addresses as possible. This was done several months ago. So our original job is done. But we believe that it would be unfortunate to allow the wonderful interest and enthusiasm which has been manifested in this project to end without any published results. So we have arranged with the Census Bureau to pay a small fee for the totals by states of the most interesting information on the questionnaire they sent out. They will also furnish us with a list of all the 2,400 churches which sent in questionnaires to Washington.

With the advantage of this information from them we can complete this census with the cooperation of churches throughout the country which have not yet received a questionnaire. When as complete a survey as is possible has been made we will publish the information in all the papers that are interested in carrying it. Also we will see that the government bureaus and departments are given the facts as well as publishers of religious books which deal with such information. During the next ten years this should help missionaries in getting permission to enter restricted areas such as Germany. It should also help churches obtain free time on local and network broadcasts.

This is all that is needed. If the congregation where you worship has not sent in a questionnaire to Washington,

please see that the following information is mailed to the Broadway Church of Christ, Lubbock, Texas, on a penny post card! It is not necessary to copy the questions. Just number them and give the answers. If there is no definite figure available give a fair estimate. Please do this promptly!

1. Number of members in congregation.
2. Value of church building.
3. Value of preacher's home (if owned by church.)
4. Total expenditures for mission and benevolent work (one year).
5. Total expenditures of church (for one year).
6. Bible School (Sunday School) enrollment.
7. Number of local evangelists and total support for one year.

Earl E. McCord, Corning, Arkansas, October 7: Bro. Joe H. Blue and I closed the meeting at Sage, Arkansas, October 5th. There were three baptisms and two restorations. We had day services the first week we were there. Also had an extra hour each evening which was used in song drill and the study of the rudiments. There is a great need for this work in the church of our Lord just now in these parts and I am quite sure the need is as great in other places as here. I have a few singing schools to teach this fall and winter, but not near enough. You need one and could profit much from it. Why not arrange for me to teach you a school and you will be on the road to a more acceptable song service in the work of the church.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 14)

*In the patriarchal type of family among the Romans the father had absolute control except that he could not arrange the marriage of his children without their consent.*

The father among the Romans was the representative of the family, for he was the only one in the group who was supposed to know the ceremonial traditions by which the spirits of the relatives could be appeased.



This power could be transferred to the eldest son who took the lead at the death of his father.

The father had the power to sell his children, but there is nothing to establish the fact that he did this.

The marriage betrothal was not as binding among the Romans as it was among the Greeks, for the young people could refuse to accept the individual who had been arranged for them if they did not want to go through with the ceremony.

The breaking loose of the members of the family today as soon as they are able to provide for themselves was a thing unknown in the Roman family, for the individual had no place in the world outside his family.

In some cases, however, our individualism has gone to an extreme—too much liberty has been given to the individual to the injury of the community, to say nothing of the injury to the individual.

The power of the father in the

Roman family was recognized in the Law of the Twelve Tables. This power extended to the life and death of the members of his family.

The male child under the power of his father could not control his property, nor could he control his earnings, neither could he make his will during the lifetime of his father.

Rome looked upon marriage as something sacred and important, and to refrain from marriage was looked upon with much disapproval.

If the wife had committed any offense that had brought fines upon her husband, she might be sold for labor to pay the expenses; the husband was the judge.

At the death of the father, the property was equally divided between the wife and the children—the married daughters lost their inheritance.

If a man among the Romans were married to a woman of lower social rank their children were denied citizenship.

In cases of divorce the husband under the Roman law must call a council of his and his wife's relatives and lay the case before them. Only in the case of adultery could he dispense with the council.

Because of the difficulty in obtaining the divorce, we find it a rare occasion among the Romans. Divorce with them was a private matter.

The Punic Wars gave woman her freedom among the Romans.

# CAN WE SEE THE BIBLE ALIKE? IF SO, WHY ARE WE DIVIDED?

JESSE M. KELLEY

(Number 4 )

We come now to the fourth and last of a series of lessons dealing with division among religious people.

In the lessons we have already studied dealing with the subject of religious division we have pointed out many of its causes. In this lesson here we want to point out the "how" of religious unity. How may unity among religious people be brought about? This is a very important subject, because the conversion of the world to Christ depends solely upon the complete unity of all people who profess Christianity. As long as there is any sort of division at all in the religious world the Word of God will not have the effect, nor will it interest man as it was intended that it should. The Savior's prayer in John 17 indicated that the conversion of the world is predicated upon the unity of the Lord's people. This being true, then we can conclude that nothing is essential to the conversion of the world but the unity of believers and that the unity of believers depends upon the testimony and teachings of the apostles *only enter again*

As long as we have the adopted creeds and confessions of faith in the religious world, just that long will we have barriers that have held and will continue to hold the religious world apart. If the Bible and it only were used in teaching and governing the church today there would be nothing found that would cause any religious body to differ from another. The founder of the New Testament Church has declared that unity is possible and also desirable for his people. Our Master prayed for the unity of all those who professed to follow him, the apostle Paul exhorted the churches to unity and declared that to be otherwise was to be carnal minded. The disciples were told to strive for oneness and harmony, and in the New Testament Church of the first century we see a picture of a united people striving for the one great cause.

But the how of religious unity, where shall we find the solution to the problem? for problem it seems to be. Shall we attempt to unite upon one of the denominational creeds? If so, which one shall it be? Would my good Mormon friends and others throw away their creeds, confessions of faith, and so-fourth, and unite upon the Christian Science book, "Science and Health?"

They would not; Neither would Christian Science throw "Science and Health" away for the creed of any other denomination, and we can't blame them. Then what shall we do? Must we do away with all creeds and attempt to make one that would suit everyone? If so, by whose authority will this new and universal creed be made? It couldn't be made by God's authority, because He already has a creed that governs His church, and Paul declares that it "thoroughly furnishes us unto every good work." Friends all creeds had a common origin, and consequently not one has a superior claim on our attention above the rest. All of them are made up by men and are subject to change more or less from generation to generation and from convention to convention. But suppose a union should be effected upon one of the denominational creeds in spite of all partisan views (which isn't at all probable), where would we be? Would we have the unity of faith that Christ prayed for? We would not! We would have a unity of opinion, but such is not desired by our Lord. Nor would such unity accomplish the conversion of the world.

For our solution then we must look elsewhere. One man's opinion is as good as another's. Therefore, it is impossible for one to conceive of the religious world being united upon any set of men's opinions. How could I expect my friend to give up his opinion and accept mine when it would be no more acceptable in the eyes of God than the one he repudiated?

When Christ was here on earth, there existed among the Jews a sect called the Pharisees. They taught much of the law of Moses to be necessary, yet we find that they were more especially interested in their traditions or creeds. These customs which had been established by men were held to with more concern than the very commandments given by Jehovah. Listen to the Master's rebuke recorded in Matthew 15: "Ye hypocrites, thus have ye made the commandment of God of none effect by your traditions." Again he speaks concerning them in the same chapter: "But in vain do they worship me, teaching for doctrines the commandments of men." Let us ask then, if it was vain worship for the Pharisees to observe human customs and traditional pre-

cepts, what kind of reasoning would force us to conclude that the observance of similar customs today is right and proper worship? They are condemned already.

The authority for any creed goes no higher than the heads of the ones composing it. If a creed book contains than than is contained in the New Testament, it contains too much, while if it contains less than the New Testament, it contains too little, but if it contains the same as the Bible it is useless, and an unnecessary expense.

The Apostle Paul, in writing to Timothy said: "All Scripture is given by the 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 every good work" (II Tim. 3:16, 17). The Apostle Peter tells us that "He (Christ) hath given all things that pertain unto life and godliness." The apostles said these things to forever preclude the idea of holding conventions in which to make rules and laws for the governing of the church.

The Bible is not something upon which to form a creed, but it is the creed book itself. Therein, the apostle declares, is the "Righteousness of God revealed," and therein is the expressed will of our Lord concerning us. He is our King and we as His subjects must ever adhere to that divine law. We are obligated to do His will, not ours. It is not enough for a man to be religious, for Christ said in Matt. 7:21 "Not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." And Peter said, (I Peter 4:11), "If any man speak, let him speak as the oracles of God." If this command that was given through Peter had been observed and obeyed, we wouldn't be experiencing the divided conditions prevalent in the religious world today. It is the ambition of man; his ego, that has caused him to go so far beyond the simple commands of God's Word. This was the ailment at Corinth. Thus Paul wrote: "Now I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you" (I Cor. 10). In this then we have our solution, a remedy for all the divisions that have ever existed from that time until now. Very simple indeed. All speak the same thing in matters of doctrine, work and worship. But friends, this cannot be done by following the creeds; the opinions of men. It can only be accomplished if, and when, we "speak as the oracles of God." When we leave

God's Word and start following creeds written by men, the field of opinion and speculation become our territory, and in that field there can never be unity.

The united voice of all the inspired apostles speaks the same everywhere and in every church. The same voice of the Spirit that spoke through them to the congregations at Rome, Sardis, Ephesus, and Corinth is speaking to us today, and it is just as important that we heed those letters as it was for the congregations to whom they were written. If not, why not? If we follow them we will do the same things in practice and worship as they did over nineteen hundred years ago. We can perform our duties, attending the same holy requirements as they did at Corinth, Colosse and Philippi. We may have the same teachers and letters of instruction that they had. If we follow these instructions we have no occasion what ever for any sort of differences.

The plea of the churches of Christ today is unity. I can conscientiously ask all men to lay aside that which fosters division and unite upon the only basis for unity, the Word of God. And in doing this I am not asking them to give up one thing that God requires them to do. The church of Christ has no creed, no ritual, no guide, except the Bible the Book of God. We are not asking you to lay aside your creed, and then extending to you another creed. We have only the Word of God to offer you as a basis for the unity for which we plead. If you are not willing to take that we have nothing else to offer.

I want to call your attention again, in this last lesson on this subject to the prayer of Christ recorded in the 17th chapter of John. Listen to him: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Do you respect this prayer of Christ? Are you seeking to cooperate in bringing about its answer? It is the very leading idea of your being for there to be oneness on the part of God's people? When you kneel down to approach the throne of grace, are you so unthoughtful and irreverent of God's Word as to thank Him for so many divisions that every man can have a church to suit his choice?

Will you fancy, just a moment, a modern preacher, in all candor and fervor lifting his voice in prayer, and thanking God for the multiplicity of churches on this earth? Then picture

in contrast the Son of God in the very shadow of the cross, as He lifted up his voice and said, "Father, I pray that they all may be one." With which of these sentiments are you spending your efforts at this time? Are you a member of an organization that winks at division? If you are then let me urge you to get away from that thing and take your stand, not particularly with me, but take your stand on God's word, and lend your efforts to the fulfillment of the prayer of Christ.

Thus we will bring this series of lessons to a close with these admonitions. Study your Bible for yourself. Take what it says and apply that to your life. Speak where it speaks, and be silent where it is silent. Take God at his Word, do what he says, become what he requires, and trust him for the promises that He has promised to all those who obey. Stand by God's word in life, and it will stand by you in death. David said: "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." John is given a preview of the last judgment, and this is what he saw: "I saw the dead, small and great stand before God in Judgment, and the books were opened, and another book was opened which was the book of life, and the dead were judged out of those things written therein."

#### STATE SANATORIUM NOTES HOWARD CASADA

A number of the patients have obeyed the gospel since we last reported to The Gospel Light.

Sister Ollie Bell George of Newport, Arkansas, passed away a few days ago. I baptized Sister George into Christ March 23, 1947. It is so necessary for all of us to be prepared when the final summons comes.

Attendance at our public services has increased since the arrival of cooler weather. Good interest is being manifested in the two Bible study classes as well as the two preaching services.

We are well pleased with the amount of good gospel literature we have been receiving. Keep it coming folks, for it is sincerely appreciated. And we have received some more of those large print New Testaments. They are really fine help in the work here.

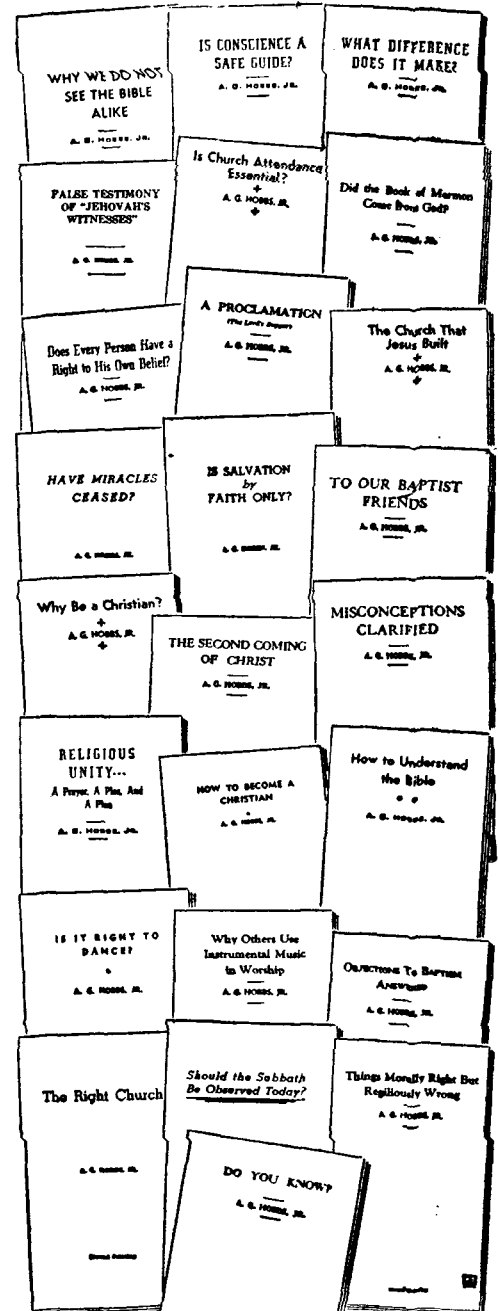
Your faithful financial support is also appreciated. Please keep that coming too. We invite our friends to pay a visit to the sanatorium sometime. Be in attendance at some of our services and see the work that is being done. Brethren, the sanatorium work presents one of the greatest of opportunities to do mission work. I will be glad to visit your congregation sometime and tell you more about this work.

Send all financial contributions for this work to Third Street Church of

Christ, Booneville, Arkansas, W. L. Fulmer, Treasurer. Send gospel literature for distribution to Howard Casada, Box 235, Booneville, Arkansas.

## GOSPEL TRACTS

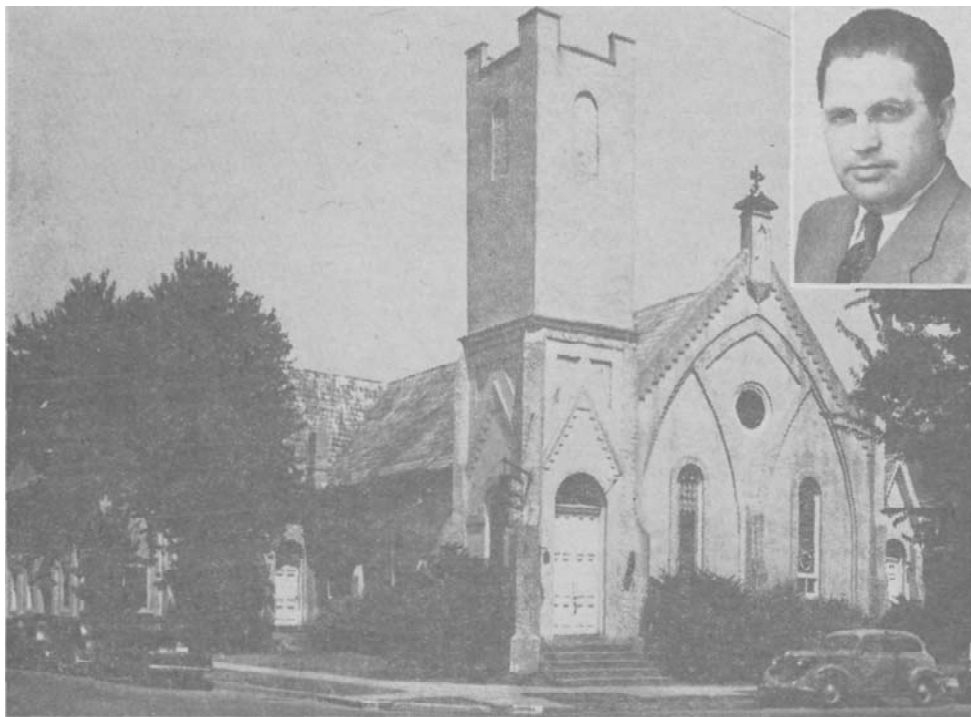
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## Little Rock Church Reports Growth



Above is photo of Fourth and State Streets Church building, Little Rock. Cleon Lyles (inset) local minister.

## Our Work At Fourth and State

J. H. BREWER

I have been an elder of the church in Little Rock almost since its beginning, and I have never seen the work in better condition than it is today. Neither have I ever seen a congregation more united and happy in the Lord's work than the Fourth and State church is at present. Brother Lyles has from the beginning of his work had the confidence of the entire church, and the manner in which the members have supported the work indicates their pleasure in working in our present program. During the past two years our contributions have doubled, attendance has doubled, and many have been baptized. Two years ago we had \$16,000.00 toward a new building in the Heights. Today that building is completed at a cost of a little more than \$100,000.00. Those who went to make up this new work assumed a debt of \$35,000.00. Though we lost about two hundred members at Fourth and State, today our attendance is about as large as ever. Our building is filled for two morning worship services and again at night. We are expecting 1948 to be a still greater year than this. We feel that the future for the Lord's church in Little Rock is very bright. The five congregations are working in harmony. Recently two additional elders were selected at Fourth and State, along with additional deacons, and at present we

are getting ready to adopt a challenging program for 1948. May the Lord's cause prosper everywhere.

## OBITUARY

OTTINGER

Minnie Fike Ottinger was born May 1, 1908 near Oakman, Alabama. She fell asleep in Christ Sunday, March 16, 1947, at 10:50 a. m.

My lamented companion was introduced to me by L. R. Wilson in 1932 and we were married by Cecil Douthitt in Birmingham, September 2, 1933. God gave us Sarah Ann and David Dan, aged 29 months and 6 weeks at the time she dropped her cancer ridden body and arose to a world kinder than this one.

My beloved helper is also survived by five brothers, one sister and a niece. The latter made her home with us for several years. We also partially reared two other children.

Minnie was a member of the church of Christ from August 1921. She lived a very beautiful Christian life. She was the model of devotion to me and our two little darlings. Her personality was very praiseworthy. Without any seeming effort she made a lasting impression on one for good. She put the welfare of others first. Her sense of humor and expressions that sparkled with a high type of wit were rather remarkable. Some people possess these excellent virtues so long as things go well with them, but our wife and

mother was a living example of these great qualities in the face of death itself. Only a few people have been able to become so perfectly resigned to the thought and fact of this great change as quickly as did she. For the least expression of interest in herself and us she expressed sincere gratitude to the end. Repeatedly she told her nurses and doctors how much she appreciated what they were doing for her.

We were married eleven years before our beautiful daughter came. Then in a little over two years David Dan came. She sacrificed so much for these two darlings, and their growing up without any knowledge of her was her hardest thought to accept. I promised her that every possible step would be taken to fix in their little minds the kind of mother they had and that no action would be taken without putting them first in my thinking. She accepted this with a gracious smile and worried not another bit about it.

I served six churches as minister with her as my chief helper. My income was very low and in the first years our needs were very great. Not once did she complain about my lack of funds even for necessities. She would always cause the sky to appear with a glorious smile or a wholesome joke.

For some of the above wording I am indebted to Howard Sherrill who along with Dean Sears, Emmett Smith, and a chorus from Harding College directed by Andy T. Ritchie Jr., conducted the Searcy service.

In beautiful Oak Hill Cemetery at Jasper, Alabama, her body awaits the call all the dead will be able to hear. The beautiful marker carries these words:

MINNIE FIKE OTTINGER

May 1, 1908 March 16, 1947

UNSELFISH COMPANION  
CHRISTIAN MOTHER

On the footstone appears simply the word MINNIE.

Many of my personal affairs are yet unsettled and my load is lighter when I think of the countless friends who remember the when they pray.—Dan J. Ottinger, Sarah Ann and David Dan.

WALKER

Marvin Walker was born September 24, 1882 at Zion, Izard County, Arkansas; died September 9, 1947. He was married to Doshie Wadley January 3, 1904. At the age of twenty he was baptized into Christ by Bro. Floyd Garner in the community where he was born and reared. He was a faithful follower of the Lord.

He is survived by his companion, Mrs. Marvin Walker and three children—Orgil Walker and Austin Walker of Clarksville and Mrs. Ena N. Clark of Ozone, Arkansas.

The funeral services were conducted at the church of Christ building in Clarksville with Brother Albert Hall and the writer officiating. May the blessings of the Lord rest upon the bereaved family.—Geo. B. Curtis.

## Nichol - Dew Debate

H. F. SHARP

Brethren,

It has been my privilege to attend the Nichol-Dew debate at Bastrop, La. The propositions discussed were:

1. The church of which I am a member, known to me and my brethren as the church of Christ was set up, established, or had it's beginning on the first Pentecost after the resurrection of Christ, and the Scriptures so teach. Nichol affirms; Dew denies.
2. Since the fall of Adam all mankind are totally depraved and in the conviction and conversion of a sinner, the Holy Spirit, the Third Person of the Godhead, also operates separate and apart from the written word of God, and the Scriptures so teach. Dew affirms and Nichol denies.
3. A truly regenerate soul, wasted and made sinless "pure" with the blood of Jesus, can never sin or apostatize to such an extent as to be lost in hell eternally, and the scriptures so teach. Dew affirms and Nichol denies.
4. Baptism in water, to a proper subject, is for, or in order to the remission of sins, in the Christian dispensation, and the Scriptures so teach. Nichol affirms; Dew denies.

Before reporting the high points of the debate let me assure the readers of this report that Brother Nichol is at his best as a debater. He is not less able because of his age, but the contrary is true—he never misses an argument nor does he fail to drive, with the force of an army, his points. So completely was the truth triumphant, that, in my opinion, the Baptist people in Bastrop will never want another debate, especially with Nichol and Dew. While in this debate Brother Nichol received from the brethren at Poughkeepsie, Arkansas, an invitation to meet Ben M. Bogard, Baptist preacher in Little Rock, Arkansas.

There were preachers from eight states in attendance. Personal friends of Bro. Nichol's were in attendance from Oklahoma, Arkansas, Texas and Louisiana. The association with the outcome of debate never in doubt, was indeed a wonderful occasion.

The first night the debate was in the building of the brethren in Bastrop but due to interest in this debate, it was necessary to move to the court house. Bro. Nichol opened the debate with an "un-get-overable" line of argument. He proved the "will build" in Matt. 16:18 was stated by our Lord after the sermon on the mount by about 18 months. Dew claimed the church was begun from the sermon on the mount. Dew never answered this and it proved to be a great factor in his downfall. Bro.

Nichol further stated that Baptists would not retain in their membership those who did not believe that Christ had been raised from the dead and this was not possible before the resurrection and could not have been believed at the sermon on the mount. Another great argument by Brother Nichol was that the church is the bride of Christ and if Christ had the bride before his death then after His death the church (bride) became a widow. Dew could never answer this. He, Brother Nichol, proved we are saved by the blood of Christ and if the Baptist church did begin before Pentecost, or the death of our Lord, the membership was still in their sins. One of the high points of the first night was when Brother Nichol presented to the audience the statement of Dew's that the church is a visible, local institution only. Brother Nichol stated then that the Baptist church was only fleshly and to this Dew never answered.

The second night of debate was concerning the depravity of man and operation of the Holy Spirit in conversion of man. Dew never said a word about the depravity of man and felt the weight of Truth severely in the reply of Brother Nichol. Dew's line of argument was that the Word came not to the heart of a sinner. He used I Thess. 1:5 "The gospel came not in Word only." To this Brother Nichol gave answer by saying "The Word of God is quick and powerful . . ." (Heb. 4:11, 12). Brother Nichol further stated, "There was never a conversion to Christ on the earth but what was commenced, carried on, and consummated, but by the Holy Spirit.

Brother Nichol showed by Baptist teaching that according to Baptists the devil has more power in his word than God has in his Word. Nichol demonstrated it is impossible to reject the Word of God without rejecting the power behind the words. He then quoted the teaching of Baptists on depravity and to this Dew would not answer. To the writer it appeared Dew was ashamed to tell what Baptists believe about the state of a child and the audience could see the difference in Baptist teaching and that of our Lord. Another interesting factor in the debate was that Dew came with his negative speeches already written and did not notice the affirmative arguments in his first speech at all. When Brother Nichol asked him to reply to his arguments instead of reading a negative speech he only commented, "I will do that later." He never did. Dew stated we are naturally evil and wicked. To this Brother Nichol replied, "We do by nature the law and the Law is Holy, Just and Good." Dew never was able to get over this.

The third night was the subject of apostasy. Dew stated a man cannot sin every sin after he was saved but would not tell us the sins he could sin. His outstanding argument was the believer

HATH ETERNAL LIFE AND SHALL NOT COME INTO CONDEMNATION. To this the reply a wicked man shall not see life. Baptists teach that the wicked can come to the truth and be saved but the saved cannot become an unbeliever and be lost. Dew here accused Brother Nichol of arraying scripture against scripture due to his inability to cope with the truth. The audience understood and even the moderator of Dew understood this. Dew further claimed that God would whip a child of His and not send him to Hell. He further stated that his Soul was as pure as God's soul. Brother Nichol showed that God did chastize the child of God and if he did not chastize one he was a bastard. Since Dew's soul was as pure as God's, God paddled the wrong man since it was only the flesh that sinned, or the inevitable conclusion that Dew's soul is a bastard. Dew only could say to this, "That is the most blasphemous statement I have ever listened to." Dew said God has forgiven the past, present, and future sins of a man and tried to demonstrate with three pieces of paper. Brother Nichol returned the demonstration with the simple demonstration of asking for some future paper. Then Brother Nichol said, "There never was an illustration that would fit Baptist doctrine."

The last night was on the subject of Baptism. Brother Nichol used many scriptural quotations. Dew spent the first 26 minutes of his negative trying to patch up his miserable failures in the three preceding nights and spent only four minutes on the last affirmative of Brother Nichol. One of the outstanding arguments of Brother Nichol was—Baptists teach must have "historical faith," repentance and "trusting faith" then saved. But to be in the Baptist church must confess a Christian experience, be voted on and be baptized. Nichol further demonstrated when in the Baptist church only did one receive close communion. That is the only thing one can get in the Baptist church that you cannot get out of it. Dew replied that Baptist would be the "city folks" and all out of the Baptist church would be the country folks. Nichol asked if all in the country would be without the conveniences of the city folk. Dew said we would look for a country. Brother Nichol was disappointed that Dew would not stick to the line of argument, but he did the best most Baptist preachers can do. He will never welcome a debate in Bastrop again.

In conclusion let me state, when Brother Nichol is in debate he has the respect of the audience. He is courteous, and he is one of our greater debaters. Brethren never fear when Brother Nichol is in discussion. He knows how to debate and his knowledge of the truth will carry him above any opponent one may select. He is truly one of God's noblemen.

Hoyt Bailey, 1924 West Douglas, Wichita 12, Kansas, October 7: Herbert M. Broadus will do the preaching in the fall meeting at 1924 W. Douglas from October 19 to 29. Our broadcast began over Station KANS last Lord's day 8:45 to 9:00 a. m. (1240 Ki.) We will appreciate receiving cards and letters from those hearing the broadcast.

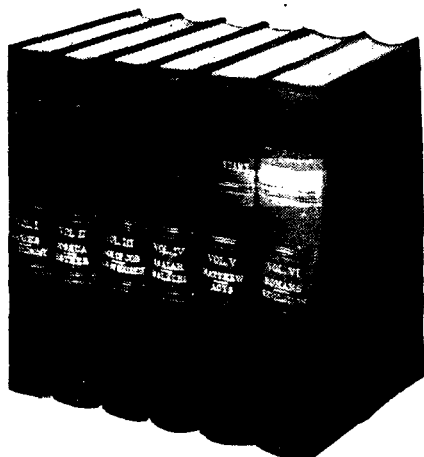
Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., October 6: Attendance and contribution were both up yesterday. Two men came to be baptized and one lady came to us by transfer of membership. Last October we sent 47 eleven pound boxes of clothing to Holland to help in the mission work there. We received many letters of appreciation from them. We are now planning to send both food and clothing to Germany to help in that worthy work.

Cleon Lyles, Little Rock, Arkansas, October 13: The Fourth and State church closed a very good meeting last night in which Christ Lyles preached and Floyd Sharp directed the singing. In many ways this was the best of the two meetings in which Chris has preached at Fourth and State the past two years. Roy Cogdill and Jack Meyer will preach in our meetings at Fourth and State next year. About two hundred of the members at Fourth and State went to make up the Heights work in June. They entered their new building June 15th. Since that time we have almost overcome the loss both in number and strength. All the churches in Little Rock are growing and our future looks bright. I will begin my third year with this good church the first of November.

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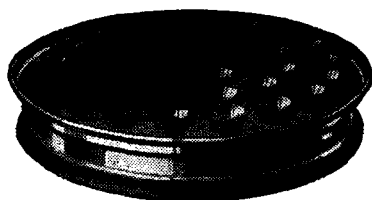
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Will M. Thompson, Box 1078, Pampa, Texas, October 6: Closted good meeting with Central Church last night. Two were baptized and three restored. The work here is progressing nicely.

Lee Starnes, P. O. Box 586, Minden, La., October 6: The interest in the work here seems to be on the increase. Attendance and offerings are each on the increase. Yet much is to be done in the Master's work in this part of Louisiana. One was baptized October 3rd. Also one placed membership recently. I will be able to get away for a few meetings next spring and summer. If interested in getting some one to assist you in a meeting address me as above.

E. R. Harper, Abilene, Texas, Sept. 29, 1947: We are moving along here in a nice way. Our house is full and future is brightest it has been in two years. I have just closed two meetings. Tuscola, 18 miles from Abilene and Hawley, 12 miles out. There were 19 baptisms and two restorations in the two. I go to Hamlin, 30 miles from Abilene, first two weeks in November. I will be in Little Rock for a meeting October 19 through the 26. This will be with the new congregation in the Pulaski Heights section of the city. When coming to Abilene you are invited to visit us at Fifth and Highland.

## COMMUNION SUPPLIES

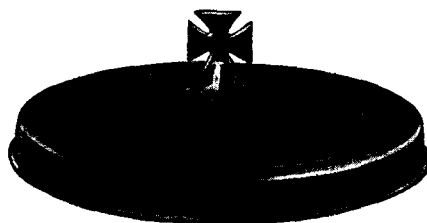


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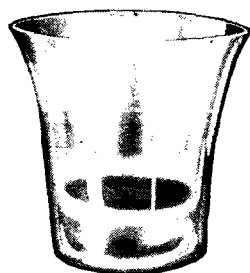
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# Gospel The Light

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

VOLUME 17

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## The Certainty of Prophecy

VAUGHN D. SHOFNER

The argument in favor of the inspiration of the Scriptures, drawn from the fulfillment of prophecy, is plain and convincing. To us poor mortals it may be said, "Ye know not what a day may bring forth." (Prov. 27:1). Let the most gifted of men be placed, at the dawn of a cloudless morning, upon some lofty pinnacle, from which an extensive view is open on all sides; let them carefully scan each object of heaven and earth, within view; let them mark every indication, and let them communicate with other favored individuals of the world, and yet, with all these advantages, and the history of preceding days spread before them, they cannot predict, with certainty, what shall be at even. With all our boasted abilities we cannot penetrate the future.

But how different were the prophets who spoke of the future "as they were moved by the Holy Spirit." Their scriptures predict events improbable to human reason, and even in opposition to it, yet centuries afterward met their accomplishment so minutely as to leave not a shadow of a doubt that infinite Prescience alone could have revealed them to men. Such is the unyielding strength of that foundation upon which the word of the Lord rests.

Regarding these prophecies which were revealed in due time, we read the words of Habakkuk 2:3, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

In illustrating the teaching of this passage, that the purposes of God will at the appointed time inevitably meet their accomplishment, we read from the 12th chapter of Genesis, "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a

blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." Later the Lord made known that this certain land was to be theirs as a physical inheritance. In the 15th chapter of Genesis we find record of this prophetic promise. "I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit."

Here are two distinct promises, or two prophetic declarations. God, through prophecy, promised to bestow upon Abraham, and his posterity, great national distinction, and a special land inheritance. And secondly, he promises the bestowment of blessings more exalted in their nature, and extensive in their compass—"In thee shall all families of the earth be blessed." Now let us inquire into the manner and period of their accomplishment.

The first step in the order of divine providence to fulfill this first promise, is to lead Abraham out from his own land and kindred. To us it would seem that this order would defeat the declared purpose of God. What a strange road to family and national distinction. But it was full of instruction; it was a shadow of things to come. The family of God was to be distinct from the world. Likewise the church of Christ is to be distinct from the world. Its members cannot serve the god of the world and the Head of the church at the same time.

Pursuing this promise toward accomplishment we find many difficulties arising, and the future seems dark. Not only do we find the "heir of promise" a pilgrim of the wilderness, but at nearly one hundred years of age, with a wife also advanced in life, he is without a child. To human reason the promise was defeated, but the Lord's ways are not our ways. Man cannot help God execute his purposes by yielding to his own thoughts. God works it according to his way, and at ninety years of age

Sarah bears a son. Now a ray of light falls upon the darkened pathway of the patriarch. The years pass away, the child grows in stature and in the love and confidence of his parents.

Turning to the Bible again, God commanded Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2) If ever mortal man was challenged to reject the counsel of God, it was in this instance. Every consideration of finite reasoning, affection and justice seemed to speak against this action. And yet faith triumphed, and Abraham rose up early in the morning, and with his son and servants, and with the cloven wood, set forth to the mount of sacrifice. There he built the altar, placed the wood upon it, bound his unresisting son, and lifted up the bloody knife to slaughter, when the angel of God staid his hand. Abraham's faith had been tried; he believed God implicitly.

Years roll on, ripening the promise of God. Abraham and Sarah have closed their long pilgrimage and their bodies are now side by side in the sepulchre of the field of Macpelah. Abraham's posterity, in the family of his grandson Jacob, had increased to seventy and five souls. Then famine spreads over the land; there is no food, and death threatens to forever thwart the promise of God. Mysterious affliction forces the whole family of Jacob into Egypt. They live, prosper, multiply, and because of this, oppressive jealousy lifts its iron hand over their heads. Galling chains of servitude tighten—they are slaves. The skeptic raves in momentary triumph, Where is the national pre-eminence? But in the language of our text, "The promise is yet for an appointed time; in the end it shall speak and not lie; it will surely come." Their cry of distress rose to heaven and was heard and heeded by Jehovah. He brought his people out of bondage, led them with a mighty arm in solid phalanx through the Red Sea, and buried the oppressors of Abraham's posterity.

The star of promise now brightens in

the firmament of prophecy. The seed of Abraham are marching toward the land of promise, but they are yet to be proved. Into the wilderness they come, from which but few are to escape. Forty years span the period of probation, and the bones of the unfaithful are spread in the solitude of the wilderness. A new generation grows up and takes the place of those who fell. For nearly five hundred years the promise of God has been maturing, and now we see an army of men, women and children encamped on the eastern bank of the Jordan. These are the children of the once childless wanderer of the wilderness. They came from Egypt, from Haran, from Ur of the Chaldees, and they enter and possess the land. The promise of God is at length accomplished. Who can now wait for a land promise fulfilled in the centuries that lay behind?

But the promise of God to Abraham also included: "In thy seed shall all families of the earth be blessed," but the appointed time is not yet, for we see them in captivity, spoiled by rapacious conquerors and corrupted by idolatrous rulers. Their towns and cities are sacked, pillaged and burned as the country is overrun by implacable barbarians. By Babel's streams, companies of captive Jews are seen weeping in anguish over the desolations of Judea and Jerusalem. After a long night of darkness the "sun of righteousness" arose. It was, according to Gal. 4:4, 5, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

While Christ walked amid the vicissitudes of time to complete the purpose of God, he prayed to the Father, "Thy kingdom come, thy will be done," and promised, "I will build my church." Following the accomplishment of these promises we hear the Lord say, "There be some standing here, which shall not taste of death, till they see the kingdom of God come with power" (Mk. 9:1; Luke 9:27). Acts 1:8 says, "Ye shall receive power, after the Holy Spirit is come upon you." As surely as Christ promised; as surely as the Holy Spirit came; as surely as they received the power, and while some of them that heard the promise were alive, the kingdom came! Recorded in the 2nd chapter of Acts, this power came, "after the Holy Spirit" came upon them, ushered in by "a sound from heaven as of a rushing mighty wind, and they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance;" the power.

Who can wait for a kingdom that is already here? that came in the time that those who heard the promise lived? Christ, the "King of kings," is "by the right hand of God exalted," and shall reign according to promise "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:24-26). As long as death invades we know he reigns his kingdom, but at the resurrection, when death is no more, he shall deliver it to God.

The church that Christ promised to build and the kingdom which came with power are the same, for the church was never spoken of as existing before this memorable pentecost when the power and the kingdom came. But then we read, "The Lord added to the church daily such as should be saved." (Acts 2:47). Thus we know it existed then, and its subjects were saved people, added by the Lord. We also read in Col. 1:12-14, written "to the saints and faithful brethren in Christ which are at Colosse." "Giving thanks to the Father 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." Therefore, the subjects of the kingdom are saved people. But the subjects of the church are saved people. Things which are equal to the same things are equal to each other. What rational being could deny this fact?

Now as to the promise given Abraham: "In thy seed shall all families of the earth be blessed," we find fulfillment in Jesus Christ, whose spiritual body is the church. This came not "by the will of man: but holy men of God spake as they were moved by the Holy Spirit," and we find the record in Gal. 3:26-29. "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. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Then silence your speculation, O mortal man, and heed the plain teaching of the Bible; bow submissively at the water-gate and enter in an heir, knowing no yoke of iron, no pen of sophists, no desultory descendant can crush the words written by Inspiration's pen, dipped in the burning indignation of God against the wicked on the one hand, and in his melting

fountain of love for the obedient on the other!

The Lord also promised to judge all mankind. "We shall all stand before the judgment seat of Christ." (Rom. 14:10). That judgment will be at his appearance. (Matt. 25:31-46; II Thess. 1:7-9). We read concerning this time in Rev. 20:12, 13: "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 were judged out of those things which were written in the books, 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." Imagination cannot picture the overwhelming realities of this scene. The dead of all ages are here; kings and mighty men, the aged patriarchs, the prophets, the apostles, martyrs, and all the witnesses of Jesus. The wicked are here; the proud, the persecutor, the vile, the infidel, the skeptic, and they are here for judgment. That judgment has its issues—life and death. They are eternal, unchangeable, limitless. "Come, ye blessed," and "Depart, ye cursed," are the final sentences which shall on the one hand fill with rapure, or on the other drive to desperation. If that day were today, Where would you be?

## Infidelity

JAMES L. NEAL

Infidelity takes away the very essence and hope in life. Success and hope in life are based upon faith in God. We need daily and hourly to feel our dependence upon God. We must come to know something of the awful reality of Jehovah—that he is ever present and omnipresent. Con-

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stantly being conscious of approaching death and the great judgment of all nations should keep us humbly serving God and fellow men in the church of the Lord each mile of the way. (Matt. 25:31-46).

In the realm of nature it is more and more coming to light that the most powerful, the most dangerous and the most valuable things are the unseen. The air, certain gases, radio waves, electricity, atomic atoms, etc., are now well known examples of forces in nature that cannot be seen with the natural eye. The value, need and danger of these things are proven over and over to the world daily. Other new things of the "unseen" will be developed as the days come and go, no doubt. And, just as with the un-seen forces already developed, they will either come to bless; or, to destroy, in proportion to the spread of the gospel of Christ, faith and Christianity among men. This lesson has been taught and proven throughout the ages thousands of times!

From the same standpoint of consideration and action in the natural realm, we must take the spiritual. Paul says "we look not at the things which 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. 4:18). Of course, Paul here has in mind things involving salvation, the church, gospel obedience, etc. The church is composed of literal, human beings who can be seen with the natural eye; but, the real man IS THE INNER MAN. (II Cor. 5:1-8). We walk by faith and not by sight, and we are saved by hope that is not seen! (Rom. 8:24). Things that are seen are temporal and sometimes carnal.

As in the natural realm the things of most value and importance are the unseen; just so in the church of our Lord—the spiritual realm. We cannot see the souls of men; we cannot see God; we cannot see our Lord; we cannot see the Holy Spirit; we cannot see the word of God—with the natural eye—we only see these things by an eye of faith.

Men always accept and use the unseen in natural things, when discovered, brought to light and developed; why, I sincerely ask, do they not as readily accept the unseen in things that are spiritual, when they are so plainly brought to light by God's eternal truth? The answer to this question I can probably give; but, I want to leave it to you, beloved reader, for your own study. Men are spiritual beings and it is very

inconsistent, to say the least of it, for them to ignore the real inner man of themselves. **LET US TURN FACE ABOUT ON THIS MATTER.**

Let us all daily study the word of God, rightly divide it and go everywhere teaching it with love and devotion for all humanity! (I ITim. 2:15; Matt. 28:18-20). Every accountable person should carry a small copy of the New Testament with him continually. Every manual, creed and discipline of men should be dropped readily. The religion of Christ is Christianity. Believe and accept it we must; or else, suffer without it forever.

Mrs. V. B. Keith, Taylor, Arkansas, September 28: You will find a list of names for subscriptions to The Gospel Light. Some go as compliments from Pleasant Hill church, Route 3, Magnolia. We have had a very good year's work here so far. Brother F. D. McNutt of Norphlet did our protracted work in August with one addition. Bro. J. B. Priddy was with us Fifth Lord's day in June. Brother J. L. Harper of Shreveport, La., preaches for us each First Lord's day and was with us in a Fifth Lord's day service in August. Brother William B. Bacon of Dallas, Texas taught a ten day singing school the last two weeks in August. Each of these men is doing a great work for the Lord in His vineyard.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 15)

*The history of the family under Christianity is found in the teaching of Jesus as recorded in the Gospels and that of Paul as he is guided by the Spirit of the Lord.*

Much of the teaching of Jesus is given with respect to His esteem for the home and for the sacredness of its associations.



We find Jesus taking advantage of the hospitality of the home of those whom He loves—He often spent the night in the home of Mary, Martha, and Lazarus.

There was something in children that Jesus both loved and admired—He used them as an illustration to teach His disciples humbleness and purity.

Jesus not only taught the sacredness of the home and family, He also taught that marriage was permanent—that it was to last until death. (Matt. 19:3-12).

There is in the teaching of Jesus a disapproval of both the divorce and the remarriage. He taught that there should be neither—that marriage was a union for life.

Jesus taught that in the case of adultery there may be separation. With this there is the implied conclusion that the innocent may be free to marry again. But the guilty person is to remain single. (Matthew 5:27-32; 19:3-12).

There are two records of the teaching of Jesus found in Mark 10:2-12, and in Luke 16:16-18, in which this implied conclusion of remarriage is not found.

Neither the Law of Moses nor the gospel of the Christ originated the law

of marriage. Jesus said that it originated in the Garden of Eden. It has never been changed.

While marriage was ordained of God as a union for life, Jesus gave one exception which permits remarriage of the innocent person, and Paul gives an additional exception which permits no remarriage. (Matt. 19:3-12; I Cor. 7:10, 11).

The teaching of Paul is of just as much authority as that of Jesus himself, for Paul taught as the Spirit of the Lord was guiding him. (Gal. 1:8-12).

Paul taught that where one is a Christian and the other is an unbeliever, the one who is a Christian must remain with the Lord even though it means the breaking of the marriage relationship. (I Cor. 7:13-15).

In chapter seven of Paul's first letter unto the saints in Corinth, he is studying with them the following questions: The desirability of marriage; The duties of married Christians; The lawfulness of divorce for a Christian who is married to an unbeliever. This chapter must be studied with respect to these questions.

Paul does not discourage marriage, and he certainly does not forbid it. He tells these saints that there will be obligations and responsibilities which they must assume. These will not be easy for them in the light of the persecutions which they must meet as Christians.

Christianity demands acceptance of responsibilities. We must meet our obligations. In marriage the two become one.

## Think Things Through For Yourself

(The following article appeared as an editorial by G. B. Shelburn, Jr., in Gospel Tidings, Abilene, Texas, September issue. We consider the article timely and worthy of consideration, thus we pass it along to our Gospel Light readers—FA).

You may have heard the old saying, "Every tub shall stand upon its own bottom." This has been quoted as Scripture. Of course, there is no such passage, but the sentiment is expressed in the Bible many times. The power and the privilege of thinking, studying, weighing evidence, arriving at conclusions, and choosing one's own course is a God-given right of every man. Therefore, every person is individually accountable unto God—that is to say, man is accountable because he has the power and the privilege of choice. It has never been possible to serve God by proxy. Paul declares: "So then *every one of us* shall give account of *himself* unto God" (Rom. 14:12). Thinking and acting for oneself is a God-given privilege—yea, more, it is a duty which none can honorably evade.

The principle of God's dealing with each of us individually is illustrated and emphasized again and again in Holy writ. Ezekiel impressed this lesson when he recorded these words of the Lord: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:2-3, 20). The gospel is addressed to the individual. "Go ye into all the world and preach the gospel unto *every creature*," said the Lord. "Repent, and be baptized *everyone of you*," answered Peter to inquiring sinners on Pentecost. The Christian life is an individual matter: "For this is the will of God . . . that *every one of you* should know how to possess his vessel in sanctification and honor" (I Thess. 4:3-4). "*Every man*, according as he purposeth in *his own heart*, so let him give" (II Cor. 9:7). When we come before the Great Tribunal, we shall answer not by families, not by nations, but as individuals. Our mothers cannot answer for us. No preacher or editor can plead our cause. Said Paul: "For we must all appear before the judgment seat of Christ; that *everyone* may receive the things done in his body" (II Cor. 5:10).

It is not strange, then, that the inspired writer commended the people of Berea for studying for themselves. Hear him: "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). No wonder we read: "Prove all things; hold fast that which is good" (I Thess. 5:21). The beloved John was of the same mind when he wrote: "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world" (I John 4:1). It is not that we are necessarily to assume that every religious teacher is a false prophet. Neither are we to believe just

anything we hear or read without trying it by the word of God. We can see the wisdom of being cautious here. Christ said: "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). There is a place for the right kind of preaching and writing. They can be very helpful. But each of us must study, investigate, and think things through for himself.

A sad commentary on present conditions both in the church and in the world is the general proneness to let somebody else do our thinking. It is much easier to accept the conclusions of prominent preachers or leaders without investigation than to look a situation squarely in the face and do some deep studying and think the thing through for ourselves. It is much easier to take without study what our favorite paper might say than to do some thinking for ourselves. All of this illustrates a dangerous attitude, because preachers and papers, however sincere, can be mistaken. Another danger is that such an attitude might lead us unconsciously to transfer our loyalty from Christ alone to some preacher or paper. Does this not sound like Corinth, where Paul condemned the brethren as carnal because everyone of them said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ?"

We beseech our readers not to accept our views on any subject just because they read them in this paper. Let everything be tested by the word of God. In putting out this journal we do not desire a following nor to be made the center of a clique. If we can help people in their study of the Bible by stimulating independent thought and more careful investigation, we shall be glad. But beyond this we cannot go. May every one and the leaders of every local church retain their freedom to think things through for themselves!

## Sowing and Reaping

JOHN R. KENNAMER, SR.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

In all the maxims commonly accepted by men, there is none more false than this one: "A young man must sow his wild oats." Look at it any way you will and it is nothing but the devil's maxim. WHAT A MAN—be he young, middle aged or old—SOWS, THAT, and nothing else, SHALL HE REAP. The only thing to do with wild oats, is to destroy at once every seed. If you sow them, no matter in what ground, up they come, a crop, which the devil will see that YOU, and no one else, will reap.

The solemn and sacred truth is so often repeated in God's word, that we shall REAP in the NEXT world, accordingly as we have SOWN in THIS one. Job says, (4:8) "they that plow iniquity, and sow wickedness, reap the same." "He that soweth iniquity shall reap vanity" (Prov. 22:8). "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). No one need expect, or even hope, to SOW one thing and REAP another.

God is not—cannot be mocked. There is a law in nature, that the harvest shall be according to the sowing. If one sows wheat, one will reap wheat; of one sows tares—tares will be reaped. This law holds good in KIND as well as in DEGREE—in spiritual things as in natural.

"Whatsoever a man soweth that shall he reap." Not something else, but "THAT." They who recklessly sow to the FLESH, must reap their harvest—shattered health, lost

hopes, weakened mind, lost virtue, unsatisfied appetites, infamy and shame. God leaves us free to sow what seed we will, and we, alone, determine what kind of harvest we reap. "Corruption" is the harvest of "sowing to the flesh," and "life everlasting" the harvest of "sowing to the Spirit."

Which will you sow? You can't be Dives on EARTH, and Lazarus in HEAVEN! You can't be a Croesus on earth, and a Paul in heaven. We cannot sow the WIND, and reap a CALM, we cannot sow the flesh and reap a life in heaven.

Would that I might say something, which shall open the eyes to see the folly and danger they are in, and move to action all weak, sickly, backsliding Christians, as well as the worldly man, who is out of Christ!

There is a class of people, morally upright, addicted to no vicious habits, but with skill and success devoted to their worldly affairs, going on in life as if death and judgment would never come. All they think of, is to make a name in society, and provide a handsome income for themselves and families. This is all good, but the best that can be said of it is that it is sowing seed for an earthly harvest. Is all this enough? They sicken, die, and go down to dust, like the ragged beggar. They have sown for a temporal harvest only. They will be destitute, naked, speechless when they stand before the Lord in judgment.

There is another class, who pamper the evil desires of the flesh, and indulge without restraint in gross and shameless sin, with bodily infirmities, premature and wasted energy, guilty of soul, stand before the Lord in judgment. They shall reap the fruit of their sowing. They shall know the power of the worm that gnaws forever and the fierceness of the fire that can never be quenched!

The Christian man or woman who has given of his time, energy, wealth, suffered in humility, poverty, patience with cheerfulness, looking forward to a speedy departure to a better world, who has sowed for a harvest after this life in heaven, will be "caught up in the clouds, to meet the Lord in the air"—changed, cherished, glorified, victorious. Aye, he will reap even in this life a portion of his harvest.

Are you "sowing to the flesh?"

May the Lord help us to sow to the Spirit!

IN THE EVANGELIST, SHEFFIELD, ALA.

### THAT UNTAMABLE MEMBER

(James 3:8)

FLOYD H. HENDERSON

In any ordinary matter we think of a large thing as being more difficult to handle than small things. People take pride in mastering hard tasks. We feel more or less heroic in overcoming things that require great effort. That feeling is part of the reward for special effort put forth. But a small thing ignored, or undervalued has brought ruin to individuals and nations times without number. Probably it would be right to say that most things of earth had a modest beginning. Excepting the first two persons, we all began our careers as babies, helpless and dependent. And all animal creation about the same way.

Man's attempt at civil government in its initial stage, on the plains of Shinar, by ambitious Nimrod, embraced not more than a small segment of earth's people at that time. This writer has seen vast areas in the far Northwest denuded of its timber by forest fires. Sometimes one little match started them. A wet gunny sack could easily have extinguished them in their infancy, but given a start of a few hours, we can exclaim with awe "Behold how great a matter a little fire kindleth."

God has fashioned us in such way that though the

agency of the tongue, the thoughts that course through our minds can be projected into the ears of others, and understood as well as if they were reflected on a screen, and seen by our eyes. How great is the misfortune that man has not been as successful in taming or controlling the tongue, as he has the bulky elephant or all the vicious beasts. Consider the diverse uses made of the tongue: Eloquence that seems almost divine; that ennobles the hearer, that elevates and inspires the humble and great. Gracious words that give new hope and encouragement to the dispirited, and renews confidence in humanity. Songs that are so heavenly and full of meaning to our hearts that they might have been wafted to us from an angel choir. Or the common-place greeting from a friend that makes our day brighter and better.

Would to God the above picture were the only one that we have in regard to the tongue, but it is not, for "Therewith bless we God, and therewith curse we men." Assassinating our fellowman with our tongue; employing it in corrupt communications of every sort, including always profanity. Such use of the tongue indicates a condition of the heart that had to exist before a crop of such unwholesome fruit could be borne. It's still true that "Out of the abundance of the heart the mouth speaks."—Long Island, Ala.

### TEN REASONS WHY THE CHURCH OF CHRIST IS WORTH INVESTIGATING

1. You may read about it in the Bible—Rom. 16:16.
2. It has no creed but Christ, binds no name on its members but Christ's.—Acts 11:26, I Peter 4:16.
3. It speaks where the Bible speaks, is silent where the Bible is silent.—I Peter 4:11.
4. It exalts Christ as the only head of the church.—Col. 1:18.
5. Its acts of worship are patterned after the New Testament.—John 4:26.
6. It teaches that scriptural unity can be attained on all disputed doctrinal questions.—I Cor. 1:10.
7. The church of Christ pleads for unity of all believers in Christ.—John 17:20, 21).
8. It is not a denomination, nor a group of denominations, but the body of Christ.—Col. 1:18. Its founder is Christ himself.—Matthew 16:18.
9. Its aim—to save souls by preaching the Gospel, teach godly living, and help all those in need.—I Cor. 15:1-4.
10. Its future—eternal glory with Christ.—I Thess. 4:17.

—Clarence A. Westapher, 494 W. 10th Ave., Eugene, Oregon.

### A UNIVERSAL DUTY

(By W. W. Davis in Firm Foundation)

No person in good health can say that he does not have the ability to attend the worship. One of the great needs at the present time is for all the members to attend all the services regularly. Paul propounded a solemn question when he said, "How shall we escape if we neglect so great salvation?" Professed Christians forsake the assembling of themselves together. In this they sin and set a bad example for new converts. They are admonished to exhort one another concerning this duty. We need to measure our duty by the word of the Lord, and not by the way we feel, or by the way other people do. A weak church would soon become strong, if all the members would faithfully do their duty.—5842 Monticello, Dallas, Texas.

# Prayer

R. J. FRIZZELL

The subject I have chosen to write on is in my opinion one of the greatest found between the covers of God's great book called the Holy Bible. The subject is "Prayer." There are many reasons why it is so great. First, it is the only means by which we can talk to God. When our hearts are bowed down in sorrow, or when the death angel comes and takes our loved ones and the storm clouds hover over us and life seems dark and lonely, it is then we can go to our father in prayer and ask him through faith in his words to comfort us in our hours of loneliness. Let us read Matthew 7:7, "Ask and it shall be given you." Again turn to John 14:13, 14 and read, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in his son. If ye shall ask any thing in my name, I will do it."

When our Savior left his home in heaven, and came to earth, and put on flesh as a man he was separated from his father, we find he prayed often. Yes, there were times he prayed all night. He prayed when his heart was sad; then he prayed when it was made glad; he prayed for guidance in all things he was to do. He not only prayed for himself but for others also. We find in the seventeenth chapter of John a prayer our Savior prayed. In this prayer he first thanked God for the blessings he had bestowed upon him, then thanked him for the apostles, and not only them but for all believers that might come after them. This means you and me and further still all that shall come after us. Now, isn't it a wonderful thing to know such a wonderful Savior with His great love for a sinful world, who could and did look into the future and extend this love, in that through his love He remembered us to the Father in His prayer.

He prayed for his friends and also for his enemies. Let us with the eye of faith look as he hanged there on that rugged cross, suffering the pains of death, yet he did not forget to pray, for we hear him as he prayed these words: "Father forgive them for they know not what they do." This teaches me the importance of prayer, for regardless of how sad our hearts might become, or how much we might suffer from pain, there is always comfort in talking to our creator through prayer.

No man is perfect, so when we sin, which all men do, if there is no way whereby we can get forgiveness for our sins, we are sure to be lost. But for the love God has for us, we find recorded

in I John 2:1 these words, "My little children, these things I write unto you, that you sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." So friends, if and when we do sin, let us go to him in prayer, asking in His name to forgive us for the sin or sins we have committed. But first we must become children of God's family, that we might have the right to ask of him his blessings. We read in God's word, recorded in John 9:31, "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." What child would go to some man, other than his father, to tell him of his needs and wishes? No, friends, we must first become children of God before we have the right to go to him in prayer; for he plainly tells us he will not hear us if we are children of Satan.

We must first learn to pray. In Matthew, chapter six, Christ himself speaks of the prayers of the hypocrites and warns us not to pray as they do, for in doing so we will not be heard. He again speaks of them praying to be heard of men and I fear much praying today is done in this manner. They are uttered to please the ears of men instead of the purpose God intended. He also speaks of their long prayers. I can't say he would condemn long prayers, but it does seem we could state our wishes and needs to our heavenly Father in many words less than some prayers I have heard. Let me ask, "What earthly father would want his child to come to him asking for the same thing over and over? Or, request of him things he would know is best for him not to have." So let us first realize what our needs are and then go to him in faith asking him to grant our needs. Then he tells us that if we will do this, believing in him, they will be granted. There is much power in prayer, if prayed in the proper manner.

First, we should learn to pray ourselves and then teach others to do likewise. Again, referring to the sixth chapter of Matthew, Jesus tells us that we should learn to pray. I fear there are many today who are not teaching their children to pray. I have a poem in my possession which was written during World War II, and to me teaches a great lesson to fathers. If you will bear with me I would like to pass it on to you, that you too might receive a lesson from it.

I am starting on a journey  
Far into the great unknown,  
And I think of you, my father,  
As I'm sitting here alone.  
All my buddies sleep around me,

But I cannot close an eye,  
For I know not what awaits me,  
And I'm not prepared to die.

You have been a loving father  
And supplied my every need,  
But to my eternal welfare  
You have given little heed.  
Now my soul in fear must enter  
On a dark and unknown road,  
Trying to be brave, but trembling,  
Bowed beneath a heavy load.

Some of them are here rejoicing,  
Talking of the peace within,  
All because they found salvation,  
And their hearts are cleansed from sin.

Yes, I know I need a Savior,  
He would guide my feet aright;  
Oh, that I knew how to find him  
In my lonely camp tonight!  
Father, will you start to pray  
For your boy so far away?

I am wondering what father, of earth, if his son should write these words to him would not feel sad? So let me beg of you to first pray yourself, and then teach your children as well as others the need of prayer. For who knows just when our boys will need to pray as this boy did? In fact we need to pray at all times. In I Thess. 5:17 Paul tells us these words, "Pray without ceasing." We should always remember that all we have belongs to God. So, we should thank God for that which we have, for it is through his will we have it. Let us go to him in prayer, thanking him for life, for the food we eat and for the shelter we have, not only these but for all other blessings that come from him. Let us not become discouraged if our prayers are not answered, for God knows what is best for us before we ask it. Jesus in his prayer in Gethsemane asked his Father to grant that which could not be given, but he did send a comforter to help Jesus bear his burdens. So it is with us, when our hearts are made sad and our burdens are heavy to bear, if we will only go to him in prayer, I feel sure he will send a comforter to help us bear our burdens.

In closing I would like to state again there is great power in prayer, if only we will offer it in a manner pleasing to God.

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Frank J. Dunn, 8822 Angora Street, Dallas 18, Texas, October 14: One baptism, four by membership last two weeks at Shamrock Shores.

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Will M. Thompson, Box 1078, Pampa, Texas, October 13: Work at Central Church, this city, moves along nicely. One baptism yesterday.

Will W. Slater, Fort Smith, Ark., Oct. 2: This leaves me in a singing school in the Louisiana Mission Field where Bro. Ellis G. Grubb is laboring. About 40 attending. Bro. Grubb baptized some young men who are making song leaders. They will be a great help in his tent meeting work. Bro. Grubb is in need of financial help. The load is heavier than he can carry. Big churches are not expected to help, but small, struggling congregation, those who are actually interested in saving souls of poor, country people, those on the "other side of the track," are asked to help. \$5.00 or \$10.00 from you now and again, would be greatly appreciated. Three small congregations are going already, with prospects for others in the near future. Send all contributions to Ellis G. Grubb, Crowville, La. Thousands of people in this part of Louisiana have never heard the gospel story. Let's keep the good work going.

A. E. Findley, Van, Texas, October 13: Our meeting at Lamar, Arkansas, closed August 24th. This meeting was well attended from the first service to the close. One was baptized and one restored during the meeting and the church was made stronger in the Lord. Bro. Geo. B. Curtis, who is located with the Clarksville church, had charge of the singing and did a fine job of it. Many of the Clarksville brethren attended the meeting each service. Bro. F. H. Warren, one of the elders in the Clarksville church, was an inspiration and a great help in the meeting. I am now in a meeting in Jaimstown, Texas which starts off with flattering prospects. The Gospel Light seems to get better, if possible, every issue.

E. O. Lafferty, Patmos, Arkansas, September 2, 1947: On July 27 we began a meeting at Central, my home congregation with Merle Bryant of Marshall, Texas, doing the preaching and C. A. Umberfield of Teague, Texas, directing the singing. Bro. Bryant did a fine job of preaching. Brother Umberfield did equally as well with the singing. He is a very young man. If you need a singer for your meeting call him. I am sure you will make no mistake. The meeting resulted in three baptisms during the meeting and I have baptized five since the meeting closed. Four of these were from the Baptist church. We are doing the best work now in the history of this congregation. On June 16 I began a meeting in Soper, Oklahoma. Large crowds and good interest throughout. One was baptized and some restored. The last Sunday in June I began at Boswell, Oklahoma. We had good crowds here. Seven baptisms and several were restored. The 16th of July I began in Andrews, Texas. There were no baptisms but several were restored. This was my first meeting with this congregation. My home was with Bro. Martin Kamstra, the local preacher. He is doing a great work

in Andrews. He would like to hold some meetings in Arkansas and I am sure you would make no mistake in using him. His address is Martin Kamstra, Box 73, Andrews, Texas. I began a mission meeting in Short Springs community, near Hugo, Oklahoma on August 17. This meeting was sponsored and supported by the Hugo church and they did a fine job of it. Eight were baptized and six restored. A new congregation is the result of that meeting. I go next to McCaskill, Arkansas. Then to Emmett, Arkansas and that is as far as I am booked this year. I could hold one or two more meetings this fall, if you need me write to above address.

Will W. Slater, Fort Smith, Arkansas, October 10: I closed a singing school last night near Crowville, La., mission field. Bro. Ellis G. Grubb is the missionary, and is doing a fine work in this badly needed field. He is being supported by some churches, but is not receiving enough to enable him to carry on the work as it should be. Contributions would be appreciated very much, and would be used wisely. Thousands of people in that part of Louisiana have never heard the gospel. Louisiana is a great mission field. New Orleans, a city of 600,000 people with less than 400 members. What are we going to do about it? Rose Hill church where I preach, we will do nothing, for we are anxious to build a congregation of at least 400 members so we can build a \$50,000 annex to our present building, get the preacher an "easy chair," sit down and "let the world go by," for, in the language of E. M. Bartlett's song, "If men go to hell who cares?" Ellis G. Grubb's address is Crowville, La.

D. P. Watson, Broken Arrow, Okla., October 14: September 27th brought to a close almost five years labor with the little band of Christians at Claremore, Oklahoma. The task was not easy. But by and far I suppose the joys far outweighed the burdens. By the love and co-operation of God fearing men and women all obstacles were successfully met and handled. Time will not erase our sweet memories. It was amid tears and much reluctance that our resignation was considered, but having grown to the point that they were able to locate and maintain a full time minister I felt that my purpose had been reached. Thus I bid God's speed to them and their new minister, Bro. Lowel V. Paden, and look for some other struggling congregation within driving distance of my home. Brethren let us pray more and do more.

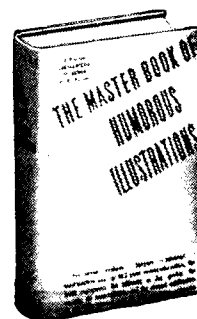
Tommy McClure, 615 South Parkway E., Memphis, Tennessee, October 14: The South Parkway Church of Christ now has a radio program over station WMPS, Memphis, Tennessee, 680 on the dial, every Sunday morning from 8:30 to 9:00. WMPS is now the strongest station in Memphis, after having

recently been made 10 times more powerful than ever before. It can easily be heard in a radius of more than 150 miles. In the past, it has been very difficult for the churches of Christ in Memphis to get on the air. Now that we have, we want to be sure to stay on. A card from every listener who appreciates the program will be a wonderful help to this end and will be greatly appreciated by all concerned. Our address is, South Parkway Church of Christ Program, in care of Station WMPS, Memphis, Tennessee. Please write us and tell others about the program.

John Teel, Box 349, Russellville, Arkansas, October 16: Since last report I have conducted meetings at Dover,

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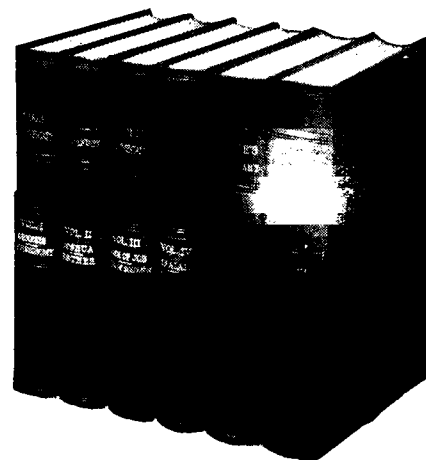
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Arkansas and Monroe, Oklahoma, with four baptisms and one restoration. Both meetings were well attended by both members and non-members. I have promised to return to both places for meetings in 1948. I have accepted work with the congregation in Morrilton, Arkansas, to do mission work in the county. Brother Earnest Finley is the local preacher for this congregation and we anticipate a pleasant and profitable work with this congregation and its efficient minister. I will begin my work with them the first Sunday in November. As I haven't as yet found a place to move all correspondence should continue to come to my address here. Will notify as soon as I change addresses.

Vaughn D. Shofner, Box 622, Wellington, Texas, October 14: The interest continues to grow here. We have had larger crowds recently than any time since I have been here. Three were identified, and another Baptist learned the truth and was scripturally baptized the last two Lord's days. I begin a meeting in Arnett, Oklahoma, October 26.

H. H. Dunn, Huntington, Arkansas, October 14: One baptism and one restoration during the meeting at Hickory Grove near Alton, Mo. Bro. Truman Raley led the singing. Bro. Raley is a good singer and I do not think I know of one who enjoys his work more. May he have many years to so serve the Master. Am now in Rocky Comfort, Mo. Will begin with the church in Tahina, Oklahoma the 24th.

### BELIEVING AND BEING BAPTIZED

Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). In this verse Jesus calls on men to do two things. Would it be right for me to leave off one of them? If so, which one? Someone says, "Leave off bap-

### THE MOST PRECIOUS FRIEND

LEOTA KIRTLEY

Without a sin Jesus was led to the cross To be crucified for the sins of the lost. Between two thieves He suffered agony and pain

That the lambs who believed in God might live again.

He left the precious Bible as our guide To lead those who trust, believe, and obey it to his side.

He has promised us an eternal home in Heaven to live

Just think of all the gains if a little we'll give.

So, lost souls, why wonder on in sin Helping to drive your loved ones to despair

When God will be your Savior and Friend

And reward you with a mansion up there. — Center Ridge, Arkansas.

tism." Now why select that one? Why not leave off the other? Surely one is as important to the Lord as the other. Jesus demanded belief and baptism. You never hear people teach that we can be saved while refusing to believe, yet you do find many who will say we can be saved without being baptized.

Where is the logic? If a man cannot be saved without faith, he cannot be saved without baptism. I might as well try to go to heaven without believing as to try to go without being baptized. The same Lord who said believe said be baptized. He said it in the same sentence. Why not believe it?



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that 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<sup>b</sup> 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.

SHALL HMM A SACRA. LAW  
take, and give unto them  
for me and thee.

### 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. b Mark 6: 30; 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 17

DELIGHT, ARKANSAS, OCTOBER 30, 1947

NUMBER 47

## The Old and The New Covenants

HOYT BAILEY

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31:31, 32).

Speaking of Christ, the Holy Spirit said, (Heb. 8:6-8) "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second..." "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). "Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second" (Heb. 10:9).

Jesus lived and died under the law of Moses, for he said to his apostles. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). When Jesus died on the cross, he took away the old covenant. For Colossians 2:14 says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Again in Ephesians 2:13-16, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The apostle Paul said of Christ, (II Cor. 3:6-14), "Who also hath made us able ministers of the new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious... For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech; And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old covenant; which veil is done away in Christ."

In Romans 7:4, quote, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." "Ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace" (Gal. 5:4). "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

"God, having of old time spoken unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

Having learned that the Old covenant was given through Moses, was fulfilled and taken out of the way by Christ; that we are now subject to Christ and we are to hear Christ, I wish to call attention to some points of likeness and differences between the old and new covenants, I wish also to show the

superiority of the new covenant over the old covenant.

However, before going into the discussion of the above points, may I be permitted to remind you that "the great moral principles of the old covenant have their foundation and origin in the nature of God; And hence it follows that these principles are as immutable as the nature of God, and as enduring as his eternal throne. These fundamental principles of the Decalogue were developed and illustrated by a great variety of subordinate rules and regulations, enacted chiefly for the moral and civil government of the nation, all of which served to maintain the worship of Jehovah; to discourage idolatry; to preserve pure and holy the names and titles of the one living and true God; to honor parents and all others in authority; to preserve human life; to encourage and promote chastity; to preserve and defend the right of property; to prevent all slander and evil speaking; and to make every one content with the lot which God has assigned to him in his providence. These laws are contained in the twenty-first, twenty-second, and twenty-third chapters of Exodus, and sundry other portions of the Pentateuch, and should be carefully studied by every scholar, and especially by every teacher, preacher, lawyer, moralist, and statesman.

In our study of this lesson, may we remember that God has spoken to us by his Son. God speaking through the cloud on the mount of transfiguration, said, "This is my beloved Son in whom I am well pleased, Hear ye him" (Matt. 17:5). Moses and Elijah appeared there, but the heavenly Father said, that we are to hear his Son. Let us examine some of the reasons why we should hear Christ or follow the new covenant in preference to the old covenant.

In Matt. 28:18, it says that "Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth." Since Jesus has all religious authority, both in heaven and in earth, this shows to us that those who had been in authority religiously, before Jesus came to earth, are no longer in authority.

The covenant given through Moses

was limited to the Hebrew nation, but the covenant of Christ is world wide in its scope, because Christ said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "Go ye therefore and teach all nations" (Matt. 28:19).

The old covenant was written and engraven on stones, (I Cor. 3:7) but the new covenant is written in the heart (II Cor. 3:3). For Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Jesus does not leave us to guess how God draws people to him, for he goes on in the next verse to say, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44, 45). We understand then, why the apostles began to preach in Jerusalem in the name of Jesus Christ and continued such preaching and teaching until every creature under heaven had heard the gospel (Col. 1:23). "It pleased God through the foolishness of preaching to save them that believe" (I Cor. 1:21).

We are informed that "the law had a shadow of good things to come, and not the very image of the things." We know that a shadow is not the thing itself. The new covenant is able to make the comers thereunto perfect.

The old covenant did not have a perfect priesthood, "If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:11-12). Christ is our high priest. "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec: By so much was Jesus made a surety of a better covenant. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, guileless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once for all, when he offered up himself. For the

law maketh men high priests which have infirmity; but the word of the oath, which was since the law, appointeth a Son, who is perfected for evermore" (Heb. 7:21-28). "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

Under the old covenant, there was the offering of animal sacrifices, "But in those sacrifices there is a remembrance again made of sins every year." "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:3-4). "According to the law, I may almost say all things are by the law cleansed with blood; and without the shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; (but the heavenly things themselves with better sacrifices than these.) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world; but now once in the end of the ages hath he appeared to put away sin by the sacrifices of himself. And as it is appointed unto men once to die, but after this the judgment. So once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:22-26).

The old covenant was the ministration of death, according to II Cor. 3:7, but the new covenant is the ministration of life (II Cor. 3:8). The old covenant had carnal ordinances (Heb. 9:10), but the new covenant had spiritual sacrifices. (I Peter 2:5). The old covenant was an administration of the letter, (II Cor. 3:6), but the new an administration of the Spirit (II Cor. 3:6). The old covenant was done away (II Cor. 3:11), but the new covenant remaineth (II Cor. 3:11).

The author of the new covenant makes the intent to commit sin a crime and lust a sin. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5). "Whosoever hateth his brother is a murderer."

Christianity as set forth in the new covenant is the only religion adapted to all mankind, to every individual, to every race and nation. No religion but

that practiced under the new covenant offers forgiveness of sins. The new covenant commands all that is for the best good of man, and forbids all that is injurious and wrong. Other philosophies and religions were negative, saying, "Thou shalt not," but the religion introduced by Jesus is positive, saying, "Thou shalt." While Jesus taught principles which would restrain people from wrong doing, he also taught active goodness.

## Which

H. H. DUNN

In recent years as well as through the centuries past there has been much writing and preaching about the "first resurrection." That this is a Bible subject all must agree but there is much disagreement with regard to what it is or will be. Do the scriptures teach of two resurrections? Do they teach of two deaths? They certainly teach of two deaths and two resurrections. They also define and explain those two deaths and resurrections. Man is offered his choice of two deaths and two resurrections or two deaths and one resurrection.

The first death spoken of for man is his death to sin. (Rom. 6:2-11; Gal. 6:14; Col. 3:3; I Peter 1:24). This death is brought about by the preaching of the gospel of Christ. When sinful man hears and believes the gospel of Christ, he dies to the love of sin. By repentance he dies to the practice of sin. This death to sin is certainly a Bible truth. No one will insist that this is a material death. This is figurative language representing the crucifying of the sinful lusts of the flesh.

Then, when one who has thus died to the love and practice of sin is baptized (buried) in water and is raised to walk in newness of life, (Rom. 6:3-5;

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### THE GOSPEL LIGHT

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Eph. 2:5, 6; Col. 2:12; 3:1), he has his first resurrection. That the Bible calls this a resurrection, no man can deny. Neither can any man say that it is a material resurrection. It is a spiritual resurrection. His first resurrection. The second death for that one is physical or material death. (Heb. 9:27; I Cor. 15:22). The second resurrection for that one will be at the coming of Christ. (John 5:28, 29; I Cor. 15:22; I Thess. 4:13-18). The blessings of eternity will then be given him, (Matt. 25:34-46; I Peter 1:3-5), and then having life eternal (I John 2:25) will die no more. And dying no more: no future resurrection.

To the sinful man who will not hear and obey the gospel of Christ and thereby die to the love and practice of sin and be raised to walk in newness of life the first death will be physical or material. His first death is the second death of the Christian. His only resurrection will be at the coming of Christ. He will be raised from the grave at the same time as the righteous. (John 5:28, 29). His second death will be following the judgment as described by John (Rev. 20:14, 15), "And death and hell were cast into the lake of fire. THIS IS THE SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire." (Second death). Those who have part in the first resurrection will not be cast into the lake of fires. Therefore, on such the second death shall have no power.

Thus may man take his choice. Die to the love and practice of sin. Rise to walk a life of righteousness therein glorifying God on the earth and when worn out in the service of the Master, as Paul of old, die his second time with the assurance of his second resurrection in glory after which he will die no more. If he refuses this offered mercy of God, lives his life here in disobedience, he will die at the end of the way, be raised from the dead and cast into the lake of fire (second death). How sad.

It is while here that we make our choice. My friend you have made your choice but, WHICH?

## Timely Truths

VAUGHN D. SHOFNER

Religion, like every other faculty, is improved by exercise.

Excitement that cannot be controlled is disease, not religion.

A true Christian is one who is prompted to act right, when the moment for action arrives, simply because it is right, and he loves right acting.

Let the house of God and his worship have no other associations in the minds of our children than those of serenity, of calm devotion, and of reverential awe.

He is the greatest Christian, who walks aright because of love for God alone. He is pitiful, who does right from compulsion.

The only people safe from a drunkard's death are those who never taste a drop of anything that can intoxicate.

If you act with a view to praise only, you deserve none.

Many a young man would have been saved from "the chair," had he learned

in his father's house how to become a Christian.

No Christian has a right to indulge in any extravagance which will injure his influence as a Christian.

If you want to convince anybody of the value of Christianity—live it.

Confirmed gossipers never gossip about their inferiors; they have none.

Willie Warren, N. Fulton St., Clarksville, Arkansas: I have time for more meetings next summer in June and July, especially. If interested in corresponding with me please write to me at above address.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 16)

*The law of God governing the marriage relationship originated in the Garden of Eden. Christianity shows this law is applied to the lives of men and women.*

Both Jesus and Paul emphasize the importance of recognizing this law which is to govern the marriage relationship.



We cannot escape the law of God and avoid His punishment. We cannot disregard His law concerning marriage. This we must respect and honor.

Marriage is not a contract; it is a union for life, and the two are to become one flesh. But how can they become one when they do not agree?

Many marriages fail because the two individuals fail to take into consideration the sacredness and the permanency of marriage—that it is ordained of God, and is a union for life. It cannot be broken at will.

Service to the Lord should have first place in the heart of the Christian. Even the cares of the family are not to interfere with one's obligations unto the Christ.

Better disappoint some member of your family than to disappoint your Lord.

Jesus said that Christians must love him more than they love any of their family relations in order to be worthy of him.

The idea that all persons are free to marry any time they may desire is a mistaken idea—one that has caused much tragedy, and will cause even more.

Some should not marry because of former obligations which they have taken which forbids their remarriage according to the laws of God. (Matthew 19:3-12).

Marriage is treated entirely too lightly. It is not given the consideration which the law of God demands. There should be more teaching on marriage obligations.

When parents recognize the sacredness of marriage as ordained of God, they will prepare their children for its obligations.

Paul said that a woman was bound to her husband as long as he lives, but if he is dead she is free to marry whom she will only in the Lord. (I Cor. 7:39).

Jesus gave the only exception to this in Matthew 19:3-12 in which he implied that the innocent person may be free in case of adultery on the part of the other.

We may think Paul to be foolish, but if we do, we will weep over our own folly later. We had better heed the instructions of the Lord while we have the opportunity, than to wait until the judgment and find that it is too late.

A Christian who has a companion who is not a believer in the Christ has a problem to solve that is not going to be easy.

Until the religious problem has been solved by the parents, it is not going to be easy for the parents to solve this problem with their children.

Better solve the religious problem before marriage, it is easier then.

Christianity will solve all our problems.

# Repentance

LINDSAY ALLEN

In every department of life there is always a safe course to pursue. Every activity in which we engage should be made as sure as we can. Obviously, to follow any other line of conduct is folly. Applying this principle to religion, no Bible question or subject should be discussed, except in the light of what God has revealed in his holy will. There must likewise be coupled with this, a willingness to fully submit to whatever God has commanded. In no other way can we travel a safe and sure path, and be pleasing to God. Submitting to this principle as a background, we are now prepared to learn some things about repentance.

In order that this discussion may be made as simple as possible, we shall discuss it under the following divisions: The importance of Repentance; What Repentance Is; The Fruits of Repentance.

## The Importance of Repentance

We firmly believe that many have failed to repent because they have failed to realize and understand its necessity and importance. We fear, too, that many gospel preachers have failed to duly impress their audiences with the fact that repentance is demanded by God and that remission of sins and eternal salvation are impossible without repentance. Let us then see what God has said concerning the importance of repentance. First of all, there never has been a time or age since man was driven from the happiness of Eden, that God has not commanded and held out inducements to man, to repent. In this, is plainly seen the goodness and mercy of God, since repentance leads man out of, and away from sin that destroys his happiness and welfare. The history of Israel is replete with God pleading with his people through the prophets to repent and turn to him again. But Israel as a nation failed to heed these pleadings and warnings. Thus, she suffered mightily. Times marches on. The cry of John the Baptist, "the witness of that Light," is heard ringing throughout the wilderness of Judaea. We hear him say: "Repent ye . . . O generation of vipers, . . . bring forth therefore fruits meet for repentance." Truly, did John "preach the baptism of repentance for the remission of sins," thus preparing the way for the coming of Jesus. Many received the teaching of John, and "were all baptized of him in the river Jordan, confessing their sins." Many likewise, rejected this warning. Time passes, Christ is baptized, tempted and begins his ministry. The 12 are commissioned and; "they went out, and preached that men should repent." In giving to his apostles the Great Commission that was to be world wide and age lasting, Christ included repentance thus: "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." (Luke 24:47). To 3,000 heart-pierced Jews, burdened with the sin of crucifying Christ, Peter says: "... Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Several years later, Paul, the great apostle to the Gentiles, stands "in the midst of Mars Hill" in the great city of Athens, and says: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in which he will judge the world in righteousness..." (Acts 17:30-31). To erase any doubt whatsoever concerning the grave necessity and importance of repentance, we have

saved those words of our Saviour, spoken while he walked among men: "I tell you, nay: except ye repent, ye shall all likewise perish." (Luke 13:3, 5). These words should be final with us all—saint and sinner alike. There can be, and will be, no hope of eternal life beyond the grave, except we repent. It is well here, too, to mention the fact that repentance is a continuous process. It is not something that we do one time, never to repent again thus becoming immune from sin. One must repent as long as he lives and just as often as he sins—be that as many times as it may, for never can we enter the portals of glory stained with sin.

## What Repentance Is

It is obvious to all that one cannot truly repent, until he fully understands just what repentance is. In this many have stumbled and have been led astray, thinking they have repented, when as a matter of fact they have not repented. We are wondering again, if many preachers (including myself) have not been guilty of calling upon people to repent, and then leaving them in darkness, without telling them what repentance is and how it is brought about. May God help us never to be guilty of this again. But, the question what is repentance? Perhaps someone is ready to suggest that repentance is sorrow or despair over sin. Though there can be no repentance without sorrow—godly sorrow—for sin, yet one may sorrow for sin a long time and never repent. One may shed many tears or remorse and regret and feel the awful sting of a guilty conscience because of wrongdoings, and yet not repent. It must not be forgotten here, too, that there are clearly two distinct types and kinds of sorrow. First, there is worldly sorrow, or sorrow of the world. If you would know the full meaning of this kind of sorrow, read the account of Judas, who sorrowed, evidently after a worldly sort, for he hanged himself. We read also that the rich young ruler (Matt. 19:16-22), went away sorrowful, because that to follow Christ he must part with his possessions. This, too, must have been sorrow of the world. The drunkard, often during sober moments, is sorrowful, but he gets drunk again at the first opportunity. His sorrow, too, must be of the world. But there is a godly sorrow, that Paul says (II Cor. 7:10) "Worketh repentance unto salvation." Godly sorrow, then is not repentance, but is necessary to and precedes repentance. Perhaps someone else is ready to suggest, that repentance is a reformation of life, a change in conduct, or quitting sin. Although, a reformation of life must of necessity follow repentance it is evident from Acts 26:20 that a change of life is not repentance. Paul commanded these that they should repent, and turn to God. They were to turn after repenting of their sin. Just here let me suggest to you, dear reader, that God is not today, never has, even in ages past, called upon any man anywhere at any time to just quit sin, or merely change his moral conduct. Such preaching, however popular it may be and coming from whom it may, that denounces the many popular sins of the day, and then calls upon men and women to quit these sins, is certainly demoralizing in the highest degree. A man may quit sin and yet not repent toward God. He may quit because that particular sin renders him unpopular in his business or among his associates. A man may quit drinking intoxicants, not because he wants to please God, but because it injures his health, or ruins his business. Thus

man may quit any sin because of selfish reasons. God does not call upon man to quit sin, but rather to "repent or perish." What then is repentance? It is a change of the stubborn will—a change of attitude toward sin. It is simply reaching down deep into the soul and spirit and body, and plucking sin up by the roots and throwing it away. The stubborn, obstinate will must be broken down, changed, and a will constructed to serve God. In Matt. 21:28-30 Jesus says a man had two sons. He told the first to go work in his vineyard. He said: "I will not: but afterward he repented himself, and went." Notice here three observations: (1) He willed not to go; (2) He repented himself; (3) and went. So long as his will was opposed to his father's will, he did not go. But he changed his will to meet the will of his father, consequently he went. His stubborn will was broken down to harmonize with the will of his father leading him to do what he was told to do. Thus

it is with man. He must change his stubborn will toward God. This is repentance. It is man's most difficult command to obey.

### The Fruits of Repentance

John the Baptist told the Jews to "bring forth fruits worthy of repentance" (Luke 3:8-11). They were told to restore. Restitution, a change of life, habits and conduct, all follow repentance. For example a man steals a horse. He hears the gospel preached, believes it and repents of his sins. If it is genuine repentance, it will bear fruit. He will do all in his power to restore the horse. Let us close with this thought. Plant the tree of godly sorrow and it will bear the fruit of repentance. Again, plant the tree of repentance and it will bear fruit of reformation of life and a change of conduct. May God help us all to repent of all our sins, that we may finally be saved.

IN THE EVANGELIST, SHEFFIELD, ALA.

## Unity

O. O. O. NEWTON

In a former lesson we closed by bringing you the words of our Lord as found in Matt. 28:18-20, "And Jesus came and spake unto them, saying, 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." Please note that Jesus declared after his resurrection that he has all power. There is no other unto whom we can look for salvation.

Please read James 4:12, "There is one lawgiver, who is able to save and to destroy: Who art thou that judgest another." We believe that it certainly would be safe for all of the peoples of the earth to accept the law that has been given by the one lawgiver, who declared that he has all power in Heaven and in earth.

In the study of this one law, we learn in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." If all people who believe in the God of the Bible would just lay aside all filthiness and allow the word of God to dwell in their hearts, we could live together in UNITY and be one in Christ as he prayed we might be.

Now the one lawgiver comes to the world telling man what he must do in order for his soul to be pure. I Peter 1:22-26, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born a-

gain, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 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 for ever. And this is the word which by the gospel is preached unto you." In the early days of the church the truth was preached by the inspired men of God, and the hearer obeyed that truth by faith in Christ. Their souls were made pure according to the above scripture.

If preachers today would preach that same truth, and people obey that truth it would make their souls pure. If not, why not? The apostle in speaking of Christ in Heb. 5:8, 9, says, "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." If you and I will live in obedience to the Savior of men here, we will dwell together in UNITY. And our souls will be prepared to live in Heaven where sorrows and troubles will never come. We read in the last chapter of the Bible and the 14th verse, "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." If we would all study the Bible and learn the commandments of the Lord and live in obedience to them, we would dwell together in UNITY, as Jesus prayed. It is not his will for his people to be divided. He wants us to be one that the world might believe that he was the one sent of God. The only way for that to be done is for all people to remember the words of the Lord in Matt. 16:24, "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross, and follow me."

We cannot have our own way in mat-

ters that pertain to life and Godliness, for Jesus says in John 14:6, "I am the way, the truth, and the life; no man cometh unto the Father but by me." So we must learn the way of the Lord and walk therein. For we walk by faith and not by sight" (II Cor. 5:7).

Again, the Savior speaks in John 6:63, "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Jesus says the flesh profiteth nothing. You and I should desire to know what belongs to the fruits of the flesh that we might turn our backs upon those things, and bear the fruits of the spirit. Remember that Jesus said the words that I speak unto you, they are spirit and they are life. In Gal., chapter 5, beginning with verse 19 we read, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulance, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts . . . Let us not be desirous of vain glory, provoking one another, envying one another." So if all who believe in Jesus today would bear the fruits of the Spirit, we could live together in peace, and the only way for the believer to bear the fruits of the Spirit is to live by the words of Christ. For he says, "My words, they are spirit and they are life."

We just as well face the FACT that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17).

If this old world was ever in need of God-loving, God-fearing, and God-praying men and women, it is certainly in our day and age of the world. Our loving Master who declared that he has all power in Heaven and in earth, says "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Then he brings us this message in John 14:15, "If ye love me, keep my commandments." So man today shows his confidence in, and his love and friendship for the Lord by living according to the teachings of the Bible, by keeping his commandments. In keeping the commandments of the Lord we are manifesting our faith in the Lord. (James 2:17). Thus, realizing that, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. In order for one to sow he must have seed to sow. And we learn in our study of the Bible that the seed of the Kingdom is the word of God, Luke 8:11. Wherefore by their fruits ye shall know them. People today know you and me by the words that we speak, and by the deeds we do. We are either working for the Lord Jesus Christ or we are working for Satan. As we read in Romans 6:16, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.' So, we cannot deny the words of the Lord when He said, "He that is not for me is against me..." (Matt. 12:30). As in Joshua, the servant of God who lived in the long ago, avow within ourselves to let others do as they may but for me and mine we are going to serve the Lord, Joshua 24:15.

Now it is the WILL of the Lord for people to go to church on the first day of the week, Acts 20:7. The question comes to each one, "What are you going to do about that today? Are you going to church or will you stay at home?" Remember that the Lord said that the seed of the kingdom is the WORD of God, and the world knows a tree by its fruits. Have you received the word of God into a good and honest heart? And has that seed come forth and is it producing fruit in the Master's name? I do not believe that anyone would say that it is wrong to go to church, but we believe that it is good for people. The Bible says, "Therefore to him that knoweth to do good and doeth it not,

to him it is sin" (James 4:17). So if you believe it is good to go to church and you do not go, the Bible tells you that you commit a SIN.

#### A Recommendation

Brother C. E. McCord has labored with this congregation during the past twelve months, and his work has been very satisfactory. He has given all of his time to the upbuilding of the Cause of Christ at this place. Brother McCord is leaving this congregation

due to the bad health of his son. He feels that he must accompany his son to a better climate. Brother McCord's life among us has been above reproach. We recommend his work to every congregation, who needs a loyal Gospel preacher or singer.—ELDERS: J. K. Driver, Arthur Johnson, and Anderson Willie, Lilbourn, Missouri.

Cleon Lyles, Little Rock, Arkansas, October 20: Two were baptized the past week at Fourth and State.

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### THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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### THE WORK TO BEGIN IN ITALY

If present plans materialize the church of Christ will soon be meeting on Italian soil after an elapse of some 15 centuries. The church will not be new there, however, for it once flourished in such strong measures that Paul wrote to say, "Your faith is spoken of throughout the whole world" (Rom. 1: 8). But the great apostasy predicted by the apostles and that now is a matter of history had its beginning there, and so the faith once so widely acclaimed long ago became polluted by the dogmas of Rome.

That was many centuries ago. Now the church that existed before the apostasy has regained its strength, but until now it has made no serious effort to carry itself back to the place of its falling away. However, on November 10, 1947, the writer and Bro. Bill Hatcher will sail from New York to study the possibilities of beginning the work in Italy. The church of Christ in Brownfield, Texas, is sending me and the churches of Detroit are sending Bro. Hatcher. We are scheduled to arrive back in the states January 8, 1948.

Tentative plans call for a location in the northern part of Italy between the Po Valley and the Swiss border. Every advantage points to this section of Italy as the place to begin. It is much healthier in the North. The upper class live there and the few Protestants who live in Italy (the Catholics boast that Italy is 99 per cent Catholic) live in this region.

The need for this work is self-evident. Italy like all of the other nations just emerging from the war has suffered greatly. And like the others she will be paying for her part for many years to come—not only in dollars and cents—but in the moral degeneracy to which her society has come. Her people are inadequately clothed, they are sick and hungry, and consequently her morals have sunk to their lowest ebb. But their physical needs are not to be compared with their spiritual needs. They need the Savior! Tomorrow will be too late for many of them.

But out of the carnage and destruction of war there may arise the answer to their spiritual problems. The war has made 100,000 orphans, and we see in many of them potential preachers of the gospel of Christ. Surely God has blessed many of them with the powers to proclaim his word. Today that power lies dormant. It may never be developed, or worse still it may be developed by Satan to be used against us. If we could build a Christian home for these boys, with a school in connection with it that we might train the mind and develop these powers and divert them into the proper channels, and then send them to their own countrymen with the simple story of the cross, what a blessing that would be. This we propose to do. Already the church at Brownfield is receiving funds for the building of this orphanage and we hope that many more will become regular contributors

of money, food and clothing. One of the best ways to preach the gospel in Catholic Italy is to train up native boys who "will be able to teach others also."

Would to God that we had facilities to take care of the entire 100,000 orphans there, for in ten years we could expect to have 100,000 Christians in Italy. Though we do not have these facilities nor a staff sufficiently large enough to care for such numbers, we will have a sufficient number of men and women to staff an orphanage of smaller dimensions. Besides Brother Hatcher and myself with our wives these others are planning to go in the near future: Bro. Harold Paden of Los Angeles, Calif.; Gordon Linscott and wife of Bozeman, Montana; Otto George and wife; James A. Davis and wife; I. W. Mankin; and Hank Waldrin, students in David Lipscomb College, Nashville, Tennessee; Bill Decker and Jack McPherson and his wife of Abilene, Texas; (Sister McPherson is a native Italian who met Bro. McPherson in Italy during the war, and who came over to the States in September of 1946 to become his wife. She has been teaching Italian in A. C. C.) Jack Lawrence of Anson, Texas; Wyndall Hudson, of Seagraves, Texas; Bob Rushing of Tyler, Texas and a number of others who are thinking seriously about going.

Italy with an area of almost one-half that of Texas and with a population of nearly one-third that of the United States does not have a member of the church of Christ so far as is known, perhaps with the exception of the members of our armed forces. Think of this, 45,000,000 people without a Savior! Will God hold us guiltless in judgment if we fail in our duty to make Him known to them?

Personally, I know of no place on earth where the story of the Cross needs to be preached more than in Italy—the very center of the cause of religious error. And I know of no place where more opposition from existing religions will be felt than here. We do not expect them to take this lying down. But with your financial help, with your prayers and with the help of God, we shall succeed!

Many of these above mentioned workers do not have their support as yet, some have partial support. It would be well for those congregations who do not have a full program of work already to contact them to make arrangements for sending them there. Surely the Lord will bless you in this. The church here in Brownfield is receiving funds for the Italian work, and all contributions will be acknowledged. Send your contributions, great or small, to church of Christ, Brownfield, Texas, c-o Henry Chisdholm.—Cline R. Paden, Crescent Hill Church of Christ, Brownfield, Texas.

Tillman B. Pope, Alma, Arkansas, October 18: The meeting at Flint Hill congregation, out from Stockton, Mo., closed without additions. The attend-

ance, as a whole, was just fair; at times it was good. I preached there just like I do everywhere I go; and as a result I made some new friends and I really think I did not register very favorably with some because of my frankness, but I was trying from the depths of my heart to help them. I love them and they are very fine people. Brother Elmer Fox is one of the leading men in the church there. He is loved and respected by all who know him. He preaches some and is a very useful man in his community. I think I have no better friend than he. Dale Rountree conducted the song service in a good way. Bona congregation cooperated in this meeting; and they helped out so much in the singing. I have many warm

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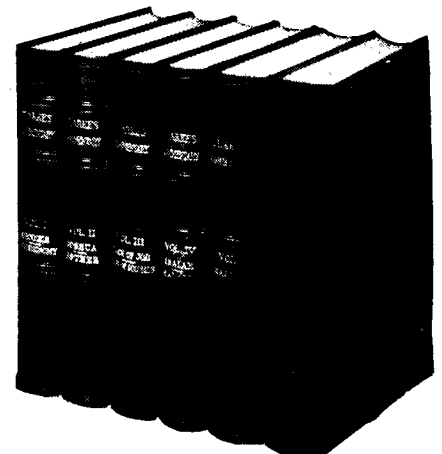
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friends in that congregation. Next I went to near Leota, Mo. We had good attendance here and three were baptized. I was asked to return next year. Brother J. A. Newberry, a very faithful gospel preacher, lives in that community. He is respected highly as a good honest citizen and he perhaps has done more preaching and received less pay for his work than any man in our ranks. He is not fitted for city work, as he is a country preacher and fits in better with this class. He knows his Bible. He is all quality and no "style." Call him for your meeting, he will do you good. The congregation from Moody, Cross Roads, Bakersfield, Free Union and West Plains were represented during the meeting. I met Brother Albert S. Hall while here. We have no better men than he. I am at this writing in a good meeting at Texarkana, Texas-Ark. Go next to Sylvia, Kansas, November 1.

James R. Lundy, Jr., Box 104, Bixby, Oklahoma, October 23: I will graduate from High School next May. I would like to hold meetings beginning about June 1 and continue until time for College. Then I would like to take up local work with some congregation near Henderson, Tenn. Anyone desiring my services contact me at the above address. I feel that the Gospel Light is among the top gospel papers in the brotherhood. Keep those good articles coming.

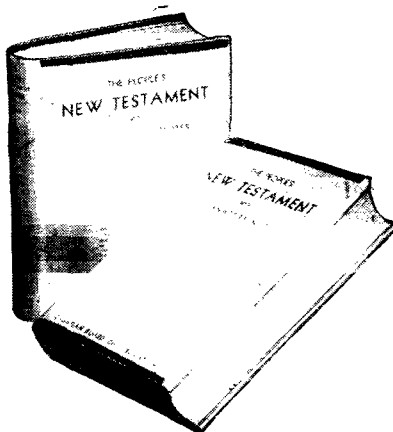
Orbie Robbins, Elizabeth, Arkansas, October 15: I preached for the congregation which worships at the Williams School house near Alicia, Arkansas, over the second Lord's Day in October. I conducted one of my first meetings here in 1939. I shall be at Christian Chapel over the third Lord's Day in October and with my home congregation the first Lord's Day in November. I am booking meetings for 1948. You may write at above address if you desire my services. Have time open during November and December for meetings.

Earl E. McCord, Corning, Arkansas, October 17: This writing leaves me teaching a singing school at Biggers, Arkansas. Have had five nights and have five more. They intend to have five or ten more if interest demands. I have had many more calls for work than I could fill, but am catching up now. Why don't you have the song service improved in the congregation where you worship? Write me for terms and plans for a class with you.

Raymond Copening, Sayre, Oklahoma, 712 North 5th St., October 21: Since we last reported from Sayre we have had twenty-one additions, fifteen by baptism, four restorations and two by membership. During the ten days meeting in which Brother J. M. Gill-

patrick did the preaching we had ten baptisms and three restorations. Five baptisms, one restoration and two by membership since the meeting. Attendance is good, however we believe there is a growing interest throughout the world, and I pray we will arise and meet and master the opportunities con-

fronting us. If you think you might use me in a meeting next June, July or August, write me and we will try to make a date. When in Sayre call on us. The congregation at Duke, Oklahoma, is needing a preacher to locate with them as full time minister. Write the elders there if interested.



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BY B. W. JOHNSON

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### CHAPTER XVIII.

The Greatest in the Kingdom.

**SUMMARY.**—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)  
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# The Gospel Light

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

VOLUME 17

DELIGHT, ARKANSAS, NOVEMBER 6, 1947

NUMBER 48

## 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 affectation 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 and he spoke unequivocally: "Think not that I am come to send peace on earth: I came 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." (Matt. 10:34, 35). Of course, we know the Lord does not mean a person must be at variance against friend and kin to be his disciple, but he does mean that even the fetters of kinship cannot hold a disciple from his Lord. The lesson is clearly explained in verses that follow this. "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, 38).

Since Christ's teaching is that important, 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 costs friends, loved ones, or our own lives.

I am not one to believe that the Holy Spirit joked as he directed Paul to write, "Mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid

them" (Rom. 16:17). I shall ever "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. A few of their friends, turned about by the rein of social desire, urge the whole church to draw the "circle of love" around them, sin and all. It cannot be done! Let the sinner bring forth fruits worthy of repentance," and until he does the faithful must "mark him," "avoid" him, "withdraw" from his "disorderly" walks!

There are other rebel-preachers who are not content with the pure gospel of Christ, so they preach the innovations of Premillennialism, Modernism, and other Theologicalisms that might beg popularity from a gullible world. The pathetic thing is that a few compromising lovers of the world will point a finger of scorn at the soldier of the cross who will specifically point out their sinful speculations. A few Christians sick with soft-rot will cause a great disturbance with their desultory descent in behalf of the rebels. Despite these physical ties and all they clamor for, man and his "isms" cannot be taken into the Shepherd's fold. We cannot discard the Master's teaching, therefore if the rebels will not change, let them rebel be, but "mark them," "avoid them," "withdraw" from their sinful intrusions.

Any congregation, or institution, 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 seat on the social ramp, has no right to ask for Christians endorsement.

Congregations whose leadership think in terms of religious professionalism; will not listen to the preacher who is not "Doctored" or "Mastered" in the

world of secular learning; voice their belief that congregational autonomy gives them the right to add to and take from the precepts of Holy Writ, are not the kind you read of in the New Testament as being acceptable to God, but are those who "will not endure sound doctrine, 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 the thunderous pleadings for the whole church to follow a few disgruntled preachers and congregations are 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.

## Who Is Ananias?

CHRIS LYLES

The sin of Ananias as recorded in Acts 5 lays down a principle it would be well to keep in mind. His sin was not necessarily that he did not give all of the price of the land sold to the common fund nor would it have been a sin for him to have kept the land or the price of it in the first place but he desired a preeminence or honor in the church and lied to get it.

Ananias wanted to be a BIG somebody in the church and one effective way to accomplish that is to be a liberal contributor. While liberal contributions are to be commended and the Bible teaches such, liberal contributions should be for the benefit of the church and not for credit to the contributor. Nor should the contribution and the power to make such be used to exercise any control over what is said or done in the congregation. Too often it is true that a man can have a definite influence over the things preached or done in the church because he can contribute liberally to the work. In that case the money steps in and tells the

preacher what to say and other leaders what to do.

Ananias was presenting himself as a liberal contributor while doing just the opposite. Therefore, he was lying by action and lied by words. Wouldn't the same principle be involved in any sort of accomplishment attempted in which a person had one thing in his heart while the real motive was something else?

Preaching of the gospel is to be done for one purpose and that alone—the salvation of mankind. If, therefore, I preach on the accepted presumption that I am doing so for the benefit of men and the kingdom of God while at the same time it is being done for some personal advantage wouldn't that be the same in principle as what Ananias did?

Suppose I am known to be bitterly opposed to certain men or doctrines and have long used every opportunity to express such views, then when I find myself in a situation where it would be to my personal advantage to remain silent

about the same men and doctrines, would you think such an honest procedure? Was it honest conviction that caused the opposition in the first place? If so have I now changed my conviction? If I still believe what I preached then, but for political reasons remain silent about it now, what would you think the reason? Ananias would likely be able to answer that question but no Ananias would. He likely would present a martyr appearance and accuse somebody of misrepresenting him.

There is nothing to show that Ananias told Peter that the amount given was ALL he received for the land. He simply gave Peter the sum and left the impression—or tried to—that the amount given was all that had been received. Peter was not at all deceived.

We might deceive some now for just a little while but not for long. If the thing we do is for personal glory, for a better position or for an advantage over some one, be sure that the deception will be discovered and the result for us will be worse than if we had not attempted to do any thing at all.

## This Is Our Plea

J. H. BRADLEY

Every organization in the world today that makes a bid for public recognition should be ready and willing to present good reasons for its existence; especially is this true with religious denominations. The Lord Jesus said, "Upon this rock I will build my church" (Matt. 16:18). The church of Christ as it exists in the world today stands ready and willing to give scriptural reasons for its existence. As a religious denomination we do not claim a right to exist, but we do claim a right to point the way back to the Bible and away from the confusion of partyism, sects and all religious denominations that are causing honest people to be confused.

We earnestly plead for a restoration of the New Testament Church. Jesus established the church on the foundation that He was, and is, the Son of God and when He said, "Upon this rock I will build my church," He did just that. We maintain that it is in the world today and that it is the only religious institution that can give a Bible reason for its existence. Our plea, in all kindness and love, is that religious people forsake their respective human organizations that are built on the uncertain sands of human wisdom and return to the blood-bought church of the New Testament.

We plead for all people to be content to wear the name Christian without any addition and without taking any glory from the Lord. Our plea is for people

to discard the strange religious phraseology so prevalent everywhere and obey the divine injunction, "If any man speak, let him speak as the oracles of God." Where the scriptures speak we speak, and where the scriptures are silent we are silent. We do not use such expressions as "get saved and join the church of your choice." In early New Testament days there was no choice as there was only one church, and there is only one today that has any authority to exist.

We plead for a return to scriptural worship. Modern day worship has degenerated into nothing more than worldly entertainment. We respectfully submit that the Gospel teaches us by precept and example the kind of worship that will be well pleasing to our heavenly Father.

In early days of the church they came together to teach and study the word of God, and to engage in prayer and to sing praises to the heavenly Father on the Lord's day, and partake of the Lord's Supper; to lay by in store as they had been prospered. The churches of Christ are faithful in these items of worship today—not to be different but to be true to the Lord.

We plead for a return to the original Gospel plan of salvation. The religious world is teaching various things that the sinner must do to be saved, but there is only one way for dying men and women to be saved today, and that

is through the plan given by the authority of the Lord. Jesus gave his great commission to the apostles after his resurrection and instructed them to carry it to the ends of the world. Being armed with these instructions from heaven the early church could, with the voice of authority, tell inquiring men and women what to do to be saved. Check for yourself, kind friend, and see if the steps to Christ and pardon are not as follows: (1) Faith, (2) Repentance, (3) Confession, (4) Baptism. Take the 3,000 on the day of Pentecost, Acts second chapter; Saul of Tarsus; Lydia of Thyatira; the Corinthians; the Ethiopians, of the Samaritans, and many others. In every case the sinner was required to believe on his Lord with a submissive faith—one openly declared—to repent of his sins and be baptized for the remission of those sins. What made Christians in those days will make Christians today. None were told to wait for the operation of the Holy Spirit. None were told to just pray through. None were told to just believe on the Lord. None were told to just kneel down where you are. They all heard and obeyed the Gospel and they were freely pardoned after their obedience to its simple terms. Churches of Christ plead for people to obey the Gospel today and be saved before it is too late.

We plead for unity of all believers in Christ—unity like the Lord prayed for in 17th chapter of John. If it is impossible to have unity in our generation, then Jesus prayed for an impossibility.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The churches of Christ plead that you forsake the ways of men and cleave unto the Lord.

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# Infidelity

JAMES L. NEAL

In the August 27 issue of THE PATH-FINDER, a well known news magazine published in Chicago, is a brief notice of "the skull, lower jaw, teeth, and 13 ribs of a saber-toothed, tiger-like animal which ran through American jungles a million years ago, carrying its young, like a kangaroo, in a pouch. The story the scrap substantiates began 65 million years ago, when North and South America were—as they are now—connected by a land bridge or isthmus."

A few scientists up in Nebraska found this skeleton in an old gravel pit, patched it up a bit and with a lot of extreme imagination, guessed the animal lived sixty-five million years ago.

I wonder if these men and those who read their far-fetched story ever stop to think how such wild speculation flatly contradicts God who created them, and the Bible, God's word, which gives account of all creation as we know it—both man and animal?

"In the beginning God created the heaven and the earth." In this famous verse of divine testimony (Genesis 1:1) is found all the five factors of all science; namely, time, force, energy, space and matter. I suppose guessing scientists will agree that the earth was at least in existence before there were any animals upon it. The chronology of this verse of Scripture is given at 4004 B. C. Immediately following this verse of introduction to time and time-ly things, God through Moses, gives the exact order of creation in exactly six days work of majestic creation.

In this order of creation, land animals, it is said by divine testimony that **were created on the same day that man was created—the sixth day.** Adam and Eve, the first man and the first woman, were created in the likeness and image of God, with eternal souls in them, six thousand years ago, lacking only 49 years now. That precludes the possibility of any prehistoric animals of any kind walking around in the jungles of America 65 million years ago—**not even a million years ago! Nay, verily—not seven thousand years ago.**

Evolutionary science is infidelic to the core. It not only ignores God and the Bible, **supposedly**, but even snubs the Christ out of the work of creation and off the stage of action in the scheme of redemption of fallen man from sin. How shameful, false and dangerous. Beware, beloved, judgment-bound souls. Fly to the rescue of the Book of God divine, and dig it out of the rubbish and trash of men! It is

the world's only hope for time and eternity—**IT IS THE ONLY EXACTLY TRUE AND PERFECT BOOK!**

## PITY THE POOR PREACHER

I feel sorry for the preacher  
In a little country town;  
If he's not a shining angel,  
All the gossips run him down.  
If he stays at home to study,  
He should go to see the sick.  
If he goes to a convention  
Why, he doesn't work a lick.  
If he visits ailing ladies,  
He's a gadabout and flirt;  
If he dares to go a fishing,  
His good name's forever hurt.

If he's boosting for the young folks,  
He's too modern—he's a clown;  
He won't preach old-fashioned sermons  
Fit for such as Grandpa Brown.  
If he caters to the old folks,  
All the young ones stay away;  
And they never ask God's blessing  
On him when they kneel to pray.  
And the unbelieving farmers  
Ridicule his soft, white hands,  
Hands that welcome weary sinners,  
And then teach them God's com-  
mands.  
Yes, I sympathize with the preachers,  
For they're human as can be,  
And I know they can't be perfect  
For they make mistakes like me.  
—Selected.

# A Study In Family Relations

BY HARVEY SCOTT

(Number 17)

*The Home Environment is the foundation for the training of children in wholesome adjustments. If they are not trained in the home they may be maladjusted in life.*

If the home offers no inducement to the building of the kind of character which is essential for proper adjustments, the parents have failed in their work.



There is no more important period in the life of the child than that of "The Home Environment." Parents should recognize this.

The building of the character of the child should include the body, the mind, and the soul. God holds parents responsible for this training.

A large part of the cause for children losing interest in and becoming discouraged with the church can be often traced to their home environment.

If the church does not occupy the chief place in the thinking and the planning of the parents in the home, we may not expect the children to have much respect for it.

If neither the conversion nor the life of the parents in the home reveals to the children a high regard for the church of our Lord, we may not be surprised if the children fail to have a very high regard for the church in their planning.

There are five relationships in "The Home Environment."

1. The husband, wife relationship. This is the most intimate of all our hu-

man relations and is therefore the most difficult to adjust.

The Bible says that a man shall leave his father's house and cleave to his wife. He has established a new home, and to that home he must give his affections.

This relationship must not be neglected neither should any outside influence be permitted to interfere.

Many of their problems should be settled before marriage; especially is this true concerning the religious problem—settle this one first.

There must be mutual responsibility, sympathetic understanding, and co-operation in the solution of problems in order that this relationship may be as it should.

Do not be deceived into thinking that there will be no difficulties, for life is not made up without difficulties which must be met and solved.

Life itself is not easy—it has many problems to solve; but the marriage relationship contains the most difficult of all our problems of human relations.

Another difficulty in the marriage relationship is the failure on the part of either to develop emotionally. Too many people have never grown up. Their emotions have been arrested on the adolescent level.

This is the explanation of the unreasonable demands which one companion may make of the other in order to satisfy some selfish desire.

One should never demand of another that which he would not do himself.

Marriage is a union for life.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

# Marks of The New Testament Church

J. A. McNUTT

Many churches have become famous from the grandeur and splendor of their church buildings. Others have gained consideration through their social and recreational activities. Question: Should one go to church for social entertainment? Or for diversion? Or should one go to church to study God's Word and worship "In Spirit and in Truth"? (John 4:24).

The greatness of the Gospel of Christ and the simplicity of a scriptural worship service are the only attractions we have to offer the world.

## Who We Really Are

We are a body of believers in Jesus Christ, who have become obedient from the heart to that form of doctrine delivered unto men (Rom. 6:17), being thereby made free from all past sins and constituted Christians or children of God in Christ (Gal. 3:26, 27).

We believe in a complete change of heart from a love of sin and worldliness to a devotion to righteousness and the fruits of the Spirit of God. This complete change of heart was accomplished by the regenerating power of the Holy Spirit through his own chosen instrument, "The sword of the Spirit"—the word of God. (Eph. 6:17).

In undergoing this change wrought by the Spirit, we became believers in Christ through the Spirit's testimony in the gospel: believing this testimony, we became believers in Christ. (Rom. 1:16; I Cor. 4:15).

We not only believe in Christ, but we became obedient to the faith (Rom. 1:5; 16:26), at which point Christ became the author of our salvation. (Heb. 5:9). Our souls were purified through obedience to the truth. (I Pet. 1:22). Christ thus became our Lord and Master and we became his obedient servants.

Faith in the Spirit's testimony led us in Godly sorrow to repent of all past sins. (II Cor. 7:10).

Realizing that only in our Lord is salvation possible, we desired to enter into Christ that we might rejoice in His precious salvation; and learning from the Spirit's teaching that men must be "baptized into Christ" (Rom. 6:3; Gal. 3:27), and that "unto the remission of sins" (Acts 2:38), we were then "buried with Him in baptism" (Col. 2:12; Rom. 6:4), and from that burial were resurrected to walk in newness of life—as "New creatures" in Christ. (II Cor. 5:17).

All those baptized according to the Spirit's command were by the Lord "Added to the church" (Acts 2:41, 47), so we also, by the same Lord, were in the same manner added to the same church. This church being the "Body of Christ" (Eph. 1:22, 23; Col. 1:18, 24), we became members of Christ's spiritual body when we were baptized into that body. Having been baptized into Christ and having "put on Christ" we now belong to Him and being "heirs of God" we look for the fulfillment of his glorious promises. (Gal. 3:27-29; Rom. 8:17).

## Why Be in the Church?

Since salvation is in Christ and the church is His body, we then must be IN His body, the church, to be saved. While the church does not save us, Christ SAVES THE CHURCH. (Eph. 5:23). If a man can be a Christian without belonging to the church, by the same logic (?), why can't he be a Mason without belonging to the Masonic Lodge? One might be just as good a man, morally speaking, as any Christian, but he certainly can't become a Christian without obedience to the gospel of Christ. (I Cor. 4:15).

And the Lord continually adds to the church, "Such as should be saved" (Acts 2:47).

The most desirable, happy, and satisfactory life to live on this earth is the Christian life. Ask those who KNOW, but remember that actual proof is by trial only. The Churches of Christ are interested in creating in your heart a sincere desire to become and live as a Christian only.

## As to the Worship Service

We assemble on the first day of the week "to break bread" (partake of the Lord's Supper) (Acts 2:42; 20:7), by which solemn service we "proclaim the Lord's death till he comes" (I Cor. 11:17-30).

We also sing "psalms, hymns and spiritual songs" (Eph. 5:19; Col. 3:16), using no musical instruments except the human voice—"making melody WITH our HEARTS to the Lord." (Eph. 5:19).

We engage in the study of the apostle's teaching (Acts 2:42), the word of God, and likewise in prayer just as did the church in its beginning.

On the first day of the week we "lay by in store" or contribute of our means when we assemble (I Cor. 16:1, 2), out of which funds we support the preaching of the gospel, and do whatever missionary and charitable work that we can. All offerings are purely voluntary and there is no assessment plan, nor do we raise money by entertainments to do the Lord's Work. "As a man purposeth in his heart, so let him give" (II Cor. 9:7).

## The Creed

The creed of the Churches of Christ is the New Testament only. A creed that contains more than the New Testament contains too much, and one that contains less is not enough. If a creed is just like the New Testament, it is unnecessary—We have the Bible already. Various creeds and confessions of faith have caused confusion and division. They are fallible and have to be revised. The creed the Lord gave is perfect (James 1:25), never needs revision, and will safely lead us home to heaven. Why not follow it TODAY? IN THE EVANGELIST, SHEFFIELD, ALA.

## TEN REASONS WHY THE CHURCH OF CHRIST IS WORTH INVESTIGATING

1. You may read about it in the Bible—Rom. 16:16.
2. It has no creed but Christ, binds no name on its members but Christ's.—Acts 11:26, I Peter 4:16.
3. It speaks where the Bible speaks, is silent where the Bible is silent.—I Peter 4:11.
4. It exalts Christ as the only head of the church.—Col. 1:18.
5. Its acts of worship are patterned after the New Testament.—John 4:26.
6. It teaches that scriptural unity can be attained on all disputed doctrinal questions.—I Cor. 1:10.
7. The church of Christ pleads for unity of all believers in Christ.—John 17:20, 21).
8. It is not a denomination, nor a group of denominations, but the body of Christ.—Col. 1:18. Its founder is Christ himself.—Matthew 16:18.
9. Its aim—to save souls by preaching the Gospel, teach godly living, and help all those in need.—I Cor. 15:1-4.
10. Its future—eternal glory with Christ.—I Thess. 4:17.

—Clarence A. Westapher, 494 W. 10th Ave., Eugene, Oregon.

## Report From Strasbourg, France

DELMAR BUNN

During the darkest days of the war, many students from Alsace-Lorraine fled into the middle farming region of "unoccupied France." One group of these was of the Education or "teacher training" Department of the University of Strasbourg.

Some of this group had religious backgrounds. Mr. Peterschmidt was, for instance, reared in a strict Mennonite home. Others were ignorant of spiritual things. But in those days and nights of hard work, of sleeping on straw, and of having their secret religious meetings in a cellar or under a destroyed bridge, all of them were brought closer to God.

These young people all studied the New Testament and endeavored to obey the ancient pattern of inspiration. Gradually a close knit fellowship took shape, and those who had followed their Faith in repentance and baptism called one another Brothers and Sisters.

The war ended, and most of the group went back to Strasbourg in silence. But the fellowship continued. Even others were added to the number, and they had time to grow further in their knowledge of the Scriptures and think through the various problems which confront all young religious groups. But instead of going to existing tradition or their own reason for help, they went to the Bible, the book which had stood by them in the difficult days of war.

One year after the end of the war, Brothers Sherrod and Gatewood while on the survey trip in Europe, found the address of this group—to go into detail as to how they found the address would be to tell more of the Lord's help and guidance in all of our work—and journeyed to Strasbourg for a visit. For some months then after this visit, the language difficulty held us somewhat apart, as French and German are the only languages which are spoken in Strasbourg proficiently. Individual Brethren and congregations in America took an interest in the group, however, writing letters and sending food.

In the past months I have been able to visit and become well acquainted with the Brethren in Strasbourg. Each time I have visited, the language barrier has become smaller, and now I want to give the Brethren at home the benefit of the latest impressions which I have been able to gather from the congregation there.

Of course, there are some differences between their practice and ours in America, but they are earnestly studying to learn the way of the Lord more perfectly. Let me emphasize things we have in common.

The simple Faith which these Strasbourg Brethren have in prayer, is edi-

fying, wholesome, and to be coveted. We must understand their whole conception of the Spirit and His works in the light of their war experience, during which time they cast themselves completely upon the Lord; they are certain that He often answered their prayers almost wondrously.

The things which we hold in common with these brethren are more numerous than our differences.

They endeavor to hold to the New Testament as their only rule of Faith and Practice. They preach the sound Gospel message. In their evangelistic services, one is told what he must do to become a Christian. During the Bible School which I visited this Fall, six were baptized.

The church in Strasbourg is completely undenominational and independent, just as we are in the United States. They simply call themselves "Christians." No human creed is admired or followed, and one had better not come among them teaching a doctrine for which he cannot give a "thus saith the Lord," for these Brethren follow the New Testament in both word and deed.

The Worship Service is simple and informal. Brother Charles Hoffman, who does the work of an evangelist among them preaches only for the Evangelistic services. The worship services are usually begun with a series of prayers. All who have a special petition enter into the prayers, until after a time someone leads out in a psalm or spiritual song, which is then sung by all present with spirit and meaning. Several of the Brethren then arise in turn with readings and exhortations. In these short talks many illustrations are taken from personal experience during the past week, and the special problems which are before the church are discussed freely. Finally, preparation is made and the Lord's Supper is commemorated. Before the close of the Service a collection is taken and prayers are offered, especially with a view to the coming week.

Life in today's France can hardly be compared with nineteenth century American frontier life. But there is a striking similarity between the working of God's Word in Strasbourg today and the working of the same Word at the Little Brush Run congregation in Pennsylvania more than a century ago. In both places a few men struggle gradually upward into the light of New Testament Truth. It is strength to our Faith to know that the power of the Gospel can reach down and call men who are separated by both time and distance to a common Fold and a common Cause.—Zurich, Switzerland.

Elmer A. L'Roy, 503 Stilwell St., DeQueen, Arkansas, October 27: Four people were baptized in the Bonham, Texas meeting. Jack W. King is the minister of the church there. It was a pleasure to work with him.

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Delight, Arkansas

Lloyd E. Ellis, 201 North First Ave., Upland, Calif., October 27: One baptized yesterday.

Dwight Kitchens, Dierks, Arkansas: Brother Jeff Reese of Center Point closed a very successful meeting at the Liberty Hill Church, Sunday, October 26. Five baptisms Sunday afternoon.

R. L. Green, Route 1, Idabel, Okla., October 12: The meeting at Red Land closed September 28 with Bro. Grover C. Ross doing the preaching. Interest was very good. A. W. Lambert directed the singing. There were five baptisms and two restorations. Anyone needing a preacher will not go wrong by calling Bro. Ross. We have invited him back for another meeting next year.

Jesse M. Kelley, Fort Worth 8, Texas: I began work with the White Settlement congregation here October 5. To date have had five additions. This congregation is a little more than three years old with a membership, I am told, of about 250. Everyone seems anxious to do more than their share of the work. For this we are thankful. We look forward to a pleasant and profitable work.

Walter W. Leamons, Junction, Texas, October 22: We had many visitors here at College Street church on the first Sunday in October, the sixty-seventh anniversary of the congregation. Bro. A. C. Knight, minister at Mason, preached at a special service in the afternoon and we had many singers. Luther Blackmon of Lufkin, whom I consider one of our best preachers, passed this way and preached one night recently.

Mrs. S. P. Sanderson, Chickasaw, Oklahoma, October 29: The church of Christ here is in need of a preacher bad. We are a small group with a fine lot of young people. We have Sunday school each Lord's Day at 10:30 and prayer service each Sunday night. There are two other churches nearby. If you could help get us a part time preacher, one that preaches the truth. The Chickasaw church of Christ is three-fourths mile west of Chickasaw, Oklahoma. Hope to hear from some one soon.

Earl E. McCord, Corning, Arkansas, October 27: I have just closed a splendid singing school at Biggers, Arkansas. Did a lot of good for the church and made a big improvement in their song service. That is what the church needs today is to be able to render a better and a more acceptable song service in the regular work and worship of the church. Any congregation can do this in no longer term than they had at Biggers which was ten nights. I have some time not engaged for this fall and winter. Why not arrange to have me come and teach a class at your place and improve the singing in the church work and worship?

### Third Street Is Building

Construction work is underway on the new Bible School annex of the Third Street church in Booneville, Ark.

Increased attendance and growth of the church has made this step necessary. For this we are thankful. The annex when completed will be equipped to provide more adequate facilities for teaching the word of God. Besides containing several class rooms the annex will include modern rest rooms and plumbing for gas heating, etc.

This congregation is making a real sacrifice in this building program.

Though small in number the congregation is alive to its needs. The members are ready unto every good work and willing to sacrifice. No outside help has been solicited in this building program, but knowing the congregation as I do, I am sure a few substantial contributions from brethren in this area would help greatly in the building of this annex.

This is the congregation that is sponsoring the mission work at the state sanatorium here. The elders of this congregation are W. L. Fulmer and Sebe Halford.—Howard Casada.

## A Real Large Print NEW TESTAMENT THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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DELIGHT, ARKANSAS

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, October 27: The meeting with Rose Hill church, Texarkana, resulted in eight additions, two placed membership, two restored and four baptisms. Much good was done otherwise. Bro. Tillman B. Pope, of Alma, Arkansas, did the preaching in a very fine way. He is kind and courteous, yet, preaches the gospel with power to both saint and sinner without compromise. No congregation need hesitate to call him for a meeting. Our congregation was strengthened in faith and courage. This leaves me in Paden City, West Virginia, in a singing school, but I will return to Texarkana, November 2.

T. B. Crews, Justin, Texas, October 27: Yesterday was my second Lord's Day with the congregation here. Everyone here has taken on new life and seems to be willing to cooperate in every way. This old, well established, church is blessed with peace and harmony uninterrupted through the years. The church building is the best in town and the preacher's home is among the best residences and very convenient. Everything has been done to make things pleasant and we anticipate a profitable and enjoyable work. I spent four years and five months with the N. Shepherd and Delz Street Church prior to coming here. I had been with them since their beginning and had seen them grow to a self supporting, peaceful mission minded congregation with a church plant to be proud of. They were generous to me, allowing me to conduct fifteen meetings without stopping my salary at any time. My wife, my daughter, and I had become much like one of the family. This close relation was the chief reason I moved, even though I had been asked to stay until next June. I had become so much like one of the family that they were taking my sermons too much for granted. The preacher who follows me there is sure to find one of the most pleasant works to be found. I appreciate The Gospel Light because you have stayed clean of these controversial matter of opinion subjects.

Malcolm Bowen, 425 North 6th St., Fresno 2, California, October 30: Two placed membership and two were baptized into Christ last Sunday. I closed a meeting with the Hiway City congregation Wednesday night. Two were baptized. Brother Larry White is minister for this fine congregation. The meeting at Arlington Heights with Bro. Foy E. Wallace Jr., was brought to a close October 12th. One was baptized and one restored. Brother Wallace is in excellent condition physically. He preached in the good old "Wallace Style." His sermons were well received by the brethren here and the house was filled to its capacity at each service. Many preachers from San Joaquin Valley were present to hear him. Namely H. P. Cooper, Porter Norris,

T. M. Creig, Jesse Stevens, Albert Phillips, Floyd Thompson, C. C. Gobbels, Robert Bell, Larry White, J. W. McNeely, Bro. Burnett, Paul Boyer, Wallace Thompson, Ira Sanders, C. O. Kirk. After holding a meeting in Salem, Oregon, Brother Wallace will return to California for meetings. His first meeting will be at Bakersfield. The brethren intend to have him with us again. May God give us more men like him. Men who are unafraid to meet the foes whenever and wherever they are found. Let us all hold up the hands of this man of God in the presence of his enemies.

J. T. Wingfield, Antoine, Arkansas, November 4, 1947: The church at Antoine has had another good meeting. Began Sunday night, October 26 and closed Saturday night, November 1. Brother Gussie Lambert of Shreveport, La., did the preaching and Brother Robert Newcomb of Murfreesboro led the singing. Brother Newcomb is a good singer and puts his whole soul into it. We had good crowds throughout the meeting. Four noble souls were buried with their Lord in baptism and one confessed wrongs. Brother Lambert preached some wonderful sermons to the church. Eternity alone can tell the good that was done in this short meeting. May the good Lord help us all to quit "dragging around" and get up and go to work. He needs workers in His vineyard. There is something we all can do. One or two hours on Lord's Day is not enough. We need to work every day. There are souls all around us who are starving for the Gospel. If we do not carry it to them we will have to answer for our neglect at the judgment. Brother J. A. Copeland of Delight started full-time work with the church here November 2. We are glad to have him to work with us. Brother Copeland is truly one of God's noblemen and a good preacher. We all love him for his works sake. With the help of his good wife we pray that there may be many souls led to Christ while he labors with us. We invite all to come and worship with us. Our services Lord's Day: Bible study, 10 a. m. Preaching, 11 a. m. Communion, 11:45. Young People's meeting 6:15 p. m. Preaching at 7 p. m. Bible study each Thursday at 6:45. Come and be with us.

H. H. Dunn, Huntington, Arkansas, October 29: The meeting in Rocky Comfort, Missouri, closed with three being baptized and record attendance. This is a very good congregation. John Crosslyn had just begun regular work there when the meeting started. He is preaching for the Rocky Comfort and Wheaton congregations. One-half time each. A good worker. Perry Lewis of the Rocky Comfort congregation led the singing for the meeting. It was good. Am now in Talihina, Oklahoma. Small congregation here, yet some very faithful ones. The church

in Oklahoma is overlooking a great work in the two T. B. Hospitals located here. There are several hundred patients here and they are so anxious to hear the truth. Talihina has no regular preacher. The churches throughout the state could very easily support a preacher to work with the congregation here and in the hospitals. The church here is not able to support the work by itself but with a little help can put it over. A sister who live at the State San., visits the women who are members of the church and takes them the Lord's Supper each Lord's Day. The churches in Arkansas neglected that work in Booneville for years. If you will read the reports of Bro. Casada's work there now you may readily see what a great field it is. I see from the reports that the South National congregation in Springfield, Mo., is now supporting Chas. F. Hardin for full time work in Mount Vernon, Missouri. That is the site of a T. B. Sanatorium for Missouri. Those places have been neglected too long. Will the brethren in Oklahoma investigate the opportunity that is theirs here in Talihina?

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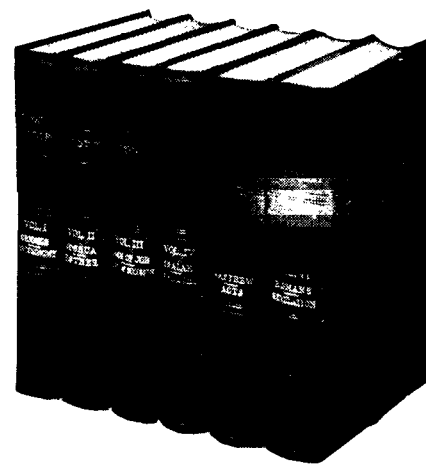
M. NORVEL YOUNG

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### MY NEW FIELD OF LABOR

"And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who when he was come, and had seen the grace of God, was glad; and he 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 Spirit and of faith: and much people was added unto the Lord" (Acts 11:22-24).

The church in Morrilton, Arkansas through its efficient leadership and fervent minister has, for some time, been carrying on a rather effective and enlarged schedule of mission work around Morrilton in the small communities. As a result of such work several small congregations are meeting each Lord's Day under the supervision of some of the many able men of the Morrilton congregation. In connection with this work they deemed it advisable to secure the services of some preacher to these congregations regularly. This is not to relieve any man that has been working in this field (not even Bro. Finley the regular minister of the home congregation) but is in addition to the other work.

The Morrilton congregation graciously extended me the invitation to do this preaching and I have humbly accepted. The first Lord's Day in November marks the beginning of this labor. May God favor me with the blessings needed to fulfill my new duties.

This labor will carry me into the

homes of the rural communities around Morrilton. It will require of me the best that I have to help those who actually need help. There will be no Pentecost days with multitudes in our services and astounding results, but we recognize this and only pray for a

steady and substantial increase.

With God and such host of Christian men and women that make up the congregation in Morrilton behind me, and the men who also labor in these communities, I know that much and lasting good will be done.—John Teel.



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1 At<sup>b</sup> 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,

SHALL HMM & SUCCAL. LXXX  
take, and give unto them  
for me and thee.

### 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 Mark 6: 33; Luke 9: 46, &c.; 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.

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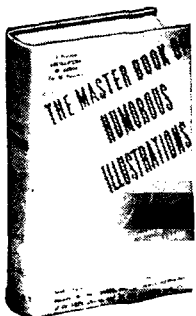
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 17

DELIGHT, ARKANSAS, NOVEMBER 13, 1947

NUMBER 49

## Old and New Days

HOYT BAILEY

In speaking of old and new days is meant the days that are set forth in the old and new covenants, the days that were kept by Jehovah's people under each of these covenants. The sabbath day was kept by the Israelites under the Jewish law. The first day of the week or the Lord's day is kept by Christians as a day of worship under the new covenant.

Those who had been in Egyptian bondage were commanded to keep the sabbath (Ex. 20:2-8). "And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.—Remember the sabbath day, to keep it holy." Again in Deut. 5:15, "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day." Though the seventh day of the week had been in existence for twenty-five hundred years, the sabbath law was not given until the Jewish law was given from Mount Sinai. For Nehemiah 9:13-14 says, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy sabbath, and commandest them commandments, and statutes, and a law, by Moses thy servant."

As the seventh day of the week did not have any special significance attached to it until after the children of Israel were delivered from Egyptian bondage, and they were then commanded to keep the seventh day as a holy sabbath. We also see that in the history of our nation that the fourth of July did not exist as a holiday until the declaration of independence was signed. This is a holiday only in America. The sabbath law applied to a certain

nation. Note Ex. 31:16, 17, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." As a wedding ring is a sign between a certain man and woman, so the sabbath is a sign between Jehovah and the children of Israel."

"And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be

done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah; whosoever doeth any work on the sabbath day, he shall surely be put to death" (Ex. 31:12-15).

While the sabbath law was in force the penalty was also enforced, for Num. 15:32-36 says, "And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And Jehovah said unto Moses, The man shall surely be put to death: All the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses." No judge remains in the Israel of old, kings that reigned on Israel's material throne are no more, Israel as a nation has been scattered to the ends of the earth and the homes of her people are but transit.

The law containing the sabbath has been fulfilled and abolished; therefore

## Notice of Subscription Price Increase

### Effective January 1, 1948

*Like most all newspaper and magazine publishers we find ourselves faced with a situation at this time which demands that we do one of two things relative to the publication of The Gospel Light: We must either convert it to a twice-a-month publication (as many weeklies have done) or, we must increase the subscription price. We have decided upon the latter course.*

*Therefore, on and after January 1, 1948 the subscription rates of The Gospel Light will be \$2.00 per year, in advance. Standing bundle orders will be 2c per copy, instead of 1c as at present.*

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*Please turn to page four.*

the penalty for breaking the sabbath is no more in force. Christ blotted out the handwriting of ordinances which was against us, which was contrary to us and took it out of the way, nailing it to his cross" (Col. 2:14). The old covenant has been taken away and the new covenant has been established (Heb. 10:9-10). For every moral principle set forth in the old covenant there is set forth superior moral principles in the new covenant. Be it remembered, however, that there is not one command, example or necessary inference in the new covenant for keeping the sabbath law.

We are not only commanded to keep the sabbath day holy, but we are admonished in Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's."

Let us note that the sabbath day came on the seventh day of the week, but the Lord's day (or the day commonly called Sunday) comes on the first day of the week. Matt. 28:1 says, "Now late on the sabbath day, as it began to dawn toward the first day of the week." Again in Mark 16:1, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen." It can be clearly seen from these passages that the sabbath ends before the first day of the week or before Sunday begins. May we keep in mind that the sabbath or seventh day of the week is not Sunday or the first day of the week, for the seventh day could not very well be the first day.

The children of Israel were not permitted to work (Ex. 20:9), nor kindle a fire (Ex. 35:3), nor do baking or boiling (Ex. 16:23), neither were they permitted to reveal on the sabbath day (Ex. 16:29), but they were commanded to offer two lambs on the sabbath day (Num. 28:9-10).

These things we have seen in our study, thus far, that the sabbath law was given from Mount Sinai, it was a sign between Jehovah and the children of Israel throughout their generation, it was given to and applied to those who had been delivered from Egyptian bondage, while its law was in effect its penalty of death was enforced to violators; Israel is no more as a nation, the Jewish law including the sabbath has been fulfilled and abolished by Christ, nailed to his cross (Col. 2:14). It is clear to Bible students that the sabbath law was never given to Gentile nations.

Since the sabbath law was not then given to Gentile nations, it is not now given to Gentile nations, or the penalty of death would be enforced to violators.

We come to study the new day, the first day of the week or the Lord's day that Christians keep under the authority of the New Covenant as a day of worship. Observing some notable facts about the new day on which individuals worship, we see that women went to the borrowed tomb of Jesus on the first day, Peter and that other disciple also went to the tomb on the first day of the week, angels announced the resurrection of Jesus on the first day of the week, Christ appeared to his disciples on the first day (John 20), and the Bible says, "Now when he (Christ) was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons" (Mark 16:9). Romans 1:4 says, "who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Thus, the first day of the week is the resurrection day of our Lord.

Pentecost came on the first day of the week, for Pentecost came on the morrow after the seventh sabbath, it came on the fiftieth day; therefore it came on the first day of the week (Lev. 23:15-17).

Acts 2 informs us that the Holy Spirit came upon the apostles on the day of Pentecost, but Pentecost came on the first day of the week: therefore the Holy Spirit came upon the apostles on the first day of the week. The Holy Spirit enabled the apostles to speak in different languages on that day. The prophecy of Joel was fulfilled to the Jews on the first day of the week.

The church of Christ was established and began to function as the church on the first day of the week. Jesus had said, "I will build my church," (Matt. 16:18) and after he was exalted to Jehovah's right hand, as Lord of lords and King of kings, and after the apostles preached the gospel, "They that gladly received the word were baptized and the SAME DAY there were added unto them about three thousand souls" (Acts 2:41). From this day onward the "Lord added to the church daily those that were being saved" (Acts 2:47). The scripture before Acts 2 points to this time as the beginning time of the church of Christ and all the remainder of the New Testament points back to Acts 2 or Jerusalem in A. D. 33 as the beginning place and time of the Lord's church. None were added to the church before the first day of the week or Pentecost, mentioned in Acts 2, but from that date onward people

have obeyed the gospel and the Lord has added them to the church (Acts 2:47).

The first sermon under the world wide commission of the Lord Jesus Christ was preached on the first day of the week (Acts 2). The first conviction wrought in the hearts of the hearers under the world wide commission was on the first day of the week. When Peter had preached Jesus Christ to his hearers, "as being exalted and made both Lord and Christ, and they were pricked in their hearts and cried out and said unto Peter and the rest of the apostles, Men and brethren what shall we do?" The first answer on what man must do to be saved was given on the first day of the week. "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38).

The first fruit of the Christian harvest was reaped on the first day of the week. "Then they that gladly received his word were baptized and the same day, there were added unto them about three thousand souls" (Acts 2:41). This same day mentioned here was the first day of the week or Lord's day.

We find in Acts 20:7 that "the disciples came together upon the first day of the week to break bread." Jesus had instituted the Lord's Supper before he was crucified and before he ascended into heaven. The instruction to those in the church is that they are to partake of the Lord's Supper in remembrance of Christ. The example as to the time this is to be done is in Acts 20:7, "where the disciples came together upon the first day of the week to break bread."

Such historians as Pliny, Justin Martyr, and Tertullian inform us that for the "first three centuries, all churches broke bread once a week." It was the Council of Agatha, in 506 A. D. which decreed that "none should be esteemed good Christians who did not communicate at least three times a year—at Christmas, Easter, and Whitsunday." It was more than six hundred years later that the Council of Lateran, decreed that "an annual communion at Easter was sufficient." These decrees were made by men. The word of God still says, "the disciples came together upon the first day of the week to break bread" (Acts 20:7). Again in I Cor. 16:1-2, "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper."

As the words, "Remember the sab-

bath day," were understood to mean every sabbath day, so all Christians who are actually hungering and thirsting after righteousness understand that they are commanded to come together every "first day of the week" to commune and worship. It certainly is highly dangerous for a disciple to absent himself from the meeting place on the first day of the week. As with the Jews of old being circumcised did not excuse them or save them from being cut off if they failed to keep the Passover, so being baptized and being a member of the church will not excuse us if we wilfully neglect the Lord's Supper and the other items of worship.

But some one may ask: "Does he require us to eat the Lord's Supper every week?" Should we not conclude that if there is any authority for eating the Lord's Supper any week, then there is the same authority for it every first day of the week? The same Scriptures that authorize us to eat the Lord's Supper on the first day of any week authorize us to eat it on the first day of every week. The same principle is true of all other items of worship.

## State Sanatorium Notes

### FINANCIAL STATEMENT

(State Sanatorium Work.)

To Our Brethren:

Following is financial statement of the funds received and disbursed in the work of the church at the Arkansas Tuberculosis Sanatorium, under the direction of the Third Street Church of Booneville, Ark.:

Balance on hand January 1, 1947	\$ 216.09
Receipts January 1 through October 31	2,028.76
	<hr/> \$2,244.85

Disbursements through Oct. 31, 1,866.03

Balance November 1, 1947.....\$ 378.82

Respectfully submitted,  
W. L. Fulmer, Treasurer.

### CONVICTION OR CONVENIENCE, WHICH?

The world of men can be divided into three groups: those with strong convictions; those who follow the path of least resistance; and those who want to do that which is right, but lack courage to do so if their environment is evil. Some of these in this last group eventually become ashamed of their weakness, and grow strong enough to stand by their convictions, while others of this group fall into the line of least resistance.

Christianity needs men and women with deep religious and moral convictions. They are needed in the church, in the business world, and in the home. Far too many persons are governed by that which is convenient, and give lit-

tle thought to whether or not it is right.

Often times, a religious conviction is laid aside when there is a chance of appearing in an unfavorable light among friends and associates. Conviction should not be the result of prejudice or stubbornness, but because of a knowledge of and sincere belief in what the Bible teaches in connection with religious worship, organization, and teaching.

There are those who are members of the New Testament church, yet who lack conviction when confronted with church-work and attendance. It is much more convenient to not volunteer to help with any of the work of the church; it is much less difficult to attend only one service a week.

Heaven will not be filled with those who have no conviction about their

Christian duty, but live the life of ease and convenience, following the path of least resistance. Paul could look forward to a crown of righteousness because his life was governed by this golden rule (II Tim. 1:12).—Albert Sweet.

### THINGS TO THINK ABOUT

What a peaceful, heavenly world this might be if we were all born with a willingness to cooperate instead of with the notion that we were born to boss!

Plain, straight forward gospel preaching unadulterated with wisdom born of man is a great need in the church today. Just like the old dorky said about his preacher. "He ain't so pow'ful smart, but he keeps de fodder down low whar it's kind o' easy fo' me to nibble at it."—Just a moment.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 18)

*Possibly the most maladjusted relationship which we have is that of parent and child. A maladjustment here results in untrained children—a tragedy in life.*

This is the second in the relationships of "The Home Environment."



The parent child relationship is often neglected to the injury of all concerned. Children are left to make their own choice in life without the guidance of parents.

While parents are responsible for the training of their children, children must respect their parents—they are under parental guidance.

The changing world in which we live has made the problems of this relationship more difficult to solve. Parents are taken out of the home, and the child is often left without their guidance.

The care of the child may be left in the hands of another, but the responsibility of rearing that child cannot be delegated to any one.

This responsibility begins with the beginning of the life of the child with mother. Parents must remember this. The environment in which the mother moves is helping to lay the foundation for the future training of the child.

But God demands that the children respect their parents. There is nothing more foolish than for the children to ignore the counsel of their parents unless it is the disregard to the instructions of the Lord.

The parents may not be able to solve the math problems for their children—they are not supposed to do this—but they have attended a school not yet attended by the children; namely, the school of experience.

In assuming their responsibility toward their children parents must remember that they are helping them to build for eternity as well as for time.

A maladjusted child in the home may mean a maladjusted child in the world, for in the home the child is to receive his foundation training for life.

If the child is unable to make proper adjustment with other children when he starts to school the responsibility is with the parents in the home—they did not train him to make wholesome adjustments with others.

"Children obey your parents in the Lord" is the instruction of inspired writers, and must not be ignored by the children. (Colossians 3:20).

There must be given to the child a sense of security in order that he may be able to make wholesome adjustments to his environments.

Parents must know where their children are and with whom they associate. A lack of interest here on the part of parents may result in a tragedy with their children.

Children need the counsel of their parents in the selection of their associates in order that they may have wholesome adjustments.

Children must respect their parents.

## THE GOSPEL LIGHT

(Published Weekly)

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## SUBSCRIPTION PRICE INCREASE

As announced on page one, it is necessary that we increase the subscription price of The Gospel Light, effective January 1, 1948. We regret very much that we are forced to yield to that which has appeared to be inevitable for the past several months. This price rise is certainly not of our own choosing but is made necessary by the "sky-rocketing" of prices on everything that enters into the production of the paper. Price of blank paper in many cases has tripled, machinery and repair parts are costing us as much as twice what they did three or four years ago, with deliveries very uncertain. There is no use to comment on the skilled labor situation as all are aware of those conditions.

In the immediate past we have offset our losses in the publication of The Gospel Light through our commercial printing business which has been, and continues to be conducted on a large scale. To our regrets, it has been necessary that we somewhat neglect certain duties as regards the giving to you of a better Gospel Light, in order that we might keep our "heads above the water" in a financial way by devoting a major part of our time to interests other than the paper.

Under the present condition of inflated prices we believe it is impossible to prepare for publication and publish 50 issues of a paper the size of The Gospel Light for one dollar a year. We are sure we are justified in announcing the increase in price. We believe that "the laborer is worthy of his hire," and as publishers of The Gospel Light we shall always endeavor to give our readers the greatest value for the amount they expend with us.

We do not want any subscriber to feel that he is not getting "value received." We have plans for a better (and larger) Gospel Light and feel that for these plans to materialize we must have the financial assistance which we hope the increased subscription price will give.

## OUR ANNIVERSARY SUBSCRIPTION DRIVE

On December 1, 1930, Volume 1, Number 1 of The Gospel Light came from the press. Thus, our issue of December 4 will mark our 17th anniversary and begin our 18th year of continuous publication. Heretofore, our

"birthday" anniversaries have come and gone with little or no publicity.

On this our 17th anniversary we would like to celebrate by adding at least five thousand names to our list of readers. Therefore, during the period from November 15 to December 31 we are accepting subscriptions (for not more than two years in advance) at our old price of \$1.00 per year. This applies to both new and renewals alike. If you would like to take advantage of this special offer send in your renewal NOW. If you have friends to whom you would like to send the paper, make up a list today and send it in at the rate of \$1.00 each per year. May we have YOUR cooperation? Please.

## TWO KINDS OF CHRISTIANS: THE "BUTS" AND THE "THEREFORES"!!

There are those who say, "I'm a Christian—but—" I have to work such long hours, I must spend 'time off' with the family; I'm just no good at personal work anyhow; I'm paying for a new car or house so just can't give much; I want visitors welcomed but I have so many friends I want to talk to! I would come Sunday night but—etc.

What a relief to meet the man or woman who says, "I'm a Christian—therefore—" count me in for all I can do; "I'll put the church before my recreation; I'll go out of my way to invite some friend to service; I want the Lord's work to prosper—THEREFORE I will take an active interest in Bible Study, meeting strangers, talking and living the gospel of Christ. ARE YOU A 'BUT' OR A 'THEREFORE'????—Robert F. Turner.

## A UNIVERSAL DUTY

(By W. W. Davis in Firm Foundation)

No person in good health can say that he does not have the ability to attend the worship. One of the great needs at the present time is for all the members to attend all the services regularly. Paul propounded a solemn question when he said, "How shall we escape if we neglect so great salvation?" Professed Christians forsake the assembling of themselves together. In this they sin and set a bad example for new converts. They are admonished to exhort one another concerning this duty. We need to measure our duty by the word of the Lord, and not by the way we feel, or by the way other people do. A weak church would soon become strong, if all the members would faithfully do their duty.—5842 Monticello, Dallas, Texas.

## A PRESCRIPTION FOR YOU—

If you are impatient, sit down quietly and talk with Job. If you are strong-headed, go and see Moses. If you are getting weak-kneed, take a good look at Elijah. If there is no song in your heart, listen to David. If you are a policy man, read Daniel. If you are getting sordid, spend a little while with Isaiah. If you are chilly, let the beloved disciple put his arms around you. If your faith is below par, read Paul. If you are getting lazy, watch James. If you are losing sight of the future, climb up the stairs of Revelations, and get a glimpse of the promised land.—Author Unknown.

Merely mechanical diligence is never enough; you must give yourself to your work. Devotion and loyalty to it are the conditions of improvement and real advancement; without them you do neither it nor yourself justice.—Selected.

## "Can Salvation Be Obtained Without Baptism?"

WAYMON D. MILLER

Almost two years ago the writer submitted a series of articles to this paper. The purpose of these articles was to review and expose a tract by Ben M. Bogard entitled "Campbellism Exposed." To the great satisfaction of the writer, some of these articles were read by Baptists. Evidently the force of truth struck the mark, for we received some expressions of reprisal. A considerably irritated, but unidentified, Baptist from Pine Bluff sent the writer a tract bearing the caption of this article. We have ever since intended to publicly review the tract, but have been prevented until now. Though so much time has elapsed since receiving it, we still cannot afford to let the opportunity of review slip, as it's simply too inviting to pass unnoticed.

The tract is presumably written by a Baptist preacher, since it is circulated free—and it's almost worth the price!—by the Baptist Sunday School Committee of Texarkana. For some unknown reason, and for which I have my own ideas, the name of the author is not given. This review is given to show the readers both sides of the issue involved. It will also be seen what baseless and depleted grounds one occupies when he sets himself in opposition to plain scriptural teaching. The pretended arguments advanced are pitifully weak, to express it mildly, but who can advance a strong argument against the truth? The logic, force of arguments and scripturalness of the tract are about as good as could be expected. But the reader can well adjudge these matters for himself.

The author of the tract introduces it with the following statement: "We offer Scripture passages without any comment, whatsoever." Though in most instances the author gave no verbal comment, we deny that he did not give "any comment, whatsoever." The inferred application, or misapplication, of a passage is in one sense comment. The manner in which one applies a passage, and the inferred conclusion from the application, is a commentary upon the passage, though not a word is spoken in addition to the Scripture! Hence the author makes a comment on every passage quoted by the way he applies them. Furthermore, the author has given emphasis to certain thoughts in the passages quoted by placing those thoughts in **bold face letters**. When the specific thought of any passage is thusly suggested, the author in that gives his comment on the passage. Let us

notice the passages used by this author in attempt to prove the title of his tract. We shall quote the scriptures he employs, with the same expressions in bold face letters.

"That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:9-13). Will the reader please observe that nothing in this passage proves the point of the Baptist writer—that salvation is obtained **without baptism**? The passage says nothing about baptism! But such is his strategy. He seeks out every passage possible that mentions salvation, but says nothing about baptism. Why does he not provide passages that **do say something about baptism**? How can we know if baptism does not save if he uses only passages that do not mention the subject? If he really wants to know if baptism is related to salvation, then he should supply scriptures that at least **mention baptism**! Could he in this manner learn if faith were essential to salvation if he would not study the passages that teach about faith? But perhaps his intent is to show that since baptism is not mentioned in this passage, it is therefore not essential to salvation. But neither is repentance mentioned in the passage. Does the absence of repentance from the passage mean that it is not essential to salvation? The Lord taught otherwise. (Luke 13:3). How can he reason that since baptism is not mentioned in the passage, it is therefore non-essential? Again we ask, why doesn't the writer study the passages relating to baptism? I have my suspicions that it is easier for him to avoid them! But again, the very passage used is contrary to Baptist doctrine. Baptists teach that **faith alone** is essential to salvation. But the passage here states that belief, a confession of Christ, and a calling upon Christ are essential to salvation. Hence if the passage disproved the essentiality of baptism, it would with the same stroke disprove Baptist doctrine, and

would therefore be as unfortunate to his position as it would mine!

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:21). This verse is quoted from Peter's sermon on Pentecost. Peter was also quoting from Joel's prophecy (Joel 2:28-32) to prove to his Jewish audience that the gospel of Christ would bring universal salvation. If the writer had proceeded to the conclusion of Peter's sermon, he would have seen how Peter by inspiration instructed these same persons to "call on the name of the Lord." In the end of the same sermon, Peter commanded them, "Repent, and be baptized every one of you **in the name of Jesus Christ** for the remission of sins." (Acts 2:38). Our Baptist friend selected the wrong preacher, and the wrong sermon, in attempt to prove his proposition!

"But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the **gift of God is eternal life**, through Jesus Christ our Lord." (Romans 6:22-23). Since the writer emphasized the fact that salvation is the gift of God, I suppose that's what he wishes us to notice. Does he imply that since salvation is a gift, the sinner is not required to do anything to accept this gift? If so, this nullifies the above passages quoted by the author, for in them he has proved that the sinner must believe, confess Christ, and call on the name of the Lord! What embarrassing predicaments error will involve us in! Surely this Baptist preacher needs new bifocals! He can't see far enough ahead of himself to avoid cutting his own throat. And also, this passage is out of gear with Baptist doctrine on another point. Baptists teach that the believer comes into immediate possession of eternal life. This passage states "and the **end everlasting life**." Hence, Baptists have everlasting life at the wrong "end" of salvation. This is another unfortunate passage for the writer. This is another comfort of having the truth; you don't fear the contradiction of any scripture on any point! But let's look at the passage again. The verse simply states the fact that the Romans were Christians—"made free from sin." It also mentions their rewards as such, but does not mention how they had been "made free from sin." But Paul, the same writer, and in the same chapter, states that they were made free from sin by obeying the gospel. (Verses 17-18). At the beginning of the same chapter he also states **how** this was done: by being "baptized into Christ," crucifying the old man, destroying the "body of sin,"

and from baptism arising to "walk in newness of life." (Romans 6:3-6).

"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." (Romans 1:16). Since "believeth" is the only condition of the sinner mentioned here, should we conclude that it is the only condition of salvation? If so, then away goes repentance, without which Jesus said we would perish! If repentance can also be included, though not mentioned here, can't baptism also be included? If not, why not? Surely the gospel is God's power of salvation. But what is to be obeyed in accepting the gospel? Jesus answers the question thusly: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:16).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1). Again we ask, is one "justified by faith alone? Will any Baptist preacher add this final modifying term to what Paul said here? If so, we have the testimony of James that justification is "not by faith only." (James 2:24). Besides that, the Baptist writer has in the above scriptures indicated that a number of other items are essential to salvation. Hence the writer cannot prove a thing without disproving his own errors! Surely we are justified by faith, but **how** are we so justified? The Apostle Paul, who made the statement, also supplies the answer. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). Hence baptisms for the remission of sins is justification by faith. And also, as cited by Paul, the fact that one has been baptized into Christ is evidence of justification by faith. One who has not therefore been baptized has no grounds for, or evidence of, justification by faith!

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the **washing of regeneration**, and renewing of the Holy Ghost." (Titus 3:5). The terms emphasized suggest that we are saved by the "washing of regeneration." Again the Baptist preacher goes in circles! I thought Baptist doctrine asserts that one is saved by faith only! If so, what is the meaning of this passage? If we can understand what Paul here calls "the washing of regeneration," then we can see what he affirmed saves us. I do not hesitate to affirm that the expression means nothing less than baptism. My reason is that baptism involves the only literal washing in the whole realm of New Testament doc-

trines. Paul also referred to the matter thusly: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and **our bodies washed with pure water.**" (Heb. 10:22) Hence the washing of Titus 3:5 is a washing of the body, which can mean nothing but baptism. This explodes every effort of the Baptist preacher in quoting it to prove that baptism is not essential to salvation. Even the ripest of Baptist scholars testify that the "washing" of Titus 3:5 refers to baptism.

"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). I presume the writer infers that we are not saved by "works," that is, something we personally do or perform. By this he seeks to eliminate baptism. But are not faith and repentance acts performed by the individual? If a person can perform faith and repentance, why can't he also perform baptism? But these very people, the Ephesians, were baptized by Paul. (Acts 19:1-5). Hence baptism is not a works of personal merit or righteousness which Paul excludes in this reference.

The author proceeds to quote a number of scriptures that teach salvation

by faith, none of which are denied by anyone, and therefore do not merit further examination.

We shall resume this study next week, and examine some "cases saved before baptism," as listed in this Baptist tract.

## CHRIST-LIKE CHRISTIANS

LAWRENCE ROBERTS

You say that you're a Christian,  
At least you wear the name.  
But are you really Christ-like?  
Is that your honest aim?

Christian means to be like Christ,  
In what we do and say.  
So we should try to live and be  
More like Him every day.

We should live as we would live  
With Jesus by our side.  
We should go where we would go,  
If Jesus were our guide.

When Jesus comes from Heaven  
To claim his faithful few.  
Will He find you one of his fold  
Who have to Him been true?

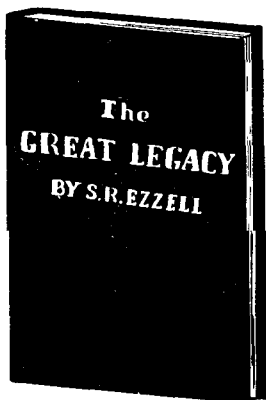
"The way to determine a man's illness is not by absence from church, but by absence from his job."

# THE GREAT LEGACY

BY S. R. EZZELL

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Under The Similitude of A Will

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DELIGHT, ARKANSAS

Otis Gatewood, c-o Line Luters, Gutleutstrasse 77, Frankfurt a. M. Germany, Nov. 1: Our work here is very encouraging. Ninety-four present for our services last Sunday and we expect more when we begin preaching in German tomorrow. Two of the boys in our Boy's Home have been baptized and we expect others soon.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., November 6: Saturday night, November 1, I closed a short meeting with the church in Antoine, Arkansas. The meeting continued only seven days but was well attended. Four were baptized and one restored. Bro. J. A. Copeland began regular work with them on Sunday, November 2. He will do them much good with his ripe experience and zeal for the truth. Horace W. Busby of Fort Worth, Texas, will be with the Portland Avenue Church in a meeting November 14-23. Services will be 10 a. m. and 7:30 p. m.

Lee Starnes, P. O. Box 586, Minden, Louisiana, November 10: We had a good day with the church here yesterday. Attendance the best since our coming. One by membership and one baptism. Bro. J. P. Staggs of Homer, La., is to be with us in a series of meetings November 30—December 7th. We solicit your prayers to the effect that our efforts here may be successful. There is much to be done, in this section, in the Lord's work.

Cleon Lyles, Little Rock, Arkansas, November 10: Ten placed membership and one was baptized at Fourth and State yesterday. In addition to our regular work at the church, we are conducting services regularly at the County Hospital and old Soldiers Home, and conducting classes for students at both the Blind and Deaf schools. The Heights church in Houston, Texas, closed a meeting the 6th in which I preached. Eight were baptized, four restored and four placed membership. Jack Meyer has enjoyed a long and fruitful ministry with this good church. The entire membership appreciates his good work.

The congregation in Russellville, Arkansas is in need of a Gospel preacher to work with the church here. A middle aged man, sound, capable of handling the Gospel aright, good personality, good mixer and ability to do personal work, both in and out of the church, should be able to do a good work in this area. Place is now open. Good proposition and opportunity for some one who is interested. Anyone interested should write at once giving information, to the Elders, Church of Christ, Box 349, Russellville, Ark.

Orbie Robbins, Elizabeth, Arkansas, Nov. 6: Closed a meeting at Guion, Arkansas, which began October 25 continuing over two Lord's Days. Good attendance at all services and the best

of interest but no visible results. These brethren are few in number but own their building and are doing a good work in that part of the Lord's vineyard. I am booking meetings for 1948. If you need a meeting write me at above address.

#### Building a Church Building

The congregation here at Elizabeth, Arkansas, is building a church house.

There is a membership of 18 members. They have their lot paid for and enough money to begin construction of their building. They are building a cobble stone house 24x36 feet. Anyone desiring to have fellowship on this work may send their contribution to the following address: Church of Christ, %Orbie Robbins, Elizabeth, Ark.—Orbie Robbins.



Just off the press—a brand-new printing of those favorites of Bible-story books for children, STANDARD BIBLE STORY READERS! Author was Lillie A. Faris; revision by Dorothy Fay Foster.

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**GOSPEL LIGHT PUBLISHING COMPANY, DELIGHT, ARKANSAS**

R. A. Robins, Poteau, Okla., Nov. 4: Last Lord's Day was the beginning of our third year's work with the church here in Poteau, and it was one of the best services that we have had in several months in the way of attendance and collection. When we came here two years ago the bulletin board showed 65 in attendance, with a \$25.00 collection. Whereas, we had 127 in attendance last Lord's Day with a \$66.00 collection. Our collections have reached the 100 dollar mark several times since we came here. The church also has built a home for the ministers, and have all their obligations met and have a nice little balance in the bank to start off with on our third year's work. We have had 30 additions to the church here since I took the place as regular minister. To me this is all very encouraging. I am not so egotistic as to think I have given entire satisfaction, because I haven't. We have a few here who are not satisfied with my work, but that few are the ones who want a man who will preach like they think, and I am not made up like that. I preach like I think the Lord wants me to preach. I do not propose to preach anything except the pure Gospel. Our Lord did not preach to suit the people while he was here and how could I or any one else expect to do that. I am glad to say that the Elders of the church here together with the good old charter members are one hundred percent behind me in the good work we are doing, and why shouldn't they be as we are baptizing some one almost every service. I am planning to do a lot of evangelistic work another year starting early in the spring. So if you need my service please address me at the present at Poteau, Oklahoma. I would like to start now to arrange for several meetings in and around Hanford, California, or any place in Calif. We want to make a visit to that Great State.

#### A. SAMPLE OF LETTERS FROM GERMANY

M. NORVEL YOUNG

To Broadway Church of Christ  
Broadway at Avenue N  
Lubbock, Texas

Dear Brothers and Sisters in the Lord,

One day before my boy's birthday (he became 6 years) a C.A.R.E. parcel from you reached us. With great excitement my boy waited for me when I came back from the "Hilfswerk" where I had to fetch it. And then: with shouts of joy all things in the parcel were fetched out and I had to explain the English words on the packages and cans. You cannot imagine how happy I was to have these wonderful varieties one day before the birthday, especially because my little boy has been ill severely for long weeks and has now 10 pounds of underweight. I am convinced that the C.A.R.E. parcels save the life of thousands of children and grown-up-people in Germany and whole Europe. But more: the best service

that they do is to help as a bridge of peace between two continents. And as you, the church of Christ is the sender of this gift, I know it is the spirit of Christian brotherhood who wants to help for Christ has helped us first with his life and suffering, with mercy and love. Therefore I thank you from all my heart in the name of my mother and my little darling.

Praying God's blessing upon you, I remain

Yours truly,  
Margot Nicolaus

P. S. If there is the possibility to help

once more, please send a parcel to a minister's widow with three little children of 6, 5, and 3 years (two boys, one girl) who never got a parcel and needs it very much.

(A generous supply of needed food can be sent to many people like these through the CARE agency 50 Broad Street—New York. Those who prefer may send checks to Broadway Church of Christ and we will see that the CARE packages reach Otis Gatewood in Frankfurt for efficient distribution in the name of the Lord and to the glory of His Church).

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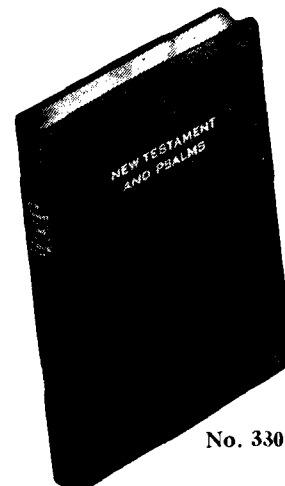
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have ye? And

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had

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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that

behold, some of the watch city, and shewed unto them all the things that were done

12 And when they were the elders, and had taken gave large money unto them

13 Saying, Say ye, His by night, and stole him



# The Gospel Light

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

VOLUME 17

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NUMBER 50

## Religious Duty

VAUGHN D. SHOFNER

In considering religious duty we appeal to the thousands who believe that the Bible contains the revelation of the will of God. However, among these believers we find varied acts of worship offered as the practice of religious duty. To believe the Bible as God's revelation to man, and at the same time walk in division presents a picture of a God who respects persons, an equivocal revelation, or a misunderstanding on the part of man.

Thus we see the importance of ascertaining, from the study of the Bible, what God really requires of us. Much of the Bible is intended for a particular people, set apart from other people for a special purpose. Much of it is unvarnished narration of the exhortations and reproofs addressed to this people in reference to the laws then existing, but which have been since abrogated. Therefore, amid this variety of instructions given to men at different times, and of different nations, it is important to know the principle by which we may decide what portion of this mass of instruction is binding upon worshippers of the present time.

Our duty must of necessity be signified to us by a command; and therefore, what is not commanded is not obligatory. Without this limitation everything recorded, both good and evil, would have to be regarded as instruction for us to follow, and thereby confound all distinction between right and wrong. Thus we see that our obligation depends upon commands from God, and commands designate acts to be obeyed by those included in the number to whom the command is addressed. Then he who urges upon us any duty must show that God has commanded that action to be done, and also that it is intended that we should do it.

This plain principle excludes from being obligatory upon all, what has been intended only for individuals, as such, or nations, and not for the whole

human race. There are countless commands recorded in the Bible as having been given to individuals. God commanded Noah to build an ark; and such was the command to Abraham to offer up his son; to Moses to stand before Pharaoh; and a thousand others. Here the divine direction was intended only for the individual to whom it was given. No one can rationally pretend that he is commanded to build an ark because Noah was so commanded. We would not offer up our son simply because God spoke this command to Abraham, nor would we start the journey to Egypt simply because Moses was so commanded.

Many of the commands of God in the Old Testament were addressed to nations. Such were the directions to the Israelites to take possession of Canaan; to make war upon the surrounding nations; to keep the law; and various other things. Such precepts are to be obeyed only at the time and in the manner commanded. Therefore, the Jews at present would have no right, in virtue of the original command, to drive the people from Palestine today; although the command gave Joshua the right to expel the Canaanites at the time it was given. Also, those commands are of force only to those to whom they were given. Thus supposing the law was not abolished, and the barrier between Jew and Gentile was therefore still in existence; since it was given specially to the Jews, and to no one else, it would bind no one but Jews now. The height of absurdity is reached by many today as they try to ride into a physical promised land on the conditions and commands addressed to the Jews only. It would be no more foolish to build an ark, or offer up a son. But since the order of old is abolished, it of course now binds no one. For if, when in force, it obligated no one but the Jews, and was absolutely nothing to anyone else; when it was abolished it is nothing to anyone. The

books of Romans and Hebrews plainly point this out, as well as other epistles of Paul.

The principle of our study will include as obligatory today, whatever has been enjoyed as the will of God upon man in the New Testament. (Heb. 1:1, 2). Any idea which man adds to the idea given in the Scriptures is the idea of man, and has no more obligation on his fellow men than any other idea of man. In the New Testament the distinction of nations or individuals, as such, is nowhere adverted to. Its instructions are intended for all men of all ages and nations. Therefore, these instructions never involve anything either local or peculiar, but are binding upon "all the world" and "to every creature."

The New Testament being intended for every nation of the world, and being the final revelation of God to man, it then contains all the precepts and instructions essential to our salvation. Therefore, the commands revealed in the Old Testament which are repeated in the New Testament are binding upon us in the present age, but those commands and instructions of the Old Testament which are not repeated in the New Testament are not binding today, having been issued to peculiar individuals and nations, and having ceased to exist with them in abrogation. Prudence reveals the folly of going beyond the cross of Christ to found our acts of worship.

The law of God, as revealed in the Scriptures, represents our eternal salvation as attainable upon the simple ground of obedience, and obedience upon the plain principles of God's revelation to man. Ultimately, we are entitled to hope for salvation upon the ground of the merit of Christ, solely upon the condition of yielding ourselves up in entire obedience to the whole plan of God delivered to us. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4). "And being made perfect, he (Christ) became the author of eternal salvation unto all them that obey him." (Heb. 5:9) Thus the prevalent idea of "faith only" slinks to the shameful shades of

absurdity. And hence a knowledge of the law of God is of just as great importance to us under the dispensation of grace, as under the dispensation of law, on the unequivocal ground that, unless the will of God be the controlling motive of all our conduct we are destitute of the blessings the dispensation of grace promises.

## How Shall The Young Secure Their Hearts?

CLEON LYLES

Certainly no one occupies a more important position as regards the future, than the youth of our land. Because we realize this, opportunities and advantages increase with each generation that the next generation may have something better to offer the world than the passing generation has been able to offer. The hope of the future America: The hope of the church: The hope of all that is right and good rests with the youth of today, who have yet to realize the responsibilities and burdens of those who serve as leaders of things that are good. That the writers of the Bible realized the seriousness of youth, is revealed in many statements and much advice given to the young. Surely no better question could be asked and answered than, "How shall the young secure their ways." David said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). There are three definite lessons in this verse. First: the young man must consider that his way is impure, and how abominable this must make him appear in the sight of God. This is not a condemnation of youth because they are young, but of the sins that are peculiar to the young. Let us notice some statements in the Bible, beginning with the book of Job. "For thou writest bitter things against me, and makest me to possess the iniquities of my youth." (Job 20:11). "His bones are full of the sins of his youth, which shall lie down with him in the dust" (Eccl. 12:10). "For childhood and youth are vanity." These verses reveal some of the dangers confronting youth. It is not that God considers a young man wicked because he is young, but that he faces life with all of its sins, with no experience to guide him. He has temptation without experience, while the old often have experience without temptation. An older person facing some temptation perhaps would know what is best to do, but a younger person has nothing but former teaching which too often is not sufficient to secure his ways. Paul said to Timothy, "Let no man despise thy youth" (I Tim. 4:12).

Second: He must examine his ways according to God's word, and carefully hear what God has said concerning him and it. Listen to the advice of Solomon.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity. 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; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Solomon had been a young man, and even had served as king early in his youth, and knew the temptations that befall young people. So, said he, "Remember now thy creator in the days of thy youth." This ought to be the first step in the examination of our ways. The importance of this obedience to God in the early days of life is revealed in several ways. In this way a youth becomes a child of God before the evil days come. Before sin has such sway over him that no change can be made: Before he is wrecked and ruined both in mind and body, and the years stretching out before him can be pleasure instead of pain. That such advice is most valuable can be seen in the common practices of life. More crime is committed by the young people of our land than others. Road houses, dance halls, gambling dens, and various night spots over the land that are playing a great part in corrupting the youth of today, realize that their customers will be young people. The result is the loss of pride, the loss of true beauty, the loss of virtue, the loss of real womanhood and real manhood early in life, and a life stretching out before filled with regret and sorrow; filled with remorse of conscience because of the experiences that are hard to avoid in youth. What a life one must have who is forever reminded of the fact that there is something to regret, something that has marred future happiness and leaves its

scar upon both soul and body. If a person is to know how to best conduct himself he must consider his environment, and such is the advice to youth.

Third: He must take heed to it, to keep, guard, and preserve his way, his general course of life, from all defilement. Remember this guarding must be done by the youth. In too many cases it is not the older person that is willing to guard young people, but often had rather contribute to their downfall. Look around you. See society as it is. Do you want to be like many of those? Certainly good and virtuous people can be found, but the other kind can be found as well. You must guard your way. You must keep and preserve your way, if it is to remain as it should be. In this guarding, no better advice could be found than that already studied, "Remember now thy creator in the days of thy youth." The person who walks according to the laws of the Lord cannot but walk in the right way. There are laws given by the Father that will direct you in every condition of life. Laws that will govern your social activity, laws that will govern your duties as a citizen of this great country, laws that will govern your home life, and laws that will direct you in your business life. Your soul and body belong to God (I Cor. 6:20), and this you must remember: the person who would assist you in destroying your soul or body is certainly working against God and in favor of the Devil. One deplorable fact we face today is that business, society, entertainment and sometimes even so-called religion are out to ruin our youth, and for this reason the youth must be constantly on his guard. Sometimes even so-called religious bodies representing themselves as sacrament, prayer-fed institutions, with various pious demonstrations, sponsor immoral entertainment, such as dances, gambling and drinking parties, for the youth they claim to be trying to save. Such institutions have as much immoral effect on the youth of our land as the common road house, because the youth are wooed under the impression that they are entering a Holy place, and that such immoral practices are thus made sacred by a preacher who knows no better than to corrupt our youth. Boys and girls, you must guard your ways. There are not many that will guard them for you. You must guard them for yourselves.

The question of our text broadly stated is this; can a man live, in all respects and in all his paths, a pure and beautiful life? And can all his ways be clean? We know well how much the question involves; we know also what the answer means; but we can answer without hesitation as—an ideal. YES. A man can go into the world, and take his part in all natural and necessary engagements, and yet have, all through, a cleansed way. He may go into business, become a politician, enjoy pleasure, and

build up a home, without inevitable stain, without wading to his object through dishonor; and is not this just what we want, to make all life what it ought to be? If the way of business were clean, if the sanctities of domestic life were all kept honorable, what a world it would be. What would become of fraud, and over-reaching, and plotting, and treachery, and strife, and the sickening suspicions of one another that now half choke human love and threaten to starve or poison the charities of life? We all know what would become of these things. They would die away as naturally as the mists before the advance of day. And why should it not be? Why should not a man begin life with the deep conviction that his way be a cleansed way? There are in our lives no isolated acts, but only ways. The wrong of which we say, "Only this once, and it shall never be repeated," provokes its own repetition, starts us in its own direction. The violation of truth or integrity, with the expectation and purpose of retrieving it speedily, involves us in a labyrinth, in which we lose our way, and may never find our way back. The laws of sobriety or purity once transgressed, we have not the power which we previously thought we had to retrace our steps. We meant an act; we have found a way—a precipitous way, too, on which we gain momentum with every step. A way has a direction, and leads somewhere. A way is continuous; and, if we are in it, we are advancing in it. A way differs in its direction from other ways, and diverges more and more from them the farther one travels upon it. There is hardly any error so perilous as that of imagining that there can be isolated acts or states of mind. Every present has its closely affiliated future. Every deed, every reverie, every thought, its cause. We are moving on in character, as in years. We are not today what we were a week ago. We are advancing either in holiness or in unholiness. How are we to be made holy? God has made full provision for it. There is wonderful provision laid down in the word of our sanctification. First of all there is the blood of Christ which cleanseth from all sin. There is power in it to cleanse even the young man's heart. There is the keeping power of Christ himself. "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." What a provision is this, to keep us holy."

Remember young people, there is before you, if it is your good fortune to live, a happy and useful life, that can be spent in usefulness, both for yourself and for those you meet along life's way. A life that can lay up treasures for the after-while and one that will hold no regret. So let me beg you in the name of all that is right, for the happiness of your future, **secure your ways**, by taking heed of them, and let-

ting God's divine word guide you in every walk of life, that you may live a good and useful life and will have nothing to keep you from a glorious eternity. "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them."

#### IF I COULD UNDERSTAND

If I could only see the road you came,



With all the jagged rocks and crooked ways,  
I might more kindly think of your missteps,

And only praise.  
If I could know the heartaches you have felt,  
The longing for the things that never came:

I would not misconstrue your erring then

Nor even blame.

—Carry Joy.

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that 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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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# No Greater Responsibility

WILLIE WARREN

No greater privilege is granted to mankind than to study the Bible, learn those truths and principles revealed therein. No greater responsibility is placed upon any individual than to obey those commandments and to wear the name of the Lord Jesus Christ. In the study of the scriptures we should be careful to handle aright the word of truth and be as nearly like those in Berea in New Testament times as possible as is recorded in Acts 17:11 "These (in Berea) were more noble than those in Thessalonica, (now notice why) in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so." If people of the religious world today would heed this there would be less confusion and division and more of the unity for which Christ pleads. So many will not consider what the Bible teaches but lean to their opinions and opinions of men. It is not the opinions of man that we need to study but the facts and commandments given by the authority of Christ through his inspired word. We need to learn those things that have been given for the salvation of the precious souls of mankind.

Let us consider some of the facts of the New Testament Church, what it means to us and why we must become members of it. We learn in Matthew 1:21 that Jesus "came to save his people from their sins." In Luke 19:10 "to seek and save that which was lost." In Matthew 16:13-20 we learn, "When Jesus came into the coasts of Caesarea Philippi he asked some of his disciples saying, Whom do men say that I the son of man am?" Jesus had been teaching upon the earth for some time. In Matthew 14 we learn that John the Baptist was dead which was about six months preceding this time. Now Jesus had been teaching, had chosen his twelve apostles, had performed miracles, healed the sick, raised the dead. Hence, he was interested in knowing just how men in general were receiving him and what they thought about him. Thus he asked this question and his disciples answered, "Some say thou art John the Baptist, some Elias and others Jeremiah or one of the prophets." Learning this Jesus then said, "But whom say ye that I am? Simon Peter answered and said, **Thou art the Christ the son of the living God.**" This was the answer that Jesus wanted to hear. That same confession must be made

today by one desiring to become a Christian. Then Jesus said unto Peter, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee but my father which is in heaven. And I say also unto thee that thou art Peter and upon this rock (upon the fact, no stronger foundation than the fact that he was the son of the living God) I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys to 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."

Jesus further said in Mark 9:1, "There be some of you standing here that shall not taste of death until they see the kingdom come with power." After Jesus had risen the third day from his grave he told his apostles to wait at Jerusalem until they be endued with power from on high and then they could carry out the great commission which was to preach the gospel to all nations. Recorded in Acts 1:8 Jesus said just before he ascended to heaven that "they would receive this power when the Holy Spirit come upon them and then they would be witnesses unto him both in Jerusalem, and in Judaea and in Samaria and unto the uttermost part of the earth." This power came on the day of Pentecost as recorded in Acts 2. Now what was to come with that power? Mark 9:1 said the **kingdom**. Thus we can see that the church was not established during the days of John the Baptist (John was dead at this time). Nor during the personal ministry of Christ, but after his death, burial and resurrection and then his ascension to the heavenly father, the kingdom or the church was established. Pre-millennialists say that the kingdom will be set up at the beginning of the thousand years reign which is yet in the future. The only way this theory can be substantiated is for some of those people that lived in that generation of 2,000 years ago to be brought before the public. (Mark 9:1). After the day of Pentecost the New Testament always speaks of the church as being in existence. In Romans 16:16, "The Churches of Christ salute you." Col. 1:13, "Who hath delivered you from the power of darkness and hath translated you into the kingdom of his dear son."

In Acts 20:28 the writer says: "Take heed therefore unto yourselves, and to

all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood." I call your attention especially to the latter part of that verse: "to feed the Church of God, which he hath purchased with his own blood." What church was mentioned? The **Church of God**. What was its price? **Shed Blood**. Now, who shed his blood to purchase the Church? I'm sure all know and agree that it was Jesus Christ, the son of the living God. In Matthew 26:28 we learn another fact about the blood of Christ. In instituting the Lord's Supper we learn this: "And as they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples and said, Take eat: this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; (now notice why) For this is my blood of the New Testament, which is shed for many for the remission of sins." Hence, we see the purpose of the shed blood for remission of sins for many and at the same time purchasing the Church. Thus today if we want remission of our sins it must come through the shed blood of Jesus Christ. His Church was bought with that blood so that all who will come and obey can receive the benefits of it. If I have \$5 and buy a pair of shoes, in order to get the benefits of my money what must I do and where must I go? I'm certain you can see friends that I must wear those shoes that I purchased with the \$5. Thus the likeness of the Church. To receive the promises and benefits of the blood of Christ, that is, the remission of sins, we must go to the Church because it was purchased by that blood.

To be saved from our sins then we must be in Christ and his church and to be in Christ is to be in his church. Let us notice: Jesus said, "I am the way, the truth, and the life; no man cometh unto the father but by me." It is only through Christ that we can hope to get to the heavenly father as he said he was the way that limits us to only one and that is through Christ. We are told that "without faith, it is impossible to please God, for he that cometh to God must believe that he is a rewarder of them that diligently seek him." This statement is rarely denied by the religious world today but yet when James speaks many people will not heed. Notice in James 2:20-24, "But wilt thou know oh vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest how faith wrought with his work and by works was made perfect? And the scripture was fulfilled which saith,

Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. (Notice carefully) Ye see then how that by works a man is justified **and not by faith only.**" In verse 19 he had just said "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." It takes faith to please God but that is not enough, if we have faith only we are no better than the devils; they do believe and tremble.

All agree we can only have hope of eternal salvation through Christ. Faith alone does not put us into Christ. Note Paul's words in Gal. 3:26, 27, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." Baptism is the consuming step that puts one into Christ but at the same time we are also baptized into his death. In the Roman letter Paul speaks of baptism as a burial which puts us into the death of Christ and is a likeness of the resurrection of Christ in that the one baptized arises to walk in a new life—free from all past sins, a member of the New Testament Church with the promise and the hope of eternal life in heaven. In I Cor. 12:13, we learn that by one spirit we are baptized into one body whether we be Jews or Gentiles; whether we be bond or free and have all been made to drink into one spirit. We learned that **baptism** puts us into the church and only through the church that Jesus built are any spiritual blessings and promises offered. (Eph. 1:3). Yet honest people say baptism isn't essential to salvation. If not the Bible is false. In I Peter 3:21, the writer says, "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. In Acts 22:16 the act of baptism is mentioned and its purpose is plainly stated. Forgetting personal opinions and what we have heretofore been told but speaking in the exact words of the passage just what is the purpose of baptism? Its purpose is stated thus: "baptism does also now save us." Baptism puts us into the church; it saves. Think seriously on these things. The plan of salvation is too plain to be misunderstood.—Clarksville, Arkansas.

#### FOR SALE

One cross. Nearly new. I cannot carry it and keep up with the world and its crowd.

One talent: New except, slightly shelf-worn. It has been laid away for years in a napkin.

One five-piece set of Armor. All pieces are in good shape; only needs polishing.

One bundle of Christian opportunities. Contained in this bundle is one of the greatest opportunities in the world, and that is of going to my church every Sunday. Another one is the opportunity of being a soul winner. I seldom use these opportunities, so have decided to let them go for sale.

One badly-used Christian influence. Buyer may be able to repair this influence if carefully handled.

The above-mentioned articles are stored in the basement of my home, located on the corner of Careless Ave., and Neglect Street.

—Selected.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 19)

*The child who is not trained to get along with other children in the home may never be able to get along with them out in the world—the home is the training ground.*

The child learns to make his adjustments with other children in the home.



This is why the one child in the home finds it harder to adjust to other children.

In this child-child relationship we have the third major division of "The Home Environment" — an environment that is too often neglected by the parents.

The child learns much earlier than parents often realize: If left alone with no other children with whom to play, the child will find it difficult to learn how to make his adjustments with others—he has no way of knowing.

The child must not be permitted to grow up feeling that he is the center of attention, for no adult can get along in society thinking that he is the chief person in the group, even though some do try it.

Life is not made up that way, and the earlier we teach that to our children the better it is going to be for them when they meet life's problems for themselves.

There are too many people in the world with whom we have to do for any one person to feel that he is the center of attention upon all occasions.

From birth to the age of eleven the child should be trained to adjust himself with other children, especially those of his own home, and in the com-

munity. If this guidance is neglected by the parents, the school will have a difficult problem teaching the child to adjust himself with other children in the school.

From eleven to sixteen the child should learn to adjust himself with other personalities outside his family circle, especially those of his own sex. This is the age of the "gang group." Here you have your "scout work."

Keep the confidence of your children in this age in order that they may come to you with their problems which may appear silly to you, but not to them.

From sixteen to twenty the child is learning to adjust himself with those of the opposite sex. The purpose of the training through this period is for the preparation for the next period in life; namely that of marriage.

If marriage occurs during the early part of this period it becomes dangerous, for the simple reason they have not learned to make wholesome adjustments with each other.

Through this period the young man needs to learn how to conduct himself in the presence of a young lady—he is to learn how to be a gentleman.

You must not attempt to establish in this period the intimacy which should be found only in the marriage relationship. This is the danger of petting. This should be kept where God ordained it; namely, in the marriage relationship.

If you think me to be foolish, someday you will weep over your folly.

For further study, see the text.

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## EPIGRAMS

D. P. WATSON

Choose a star that is holy-good instead of one from Hollywood.

\* \* \*

A faithful Christian holds out, while others hold up.

\* \* \*

Even automobiles have three speeds forward and only one reverse.

\* \* \*

Airplanes get places quicker than cars, maybe because they fly higher and have no reverses.

\* \* \*

Try it upon yourself first. If good use it upon others.

\* \* \*

Some people will still be with Moses when their lights go out.

\* \* \*

Simple Simon had a hobby and wouldn't keep it.

\* \* \*

The hobby-goblins will get you if you don't watch out.

\* \* \*

Some of us need more love and more of us need some love.

\* \* \*

Kill Joy was here in two many congregations.

\* \* \*

You can't walk the straight and narrow while using Satan as a balancing staff.

\* \* \*

In baptism some are buried . . . period.

\* \* \*

Anti, can't I, and big I, were three little demons.

Dortha Rogers, P. O. Box 55, Shafter, California: The church here in Shafter has just closed a Gospel meeting. No one was baptized but two were restored. Brother Monroe is our preacher and he has done a wonderful job to better the Cause of Christ here and other places where he has preached.

L. D. Hall, 1324 No. 5th Street, Fort Smith, Arkansas: I want to go any place where I can do either local work or evangelistic work. I can locate with any congregation at an early date. Any place needing my services please write me.

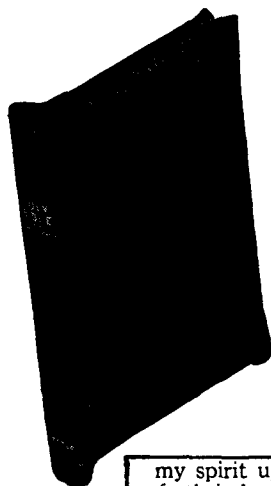
C. E. McCord, 3015 W. 15th St., Little Rock, Arkansas, November 13: I resigned the work at Lilbourn, Mo., on account of my son's health. Am now located at the above address. Have some time in December for a meeting or singing school. I would like to find a location in Arizona or New Mex., after the first of the year.

H. H. Dunn, Huntington, Arkansas, November 10: From the 24th of October to the 2nd of November I was in a meeting with the small congregation in Talihina, Oklahoma. The church there owns their building. It is not pretensions but adequate for their present need. They are not financially able to support a preacher but are trying to arrange to have one sent there.

This is truly a mission point in Oklahoma. Several preachers who have been in that part of the state know that to be true. If you remember that is the part of the state about which there was quite a lot of publicity a few months ago when a Mr. Layman came from the north with his cow and family to preach to the people in the country that "God Forgot." I did not see Lay-

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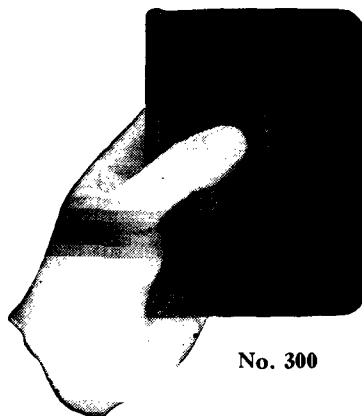
my spirit upon him: he shall bring forth judgment to the Gentiles. ★	Phil. 2: 7. 1138	15 I will make
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. ★	b Mat. 3: 17. 925	and hills, and dry
3 A bruised reed shall he not break, and the 'smoking flax shall he not 'quench: he shall bring forth judg-	Mat. 17: 5. 942	and I will make
	Eph. 1: 6. 1132	and I will dry up
	c ch. 11: 2. 685	16 And I will br
	John 3: 34. 1025	way that they kne
	1 Or, dimly burn-	them in paths th
	ing.	known: I will ma

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A book of the law found.	II. KINGS, 23	Huldah's prophecy.
of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house.	college;) and they communed with her.	15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,
6 Unto carpenters, and builders, and masons, and to buy timber, and hewn stone to repair the house.		16 Thus saith the Lord, Behold, I will bring evil upon this place,
7 Howbeit there was no reckon-		and upon the inhabitants thereof,

man while I was there and understood that he went further down into the hills but I did see that a preacher of the church of Christ should be sent to Talihina. The State T. B. Sanatorium there has a number of patients who could so easily be taught the truth. We send mission workers into many places and we should, but there is no place to be found where the people are more anxious to learn the truth than in hospitals. Many places where our preachers are sent the people are not interested. It is hard work to get them interested but in places like that they are already interested. They realize that they are sick. In fact, that death is before them. They want the truth. They can see it and will accept it so readily when they have opportunity. *I visited among them while there.* How anxiously they would listen. We baptized five of them while there. One was a middle aged lady who had been a Baptist. Sister McCauley goes among the women there, teaching them and helping them in every way that she can. It is her influence that causes them to obey the gospel. When preachers go to Talihina for a meeting she has some taught and ready for baptism. She needs help. She does not go into the men's wards. You can see a number of men watching as the women gather for Bible lessons and they would gladly have part in them, if they had some one to help them. There is also a Government Hospital there for the Indians. Now there are a number of good strong congregations in the different cities of Oklahoma. They are doing a great work in many parts of the country. Brethren, you can do a great work in Talihina. Will you do it? Some of you know the need that there exists. I understand that the church in Wewoka was at one time interested in that work but nothing came of it. Just a little help from the many congregations in the state will put it over. Will some of you send your preacher and some of your elders there and look the situation over. That situation is a challenge to the church of Christ in Oklahoma. Will you meet it? If you are interested in knowing more write to L. Manley, Talihina. I promised the brethren there to come again next year. When I go, will I find the need cared for or will I find it ignored? Remember the call from Macedonia.

Vaughn D. Shofner, Box 622, Wellington, Texas, November 11: The meeting at Arnett, Oklahoma was successful in many ways. There were many members of denominational churches present at almost every service of the fifteen nights. One was baptized. There has been one baptized here since last report.

David M. Owens, Wooton, Kentucky, November 13: On the night of October 18th and afternoon of 19th I preached

at Glamour, at Lothair morning and night of 19th, at Hardburly the 21st to 28th, at Blue Diamond and Clemans the 29th to November 2nd, back to Lothier the night of 2nd, at Big Willard the 8th and 9th and at Grassy Branch. The meeting at Wooton's Creek is now eight nights old.

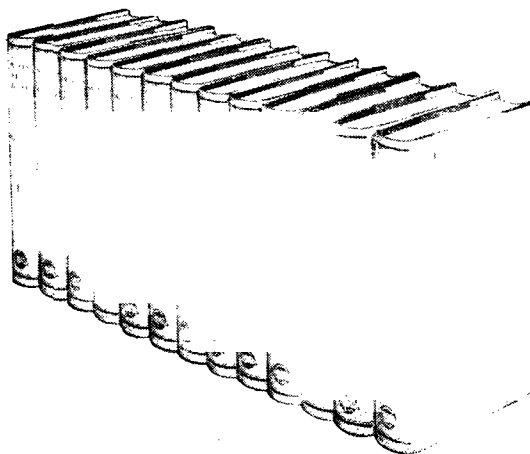
R. L. Green, Idabel, Oklahoma: The meeting at Redland, Oklahoma closed Sunday, September 28, with seven ad-

ditions to the church. A better interest was never had. The people came from surrounding communities and the house was full almost every night. Borthor Grover C. Ross did the job of preaching well. We can advise that any place needing a preacher will not go wrong in calling him in their way. Brother A. W. Lambert of Redland led the singing for the meeting. He did this job well. We have called Brother Ross for another meeting.

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## GET OUT OF THE JUNK YARD!

The other day I met a person whose conversation continually dealt with human failures and mistakes. Elders, preachers, deacons, song leaders, and all came in for their share of attention. Their humanity and fallibility were forgot, and the critic held up a harsh and critical attitude toward every mistake such persons made.

Such a mind deals in human junk, dwelling on those who have been wrecked along the highway of life. It dwells in the gutter, picking up the faults and flaws of which men try to rid themselves. It fails to see the thousand and one good points in a brother, and feasts its gaze supercritically on one or two blunders in another's experience.

Such a spirit reveals the bad judgment and warped sense of a person who cannot see the beautiful finish, the powerful motor, and the luxurious upholstery of an automobile for looking at a single dent. It reveals the appetite of a human vulture, overlooking the ninety and nine live sheep to feast upon the decaying flesh of the one that was lost.

For many reasons we must not permit ourselves to dwell on such a plane of thinking. Jesus said, "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged." Harshness will be repaid with harshness. Mercy will be repaid with mercy. "For with what measure you mete it shall be measured to you again.

Again, we must not dwell on such a plane because it removes us far from the heart of God. He 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" (Phil. 4:8). One can hardly comply with such demands and deal in the business of advertising human faults and failures.

And still again, such a spirit of harshness and intolerance toward mistakes of others reveals one's littleness and inferiority, because it is common knowledge that the smaller and narrower one is, the harsher he becomes toward others. There is no one stricter nor more intolerant than a one-by-four "straw boss." But a big man, with a big heart, with a broad understanding, and a

great sympathy has a longsuffering and forbearing attitude toward the frailties of his fellowman.

The little bigots in their religious zeal brought an adulterous woman to Jesus, evidently bent on stoning her. So little were they, they could see her sin only, and none of their own. They saw only their good points, and none of her virtues. Jesus was not quite so easily offended as they were, and certainly he was more tolerant and understanding, though he himself was entirely without sin. "Let him that is without sin among you cast the first stone." One by one the guilty left uncondemned the guilty woman. And Jesus revealed the apex of greatness by saying, "Neither do I condemn thee. Go thy way, and sin no more."

A frail, faulty, harsh critic of his fellowman reminds us of a story:

A buck private failed to salute a four-star general when he met him face to face. The general stopped him and counselled him kindly on the propriety and necessity of one's respecting authority, and of manifesting respect to a superior officer in the Army. As he was about to depart, he said as an afterthought: "And by the way, young man, you had better thank your lucky stars I was not a second lieutenant!"

Get your mind out of the human junk yard—out of the moral morgue—above the gutter, and away from narrowness. Abandon the "straw boss" or "shavetail" attitude to be more like Christ. You will be happier here, and will have a better chance to be happy hereafter.—From *Just a Moment*.

## COMMENDS WORK OF HOWARD CASADA

*The Gospel Light* is in receipt of a very nice letter from a brother who is a patient in the State Sanatorium, Booneville, Arkansas. Although many of our readers are familiar with the fine work being done in this large institution by a number of church members who are patients, and especially by Howard Casada who ministers for the Booneville church and spends much of his time visiting and teaching the patients in the Sanatorium, we believe a part of this brother's letter will be of worthwhile interest to our readers. It follows:

"We see in the papers letters from all over the country commending preachers for the good work they are doing, and this is all very good. Although it seems that no one has ever taken the time to speak a few words of encouragement in behalf of our minister, Brother Howard Casada. Brother Casada has been with us since 1944 and the Cause has progressed steadily since he came.

"Brother Casada considers no sacrifice too great if it will assist any one, especially spiritually. He is ever ready to do good to any one, day or night, Christian or non-Christian. Booneville, where Brother Casada lives, is about four miles from the Sanatorium and he drives this distance twice daily, and frequently a number of times. He conducts five services each week here in the Sanatorium, visits the non-ambulant patients seven days a week, preaches at the church in Booneville and also preaches at a couple of churches near Booneville once each month.

"Brother Casada has a splendid wife, who is a constant help to him. He also has two fine boys, Logan and

Bruce, aged, I believe, ten and four, and of course Logan is in school. Everyone understands the high cost of living these days, and Brother Casada by no means gets paid too much for his work.

"AH the papers, books and financial help that is contributed to the church here is greatly appreciated and we hope there will be no let-up in the amount we have been receiving. No one could carry on in a better and more cheerful manner than does Brother Casada." (Name of writer withheld by request.)

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#### LITERATURE FOR STATE SANATORIUM

This week the church at Chilicothe, Texas, has paid for 100 large print Testaments to be mailed for distribution to patients in the State Tuberculosis Sanatorium, Booneville, Arkansas. Several churches have instructed us to mail a bundle of Gospel Lights to the Sanatorium each week and send them the bill. Individuals are contributing Gospel Lights, Bibles, Testaments and other good reading matter. This is all appreciated. However, there are others who are overlooking a great work along this line among the thousands of patients in this great institution.

We will gladly cooperate with any churches or individuals who desire to contribute Bibles, Testaments or other reading material. If you are interested, let us know the amount you wish to contribute, or the items. We will advise you by return mail of a special price for this purpose.

---

#### ENOCH WALKED WITH GOD

How little has been written about Enoch in the Scripture, yet how weighty are the few words spoken of him! Twice in Genesis chapter 5 we read that he "walked with God," and in verse 25 of the same chapter, and again in Hebrews 11:5, we are told of his translation and that "before his translation he had this testimony, that he pleased God."

Would that it could be said of more Christians that they "walked with God" and that they "pleased God." Most of us are too much interested in pleasing ourselves and in walking after our own desires.

It does not say that God walked with Enoch that "Enoch walked with God." There is a difference! God has promised to never leave or forsake His own (Heb. 13:5), therefore He will always be close to them even though they walk contrary to His will, but the person who walks with God is the one who seeks to walk as God would have him walk. Enoch walked with God, he did those things that pleased God and consequently had fellowship and communion with God. He learned the ways of God and enjoyed communing with Him and learning of Him. There is no doubt but that he was ever conscious of the presence of God throughout his earthly pilgrimage. He pleased God; he did those things which were approved of by God; not seeking his own pleasures, his own satisfaction, but seeking always to do the will of God. He was a man of faith (Heb. 11:5), he walked with God and therefore knew by experience that he could trust God implicitly, even as, only more so, we learn to trust our nearest and dearest earthly friends. Enoch knew God as a personal Friend and, no doubt, was fully assured that

he could trust Him to fulfill His every word. Our earthly friends fail us so often but the Heavenly Friend never fails.

Oh, that each one of us might please God! That we might walk in close fellowship with Him and learn His will. Most of us desire to do God's will only when it does not interfere with our own selfish pleasures, but God can place within our hearts a desire to do His will whatever the cost may be to self.

Who are those who can walk well pleasing unto God? First, those who are in the flesh cannot please God (Rom. 8:8), for they have not the ability to please God. Those outside of Christ have no righteousness except that which is as filthy rags in God's sight (Is. 64:6). Secondly, without faith it is impossible to please God (Heb. 11:6) but we who have taken Christ as Saviour received Him by faith, so let us continue to walk by faith and to live well pleasing unto God.

How can we please God? We know that if we follow Christ, our Saviour, that we will be well pleasing unto God, for of Him God said, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

John, in I John 2:6 exhorts us to walk as He walked and Paul tells us in Romans 6:4 that we should walk in newness of life, for we are risen with Christ.

In Matthew 11:29 we have Christ as the meek and lowly One, in Philippians 2:5-8 He is held up as our example of humility, in Ephesians 5:2 we are exhorted to walk in love, as Christ also loved us, and again in John 15:12 Christ Himself admonishes His disciples to love . . . as I have loved you." The Gospel writers give us many examples of Christ's compassion (Matt. 15:32; Mark 6:34), while Peter, by giving us Christ as an Example, exhorts us to holiness (I Peter 1: 5, 16; 2:21,22). Paul tells us that we should seek our brother's good even though it means denying self, because "even Christ pleased not Himself" (Rom. 15:1-7). In John 13:12-17, after washing His disciples' feet, Christ said, "I have given you an example, that ye should do as I have done to you" (vs. 15). He, who was Lord and Master, became the Servant; so ought we to serve one another.

Let us strive to live holy lives ever taking Christ as our Example, for we know that when God, the Father, Sees the likeness of Christ in us He will be well pleased. Let us then yield ourselves to God that He may transform us. Let us surrender unto Him all that we are and all that we have that all may be used unto His glory and His honor. Let us walk in separation from the world and from all that is displeasing unto Him and present our bodies unto Him a living sacrifice, well pleasing unto God (Rom. 12:1, 2).—*Publisher Unknown.*

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Some people are always thanking the Lord that they live in the land of open Bibles; but when did they last open the Bible?

"The trouble with most of us is that our necessities are too luxurious and our luxuries are too necessary."—*Gospel Digest.*

---

"To rise above others is to be willing that they should rise above you."

# "A Sore Evil Under The Sun"

J. A. McNUTT

"There is a sore evil which I have seen under the sun, namely, riches kept by the owners thereof to their hurt" (Eccl. 5:13). When you and I ignore the needs of humanity and fail to support the cause of Christ with our money, the church of the Lord is hindered in its work, but the greatest injury suffered is a personal one. Others will support the Lord's work and truth will triumph but the soul-shriveling effects of covetousness will leave its mark in our hearts.

## "Saving Till It Hurts"

You often hear people talk about "giving till it hurts" but you seldom see it practiced in life. Most people are like the old colored man, who said, "I know the Lawd said, 'It's mo blessed to give dan to receive, but receiving is good e'nuff for me.'" Therefore the "Sore Evil" of every age from Solomon's day until now has been "Riches kept by the owners thereof to their hurt."

Can you imagine anyone more miserable than the greedy, grasping miser who hoards his money in some secret place for fear it will be found and spends anxious days and sleepless nights guarding it. Yes, you can "Keep till it hurts," because stinginess will destroy your love for humanity and cause you to rob God by withholding that which is his. (Mal. 3:8). The following inscription was found on the tomb stone of a graceless old "tight-wad" who was noted for the high rate of interest he charged:

"Here lies old Twenty Per Cent,  
The more he made, the less he spent,  
The less he spent, the more he craved,  
If he gets to heaven, we'll all be saved."

The Bible teaches thrift and industry and it certainly isn't wrong to save a portion of our earnings in preparation for the days when our ability to earn will not meet the needs of the hour. Such preparation for our future needs appears to be both sensible and scriptural, but let's not neglect present obligations to prepare for a future that we may never live to see.

There are numerous examples of the vanity, the futility and foolishness of "Laying up treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19). The prize fool of the universe was the rich man mentioned in Luke 12 who selfishly sought to lay up treasures to satisfy his own lusts but was "Not rich toward God." The true aim of life is not to GET but to GIVE, not to be ministered unto but to minister.

## Giving Because We Love To Give

Why do you give of your means? There are many motives for giving our money, some are worthy and others unworthy. Do you give in order to establish a reputation for liberality among your friends? Do you give because of the pressure of public opinion in order to avoid criticism? Some men have been known to give public donations to churches in order to advertise their business. Other men give in order to match the donation of some brother and then be able to say, "I gave as much as Brother Blank," when they are able to give a great deal more. Our giving should always be prompted by a sincere love for Christ and for humanity. "Every man according as he purposeth in his heart, so let him give; Not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Brother Gayle Oler recently wrote, "In your giving, be sure to remember the motive, as well as the money. Giving is not only a matter of cash, but of culture of the character. It involves your soul as well as your silver." This is a true statement and worthy of serious consideration. Let's examine our hearts and see if we are giving with the proper motive.

## When Should We Give, And How Much?

Paul answers both phases of this question for us in one passage of scripture, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2). Some one has arranged the basic facts on giving as set forth in this verse as follows: I Cor. 16:2.

### God's Plan of Church Finance

**PERIODIC**—"Upon the first day of the week"—Habitual, prayerful, cheerful.

**PERSONAL**—Let every one of you—Each man, each woman, each boy, each girl, individual act, no proxy.

**PROVIDENT**—Lay by him in store—Planned, deliberate, thoughtful, never haphazard.

**PROPORTIONATE**—As God hath prospered him—Generous, equal, responsible, faithful.

**PREVENTATIVE**—That there be no gathering when I come"—No deficit, no worry, no drives, no schemes.

Every member of the church ought to study these facts and purpose to give as the Lord requires. Many of us give more for pleasure than we ever give to God's cause. Our contribution is shamefully low considering the size of the membership and the great obligation that rests upon our shoulders.

Why not show your love for the cause of Christ by increasing your contribution next Lord's Day. We have too many who are giving dimes who are able to give dollars. And some of our business men who are perfectly content to give a dollar could just as easily give five or ten dollars each Lord's day. If the Lord's cause is worth anything it is worth supporting. There are calls every day for help to preach the gospel throughout the world, in Germany, in Japan, in China, in the Philippines, and in sections of America where the simple gospel of Christ is unknown. The challenge is before us, and what are we going to do about it?

## GOD IS GREAT

A learned atheist once met a plain countryman going to church. He asked him, "Where are you going?"

"I am going to church, sir," was the reply.

"What to do there?"

"To worship God."

"Pray, is you God a great or a little God?"

"He is both, sir."

"How can He be both?"

"He is so great, sir, that the Heaven of heavens cannot contain Him, and so little, that He can dwell in my poor heart."

The atheist declared that this simple answer of the countryman had much effect upon his mind.—Selected.

Charles S. Tinius, c-o College Church of Christ, Station A, Abilene, Texas, November 11: During the last two months of my work with the Main Street Congregation, we held another meeting at Skiatook, Oklahoma, which was supported by the Main Street members, and following this effort, began meeting regularly there with two members. Brother John Hall of the Main Street congregation is conducting services there twice each Lord's day. Within six weeks time as many as 30 have assembled for one service. Brother Hall has baptized one young man and succeeded in securing a comfortable building in which to meet permanently. Brethren Shadden Edwards and Wayne Partain of Tulsa have recently conducted another meeting there resulting in the finding of other members of the church who have been meeting nowhere.

Hoyt Bailey, 250 North Millwood, Wichita 12, Kansas, November 11: Bro. Herbert M. Broadus did the preaching in the fall meeting for the West Douglas congregation, closing October 29, in which two were restored from the Christian Church. Eighteen preachers and visitors from twenty-two congregations came during the meeting. Three were baptized November 6, from the Mennonite, Lutheran and Christian Churches. Three placed membership prior to the meeting. We are receiving excellent response to our broadcast over KANS each Sunday morning from 8:45 to 9. On November 6 the West Douglas congregation shipped eighteen boxes of clothing to Otis Gatewood in Germany. The clothing was valued at \$1,000.00. This congregation plans to continue sending to the needy. This week ladies of the congregation are preparing some needed items for Maude Carpenter Children's Home. We have recently given to some of the other Orphan Homes. I begin a meeting in Milan, Kansas, November 17, to continue for fourteen days. Otis Webb preaches for the Milan congregation. Louis Tandy will preach at West Douglas the two Sundays I am away.

Voyd N. Ballard, 106 Van Buren St., Taft, California, November 13: It has been some little time since I have last reported my work, however, I have not been idle. We have had nine baptisms and two restorations here in Taft since I began local work the 15th of July. Of this number, I have baptized seven in the regular work, and Bro. Steve D. Williams baptized two and restored two in a meeting which he conducted in October. In addition to the regular work here in Taft, I have had a four nights debate with the Seventh Day Adventist which was well attended. Have also conducted a meeting at Shafter which resulted in the restoration of two members that had gone to

the Anti-Sunday school. One of these was serving as treasurer for the Anti-Sunday school church at the time of his restoration. From November 4th to 7th I engaged Connie Lynch, One-noses Holiness in debate in Coalinga, California. This debate was well attended, and I believe good done. Coalinga is where I lived and labored for three years before coming to Taft. Next week I am to debate Maurice M. Johnson for four nights here in Taft.

T. B. Crews, Justin, Texas, November 10: Chapters read, Bible class attendance and collection, all were at their highest since my coming here one month ago. The evening services are attended by encouraging numbers. Our chief aim at present is to reach the thirty or more erring children whose names I found on the church roll. If the churches everywhere could reach the erring ones a greater work than we realize would be well done.

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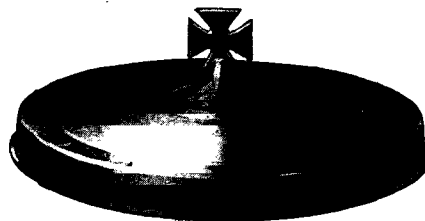
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## WE VISITED MARIE GEISS LAST NIGHT

OTIS GATEWOOD

Last night Bro. Palmer and I went to Heppenheim, Germany to visit Marie Geiss. You may have heard about her before. During the war Bro. Albert Gonce from McMinnville, Tennessee taught her many lessons from the Word of God. When Bro. Sherrod and I were in Germany last summer we visited her. Since then she has been a great help to us in the distribution of food and clothing in Germany.

When we called to see her we expected to find her in good condition because much food and clothing had been sent to her. But instead she was in a pathetic condition. Her family was inadequately clothed, her youngest son who is three years old has several spots on his lungs—the first signs of T. B. and her other son five years old had beri beri on his hands—this also the result of malnutrition. She had given away so much of what had been sent that she did not keep enough for herself. Most of what had been sent was clothing. Not enough food had come.

Bro. Palmer and I took her some food, vitamins, and clothing. We hope to continue to help her until she and her family have regained their health. We would have been terribly embarrassed to have found her in this condition and then to not have been able to do something to help her. It would have been impossible for us to have tried to continue to tell her of the love of God and of the glorious church of our Lord. But now we can tell her and her family of the wonderful story and it will be much easier for them to continue to believe.

There are many families in Germany who are in as great need as the family of Marie Geiss. We have been able to help a few of these families. Why? Because God has wonderfully blessed Christian families in America and they have passed those blessings through our hands to others. Are there other Christian families or churches in America who can share their blessings with families in Germany? When you share your temporal blessings with those who are in need you "practice" the Christianity we are here to tell the German people about. When we "practice" Christianity others are ready to listen while we "preach" it.

This winter we truly have a wonderful opportunity in Germany! We regret to report that UNRRA and the American Red Cross have both left Germany. They have been the principle relief agencies here. They have not left because no more help is needed. All of you have read in the papers and heard over the radio descriptions of the need. This need has not been overdrawn. General Lucius D. Clay, head of the Armed Forces in Germany, said yesterday when he returned to Germany from a visit to America: "... the

next six months are vital ones. If we are able to help Europe back on its feet the situation should be eased by next June or July." He also said, "Putting Western Europe back on its feet is a matter of our own existence and security."

If Generals in the Army are interested in helping the starving people of the earth, Christians should be more so—and the next six months are vital ones for us here! The two principle relief agencies have left Germany. Other churches have not in a large way been permitted to enter Germany. Now is our opportunity! We can show the Lord, the Germans, the heads of the government here and in America that the church of the Lord is in the lead in this great undertaking. Brethren, if we let this opportunity pass God will not continue to bless us and others will, before long, step in and do the work we have neglected to do.

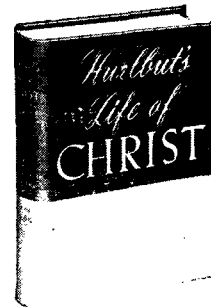
We are here on the ground to see that the food and clothing are properly distributed. We are under the direction of two good elderships—the Broadway Church in Lubbock and the Culberson Heights Church in Oklahoma City. If you brethren all over America continue to help us to do this job well, it will make it possible to reap a great harvest of souls when the Crisis has been met and passed.

Perhaps by the time next summer

comes the records will show whether we have succeeded or failed. I believe, brethren, by the help of God, we shall succeed! All food and clothing packages should be sent to us at the address below. The best way to send food is through CARE, 50 Broad St., N. Y., N. Y. Our APO address cannot be used anymore. For further information you may contact the Broadway Church of Christ, Lubbock, Texas, or may send checks to them for forwarding food to us through CARE.—c-o Line Luters, Gutleutsrasse 77, Frankfurt a. m., Germany.

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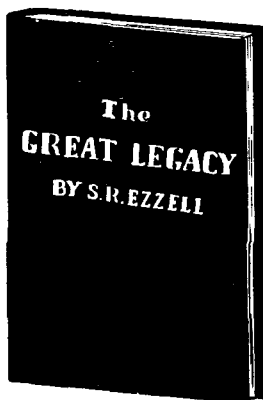
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## A. NEW WORK STARTED IN OCEANSIDE, CALIFORNIA

A few months ago one of the young men of this congregation, Brother John S. Burnett, was stationed at Camp Pendleton Marine Base near Oceanside, California. Being an active member of the church he soon contacted others in Oceanside who were members and learned they had to drive considerable distances in order to worship with a hobby-free group. Seeing the need of a church in Oceanside that could offer hobby-free worship to its members there, as well as those in the service who were stationed at Camp Pendleton, he sought the aid of this congregation relative to the establishment of the true church in Oceanside.

Upon investigation we found the "antis" had a small group meeting in a hall in Oceanside. We contacted their preacher in order to see if an agreement could be reached with them whereby they would conduct Bible study using the class method on Lord's Day morning, but this they refused to do. It was then decided we would get the work started there under the oversight of this congregation in order that it would remain hobby free.

On October 5th the first service was held at Oceanside and five responded to the gospel invitation, one for baptism, one for restoration, and three to place membership. Eighteen were present. The following Sunday thirty-one were present. One more placed membership last Lord's Day. Others are interested and will place membership, and even non-members are interested and there should be baptisms in the future. The group is meeting each Lord's Day afternoon at 3 to 5 p. m. in the Woman's Club Building, located in the three hundred block on North Treemont St., one block west of Highway 101. Oceanside is a busy little town with a population of about 18,000 and the church should enjoy a steady growth there.

I have been driving the forty miles to Oceanside each Sunday afternoon in order to preach for them. I am doing this at my own expense. I am not "tooting my horn" as I am simply trying to help these worthy brethren. However, it rushes me to drive there, conduct services and be back in time for my young folk training class at 6:30 p. m. therefore we are appealing to the brotherhood at large to come to their aid.

If other stronger congregations will raise \$200 per month support for a preacher to labor full time with them, and \$50 per month for the rent of their meeting place, we know a sound, rapid growth will result. I sincerely believe that no where can a place be found that promises greater returns for the Lord for such a small investment.

Brother Billy Teague, one of our regular class teachers and a preacher of ability will move to Oceanside with his mother and labor with the group

there full time if the mentioned support can be secured. Bro. Teague is well-liked here, coming here from Nocona, Texas. He has attended Texas U. We know him to be sound and capable.

Will you help this worthy cause? Send your donations to Bro. Truman Reading, Assistant Treasurer, Central Church of Christ, 18th and G. Sts., San

Diego 2, California, and mark it "Oceanside Work." Tell him whether you will contribute regularly to the work or not. Every cent will be acknowledged, and accounted for. They also need some good tracts for distribution, and especially a tract exposing the various hobbies that plague the churches throughout the land.—Chas. Degenhart Jr., 672 19th Street, San Diego, Calif.



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### G. C. BREWER TO TEACH IN HARDING COLLEGE

Arrangements have been completed whereby G. C. Brewer will teach full time in the Bible Department of Harding College during the winter quarter of 1947-48.

Brother G. C. Brewer has a rich life of experience, has been studious throughout his career and has something of unusual value to give to young men who are preparing to enter the ministry. Those who might be interested only in his courses could enroll as special students for the winter quarter beginning about the middle of December and running through until early March.

G. C. Brewer as a young man studied under Ashley S. Johnson and was reared under the sound of the bell of Mars Hill Academy which was under the direction of T. B. Larimore. He also studied under David Lipscomb, E. A. Elma, James A. Harding and M. C. Kurfess. Brother Lipscomb and Bro. Elam both signed his diploma from the Nashville Bible School. Brother Brewer also received a diploma from the Moody Bible Institute of Chicago and has done special work in a number of different universities. While he was never a candidate for a higher degree he has done the equivalent of the work which would normally be required for the doctor's degree.

Brother Brewer has probably engaged in debates on a wider range of subjects than anyone else in our brotherhood today. These debates have included discussions with Atheists, Unitarians, Universalists, Congregationalists, Catholics, Christian Scientists, Adventists, Methodists, Russellites, Mormons, and Nazarenes. He has also debated with Communists, Socialists and Anti-Prohibitionists. Brother Brewer has been writing for the Gospel Advocate since 1908. Churches for which he has done located work include Central church in Chattanooga, Tennessee; Seventh Street church in Columbia, Tennessee; University church at Austin, Texas; Central church at Cleburn, Tex.; Walnut Street Church at Sherman, Texas; Broadway church at Lubbock, Texas; Central church at Los Angeles, California; Union Avenue church at Memphis, Tennessee; and Jackson Ave. church at Memphis, Tenn.

There are enrolled at Harding College approximately one hundred young men who are now preachers or who plan to be preachers of the Gospel. These and others will be free to enroll in Brother Brewer's classes. Other Bible teachers include Brother James D. Bales, Brother F. W. Mattox, Bro. S. A. Bell, and several others who give part time to Bible work.

Last year Brother Brewer taught at Harding College two days a week during the winter quarter and also delivered a series of valuable lectures in the chapel services. Outstanding in these chapel lectures were two addresses on

the second coming of Christ with emphasis on the reasons why his second coming, according to the scriptures, is not premillennial.—Geo. S. Benson.

W. Curtis Porter, Monette, Arkansas, November 11: I have conducted a number of meetings during this year. However, I have been sick all year and had to cancel some work and cut some short. My doctor ordered me back to California during September for further examinations and treatment. He

gave me another treatment of atomic energy for my blood malady, and I have been feeling better since. I shall have to return to California each year. In order to control my blood malady the doctor has ordered me to discontinue my meeting work. The nervous tension that such work puts me under interferes with the treatment. I shall not at this time arrange other meetings except within driving distance of home. If my health permits, I shall answer calls for debates occasionally. Usually

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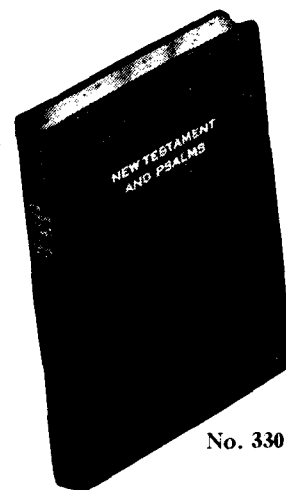
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ing to eat:

and them away  
their own houses,  
by the way: for  
he came from far.  
principles answered  
hence can a man  
men with bread  
wilderness?  
fed them, How  
have ye? And

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had

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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

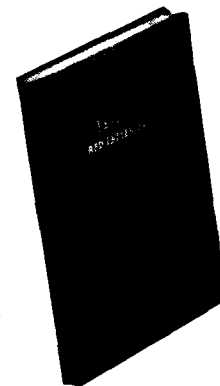
62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that

behold, some of the watch city, and shewed unto them all the things that were done.

12 And when they were the elders, and had taken, gave large money unto them

13 Saying, Say ye, His by night, and stole him



they do not last so long and the nervous tension does not become as great. I have just returned from Charleston, West Virginia, where I engaged H. C. Welch, Anti-Bible-class, one-cup advocate, in debate. They had done a lot of challenging for debate in that section but seemed to get satisfaction in a hurry. Originally the debate was planned for six nights but at the beginning of it Bro. Welch refused to consider more than four nights. By the time the third session had begun the pressure had become so intense that they could not go on. As the third session began Bro. Welch closed the debate to keep me from presenting a line of arguments on the cup question. Their pretext that I was not staying with the proposition was very flimsy—in fact, I was staying too close for their comfort. The debate—as far as it went—was electrically recorded, including the cross-fire by which it was terminated, and will likely be published in book form. We are sorry we were not able to include the cup question, but Bro. Welch refused to continue. Bro. C. D. Plum moderated for me. Within a few days I shall have to return to Mineral Wells, Texas, for more rectal surgery. When I have sufficiently recovered from that I shall meet W. E. Sherrill in debate in Southern Arkansas. Definite announcement later.

#### Regarding Philippine Mission Work Dear Brethren:

We the elders of the 17th St. Church of Christ in San Francisco are making this public statement in the religious papers because of a need which we believe to be sufficiently urgent to justify it. The help of every one who will do so will be gratefully received. The 17th Street Church in San Francisco has agreed to help the Hamilton's financially in their work in the Philippines, and we have also agreed to be responsible for their work. The church has practically raised the \$1,000 which was promised by us on the travel fund, and we also agreed to help what we can on the monthly support even though our building is still not paid for and this with other obligations makes it impossible for us to promise a large monthly support with a membership of less than 200. But we believe the Philippine work to be one of the great missionary projects of this generation, so we are glad to do what we can, and we believe the Hamilton's are well qualified.

We had hoped that the necessary funds would be raised by now but knowing that so many worthy calls for help both at home and abroad are being answered, we believe that the response toward the support of the Hamiltons is good, nevertheless, the longer they must wait, the longer many, many souls must wait who would hear and obey the gospel and be saved.

Brother O'Neal who has been on the field for approximately 10 months now is urgently calling for help. He has baptized almost 250, and he has more calls to preach the gospel than he can possibly answer. The Hamilton's are ready and waiting. Every day lost means additional expense, further delay and the loss of precious souls. Bro. Hamilton is supporting his family at other work in order that every dollar possible may go into the travel fund.

A minimum of \$1,800 is still needed on the sailing fund, and a minimum of \$125 a month is still needed on the monthly support. All contributions large or small will be gratefully received and acknowledged. Send them to: Philippine Mission Fund, 17th St., Church of Christ, 3459 17th St., San Francisco 10, California.

Elders, 17th St. Church of Christ, Geo. Trice, Frank Gibbons, Fred Walker and Geo. Dickson.

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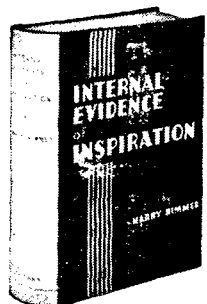
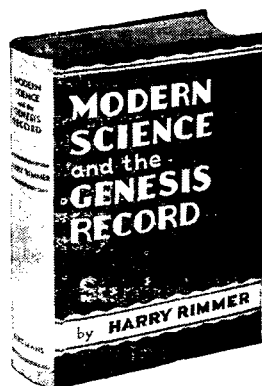
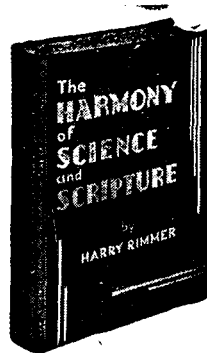
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# The Gospel Light

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

VOLUME 18

DELIGHT, ARKANSAS, NOVEMBER 27, 1947

NUMBER 1

## Old and New Names

HOYT BAILEY

Israel is the name given by Jehovah to his people under the law of Moses. Christian is the name given by Jehovah to his people under the gospel of Christ.

Jacob was called Israel, for "God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (Gen. 35:10). The descendants of Jacob were also called Israel (Deut. 4:1). Just before Israel ceased to be as a nation God said unto her through his prophet, Isaiah, "And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name" (Isa. 65:15). We read again from Isaiah, "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a NEW NAME, which the mouth of Jehovah shall name" (Isa. 62:2). We have still another prophecy regarding the new name in Isa. 56:5, "Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off."

These prophetic statements reveal the following truths: (1) That God would cast off the Jews and call His people by a New Name, and this name would be a curse unto His "chosen." Undoubtedly the name of Christ fulfills this prophecy. The Jew is the world's "man without a country;" he does not have a flag which he can call his own. (2) That "the mouth of the Lord" should bestow this name, or that it should be given by inspiration. (3) That God would give a "place" and a "name" to all his saints in future ages. The prophet said that the name would be "given in God's house and within his walls." We learn from I Tim. 3:15 what God's house is, "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." Heb. 10:21 informs us that Christ is the great high priest over the house of God. When Jesus was made high priest or head over his church he was also given a name.

"And what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every Name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:19-23). Romans 16:16 informs us that "The churches of Christ salute you," showing us that the church is named in honor of its head and great high priest, Jesus Christ.

This new name is better than that of sons and daughters, it is a divine name; it is better than all human names. It is an everlasting name that will not be cut off. This name was bestowed upon the Gentiles after the Gentiles had seen the righteousness of God.

Now if God visited the Gentiles first to take out of the a people for His name, when and where did this occur? The church at Antioch of Syria was the first Gentile church, and it was at Antioch that the disciples were first called "Christians." Moreover, the prophet stated that the "mouth of the Lord" should bestow this divine name; therefore it follows that the name was given through the inspired teaching and authority of Paul and Barnabas, which explodes the theory that it was bestowed in derision by the enemies of Christianity. Thus Scripture harmony proves that the name "Christian" was preordained and bestowed as the divine

name for God's people. The fact that the name was to be given to the Gentiles first also explains why it is that the name is not to be found in Acts of Apostles until we take up the history of the Antioch church.

God has given his Son a name which is "above every name." "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Col. 3:17 says, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

In the name Christian is wrapped up everything that is of highest interest and importance, and of lasting value to humanity, this name above every other name represents my interest in, relation to, and dependence upon Christ, the first-born of all the sons of God, who is head over all to his church (Eph. 1:22), and after whom God has named his whole family in heaven and earth" (Eph. 3:15).

When one is a Christian and wears the name Christian, he wears the best, dearest and most precious name in heaven or earth, and a "good name is rather to be chosen than great riches" (Prov. 22:1). If we wear the name Christian according to New Testament specifications, we wear the name of the Lord, "the name of the Lord is a strong tower" (Prov. 18:10). An individual becomes a Christian when he puts on Christ in baptism (Gal. 3:27), such an individual stands for Christ, he is filled with the spirit of Christ to reproduce the character and life of Christ, thus prove that he has been with and has learned of Christ.

The name Christian is a name of distinction, intended to distinguish those who wear it from all other people. Indeed, this is the only use we have for names. We use proper names for the purpose of distinguishing one person or thing from another person or

thing. Doubtless this is the reason why the Lord, in the beginning, permitted Adam to give names to all the cattle, fowls of the air, and beasts of the field. This was done, so that in all coming time every kind of living creature might be distinguished by name.

The same is true in reference to organized societies. Whether the society be literary, political or religious, it must have a name, so it may be known when it is spoken to or spoken of. The term "Christian" is intended to point out those who bear it as the property of Christ. It implies that they are not their own, but that they belong to Christ, being bought with His precious blood. Let us be reminded that party names are schismatic, they are the greatest walls of division between professed followers of Christ. Men should become ashamed of names that will divide good, honest, sincere religious people, "but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Peter 4:16).

Agrippa was almost persuaded to become, not a name describing or giving honor to organization, not a name that gave honor to methods by which things were accomplished, not a name that would give special honor to the ordinance of baptism, but Agrippa was almost persuaded to become a Christian" (Acts 26:28).

From II Cor. 11:2 and Romans 7:4 we learn that children of God are married to Christ. Christ is the Bridegroom; the church is the bride. What would people think of a bride who would insist upon wearing some other man's name in preference to that of her husband? Is it not dishonoring Christ when His bride, the church, voluntarily assumes and wears a human name instead of His own divine name? To this spiritual union we are born as babes in Christ, I Peter 2:2. Naturally we would be little "Christ-ians." A congregation of such Christians constitutes the "church of Christ" (Rom. 16:16).

Eph. 4:14-15 informs us that the church of Christ is God's family. The name "Christian" is the family name. One is born into the family of God through the birth of water and spirit (John 3:5). All those becoming members of God's family during the preaching of the apostles were baptized into the name of Christ. On Pentecost, Peter said, "Repent and be baptized in the name of Jesus Christ" (Acts 2:38). In Samaria, "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

Having learned that individuals believed on the name of Christ, that they were baptized into the name of Christ, that the apostles did all their preaching in the name of Christ, we further see that miracles were performed in the name of Christ. To the lame man at the beautiful gate, Peter said, "In the name of Jesus Christ of Nazareth, walk" (Acts 3:6). The apostles were arrested for preaching in the name of Christ. They were charged not to preach in the name of Jesus. Acts 4:18 says, "And they called them, and charged them not to speak at all nor teach in the name of Jesus."

The apostles were beaten for preaching in the name of Jesus. "When they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus" (Acts 5:40). Jesus had said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven" (Luke 6:22-23). After the apostles were beaten, "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name" (Acts 5:41).

After Christ ascended into heaven and the Holy Spirit descended upon the apostles on the first Pentecost after Christ's resurrection, everything that was done by the apostles was done in the name of Jesus Christ. We do not read about the apostles preaching in the name of Moses or building a church in the name of John the baptizer. All the preaching, miracle-working, baptizing and whatever other religious act performed by the apostles was in the name of Christ.

Christ shed his blood for our redemption. No one else tasted death for all mankind or even a part of mankind so far as the soul's salvation is concerned. We do not read in the New Testament of any one but Christ promising to build a church. No one but Christ was qualified to be our mediator and great high priest. Jesus Christ is the one who has pre-eminence in all religious matters regardless of what men may think about it.

The name of Christ is above all names named not only in this world, but also in that which is to come. "His name is above every name." "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10:43).

There is something in a name. This nation of ours would not permit the flag of an unfriendly nation to be

flown over its soil. No loyal husband would permit his wife to wear the name of some other man while he was yet living with her. There is something in a name, or we could offer our praise in the name of and give glory to Beelzebub, the prince of devils.

The apostle Peter said to the council, "be it known unto you all, and to all the people of Israel, that in the NAME OF JESUS CHRIST of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. . . . AND IN NONE OTHER IS THERE SALVATION: FOR NEITHER IS THERE ANY OTHER NAME UNDER HEAVEN, THAT IS GIVEN AMONG MEN, WHEREIN WE MUST BE SAVED" (Acts 4:10-12).

Those who have heard the gospel, believed on Christ, turned from sins in repentance, confessed Christ before men, and have put Christ on in baptism have also taken his name to honor and glorify. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Peter 4:16).

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### The First German Convert Says: "I Think It The Best Decision I Ever Made."

By Helmut Prochnow

Through the grace of God I can say that I was reared by religious parents. That means a lot, especially if a young kid loses his parents or is separated from them. My parents showed me the way to live, the way as a Christian should live.

The first years of my life I accepted their teaching and the doctrine of the sect they belonged to—the Seventh Day Adventist. Already in the time when I went to the regular school that I had to attend eight years I tried to tell my friends and school mates something about Christianity. But at that time nobody liked to hear about "the man

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## THE GOSPEL LIGHT

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Jesus," who once should have died for us to save us from sins—sins of which nobody could imagine what they were. Hitler gave the people a new religion—National Socialism. Young kids in my age were taught to find a pleasure in fighting and killing and that such doctrines as "love your enemies...bless them..." were out of fashion. There was no wonder my friends didn't understand me and had their jokes with me. I then grew still and became absorbed in books, any book I could get. There were not any good books though, particularly the philosophical ones. They were so bad that I came off the way my parents liked me to be on. I began to have doubts about God and tried to find explanations for divine things, just as the philosophers tried to do.

But I could never appreciate that "Hitler Youth Organization" and was very often asked to attend its meetings. Finally they took my father to the Gestapo and fined him because I did not attend the Hitler Youth Meetings. At that occasion he uttered some unsuitable words like: "If you win the war the Word of God isn't true." Only the fact that he had some sons in the war saved him from concentration camps. Lastly the war was over and I was happy at that. There is no good if one had to get up in the night hearing bombs falling and things like that which nobody can imagine, unless he has seen and heard it himself. I did not like the murder and bloodshed either and therefore could not understand that some liked to fight on and to take vengeance. Then came years of hunger and suffering. Life was hardly more than a mere struggle.

Shortly before I accomplished my apprenticeship my father died as result of being underfed. That was this year. The firm where I used to work released me because of lack of raw material. They did not have enough money to pay the workers. I needed to support my mother and was looking for a job so I decided to move over into the

American Zone of Germany. I was told that I would have better opportunities there. At the same time I could avoid to be forced into the Russian coalpits. So I came to Frankfurt. The first time I was worse off and suffered more hunger than I did in the Russian Zone. Here first now came a change in the belief in God. I came to realize that men are real helpers and prayed to God. I remembered the sect of my parents and met company there.

Then it happened to be that the Boy's Home where I was dwelling was taken over by the Church of Christ. The first thing was that I was saved from death, for I was badly sick and would not have recovered any more if the preachers over here would not have helped me so much and prayed for me. After I regained my health I began to

think over the kind of message the preachers were preaching. I was to learn that the Word of Truth has to be rightly divided and I saw the errors of the sect I belonged to. Then I wanted to be in the Kingdom of God and was baptized by Bro. Palmer in a river here near Frankfurt. **I think it the best decision I have ever made.** At the same time it came to be that I had to become a preacher too. I can't fancy anything better as to work for the Lord, to present Him my life for His sake, the life he has given to me.

There is a lot to be done here in Germany. If we can convince Germany of the love of Christ Jesus it would be a step more toward peace. We must tell the Germans that they should love their neighbors as themselves.—Frankfurt, Germany.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 20)

*The attitude of the children toward the church is a reflection of the attitude of the parents toward the church—our attitudes are reflected through our children.*

The conversation of the parents in the home concerning the church will often help to mold the attitude of the children toward the important *ance* of the church.



We parents cannot maintain one attitude toward the church and its work and then expect our children to maintain another—this is expecting too much

of them.

They may have a good attitude in spite of us, but this is a reflection on our influence with our children.

Parent education is the training of individual members of the family in order that they may make proper adjustment in their relation to the church.

It is the responsibility of the parents to teach their children the proper relation to the church of our Lord, but this we cannot do unless we have the proper attitude toward and relation to the church ourselves.

We must not only tell our children about their relationship to the church, we must show them by our lives the proper adjustment to make in religious matters.

A critical attitude toward the church on the part of parents will often leave in the heart of the child a feeling that the church is not important.

We must train our children that the church is the most important thing in the world, and that we are not to let anything interfere with our proper relation to it.

We must train our children to make wholesome adjustment to other members of the community.

We must make a contribution to the community in which we live in order that it may be a better community by our having lived in it. If this we do not do then our Christianity is not worth what it should be.

No family can live to itself—there are others that must be given consideration. We cannot live alone in this world.

If we seem not to get along with our neighbors we should look within, it might be our fault.

The greatest tribute which we can give to mother is to live worthy of the name and the life which she gave us.

The true mother wants her children to do right. Truth disregarded is a dishonor to mother, to say nothing of the dishonor to our Lord.

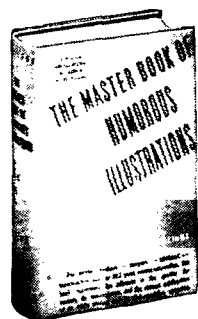
Mother is one of God's great gifts to the world; it is one of His ways of showing man His love for and interest in him.

The true mother will teach her children to solve their own problems and to meet life's experiences in keeping with the teachings of Jesus.

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## "Can Salvation Be Obtained Without Baptism?"

WAYMON D. MILLER

In a former article we partially reviewed a tract under the above title, written by an anonymous Baptist preacher. As it might be imagined, the tract sought to answer the titular question in the affirmative. The author sought, by quoting a variety of scriptures, to deny that Jesus meant what he said when he said, "He that believeth and is baptized shall be saved." (Mark 16:16) To accept the Lord's statement at face value is contrary to Baptist theology, hence the tract appeared to persuade its readers that the Lord didn't mean what He said!

The latter half of the tract is devoted to purported "Cases Saved Before Baptism." But you will note that even this sub-title does not correspond to the major title of the tract. The main title asks if "salvation can be obtained **without** baptism?" Now the writer is content to arrive at scriptural cases where he imagines ones were saved **before** baptism. The reader can most certainly see that there is a vast difference between salvation **without** baptism and salvation **before** baptism. But let us now examine the cases of supposed salvation before baptism that the Baptist writer has suggested.

"Go ye therefore and teach all nations, baptizing them," etc. (Matt. 28:19). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16). These are the first scriptures brought to our attention. There is no comment upon these scriptures by the Baptist writer, and indeed they need no comment. Any school boy can understand these simple passages. But, of course, these two passages are not cases of salvation at all. They are simply the Lord's commission to the apostles, and contain in substance the requirements of the gospel that they were to preach. Jesus instructed the apostles to "go ye therefore and teach all nations," or "go ye into all the world, and preach the gospel to every creature." In Matthew's record, Jesus commanded the apostles to baptize those whom they taught of "all nations." Why should they baptize all nations if baptism were not a universal, imperative command? If the command were not imperative, then the Lord would most likely have said, "Baptize those of all nations who desire to be baptized." But Jesus said of all nations, "Baptizing them!" Let the Baptist writer, or

any other, explain why all nations were to be baptized if baptism were not essential to salvation! In the next passage (Mark 16:15, 16) two conditions to the sinner are given, viz., belief and baptism. Both of these conditions were given before the promise of salvation, hence their salvation is conditioned upon both terms. I challenge any Baptist to inform us by what authority he eliminates baptism from this passage. I have the same right to contend that belief in this passage is non-essential as Baptists do to contend that baptism is non-essential. I devoutly believe the Lord simply said what he meant, meant what he said, and intended for us to simply do what he said and meant in this passage! Surely a sincere Baptist can see that there's no case of salvation before baptism in either of these scriptures.

"Those baptized on Pentecost received the word joyfully before baptism: 'Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.'" (Acts 2:41) Indeed the Pentecostians received the spoken word of God before baptism, but I thought the writer had intended to show us that they received **salvation** before baptism! To receive the word and to receive salvation before baptism are quite different propositions. If their hearing, or accepting, the word preached alone saved them, then they were saved without repentance, which Baptists won't allow, for they accepted Peter's message before repentance. (Acts 2:37) Notice too, "Then they that gladly received his word **were baptized**" (Acts 2:41). They didn't reject baptism like Baptists, and argue with Peter that salvation "could be obtained without it." They asked what to do to be saved. (Verse 37) Peter commanded them to repent and be baptized, for the remission of their sins. (Verse 38) Will Baptists deny that repentance and baptism are "for the remission of sins?" Peter said it was! If so, then salvation cannot be obtained without it.

"At Samaria none but believers were baptized: '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 8:12). Most certainly with the Samaritans, "none but believers were baptized," for none but a believer is qualified to be baptized. When the Ethiopian requested baptism, Philip replied, "If thou believest with all thine heart, thou mayest."

(Acts 8:37) The Lord likewise made faith a condition of baptism in Mark 16:15, 16. It is therefore easy to understand why that "at Samaria none but believers were baptized."

"Crispus and his house believed and were baptized: 'And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.'" (Acts 18:8). Indeed so, but the scripture says not one syllable about this being a "case saved **before** baptism." It simply shows consistently that they were saved like all others under the gospel commission; by baptism as well as belief. This again proves they were saved by doing just what the Lord commanded in Mark 16:16. Will this Baptist say that ones today are saved only as Crispus and the Corinthians here were? If so, he should start preaching this truth, persuading folk today to follow this example, and forget Baptist theology!

"The Eunuch believed before he was baptized." The writer then quotes Acts 8:35-38, which, for a lack of space, we do not quote here, as we have already noticed it above. Yes, the eunuch "believed before he was baptized," just like the Lord instructed in Mark 16:16. But again the Baptist preacher has failed to show that this is a case of salvation before baptism, nor can he ever do so with the Bible.

"Paul received his sight before he was baptized: 'And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.'" (Acts 9:18). I'm still under the impression that the Baptist preacher had assigned himself the task of proving that persons received **salvation** before baptism. The passage here simply shows that Paul received the restoration of his **sight**—not **salvation**—before baptism. When he had received his sight, Ananias said to 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).

"The disciples at Ephesus, heard, believed and were baptized: '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 19:4-5) Yes, the Ephesians also heard, believed, and were baptized, just like all other examples of conversion under the gospel. But we are still waiting for a case of **salvation without baptism**.

"Cornelius heard the word and received the Holy Spirit before baptism." We are now cited to Acts 10:44-48. But

again, this is not what the writer affirmed he would prove. Nothing in these verses hint, suggest, infer or imply that Cornelius was saved before baptism. The Baptist preacher only showed that they received the **Holy Spirit**, but didn't prove they received **salvation**, before baptism. Their reception of the Spirit was to convince all that God had granted the Gentiles "repentance unto life." (Acts 11:18) After that Peter "commanded them to be baptized in the name of the Lord." (Acts 10:48). Does our Baptist friend **command** anyone to be baptized today? No, he spends his energies proving (?) that "salvation can be obtained without baptism!" It's a pity that he doesn't preach as Peter did on his occasion!

"Lydia heard the Word and the Lord opened her heart before baptism." (Reference: Acts 16:14-15) Yes, the Lord opened Lydia's heart so "that she attended unto the things which were spoken of Paul. And she was baptized." (Acts 16:14, 15). No hint that she received salvation before baptism. The Lord simply led her to obey what Paul preached. She did, and was baptized! Another clear example of obedience to the gospel, which is far removed from the Baptist theory!

"Paul was sent to preach the gospel and not to baptize; 'For Christ sent me not to baptize, but to preach the gospel.'" (I Cor. 1:17). Isn't it peculiarly strange that the Baptist preacher would quote this passage immediately after the one above, where he showed Paul baptizing Lydia?? Does the Baptist preacher mean that the Lord did not authorize Paul to baptize at all? If so, let him explain the case of Lydia that he has just cited us! When Paul wrote this statement to the Corinthian church, he before stated that he **had baptized** Crispus, Gaius, and the household of Stephanas. (I Cor. 1:14, 16) Did he, in baptizing them, do so without the Lord's authority? Did he do what the Lord had not sent him to do at all? Let our Baptist friend unravel this one! Grammarians inform us that this is an alliptical sentence, in which a part is omitted, though well understood. (Compare with John 12:44). Paul simply meant therefore that the Lord did not send him to baptize **only**, or **mainly**. His chief purpose was to preach the gospel. When he preached the gospel, the matter of baptism was also taken care of, as in the case of Lydia above. When our Baptist friend preaches the true gospel of Christ, he neither will have to worry about baptism, for folk will naturally be baptized in response to the gospel. The Lord said so! (Mark 16:15, 16).

"Peter called baptism a figure: 'The

like figure whereunto baptism doth also now save us (Not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (I Peter 3:21). Well, what if Peter did "call baptism a figure?" Does the Baptist preacher know what he called it a figure of? If he will consult the preceding verse, he will find that Peter called baptism a figure (**Greek**: anti-type) of Noah's salvation by water. (I Peter 3:20). Though Peter did call

"baptism a figure," he also said, "**Baptism doth also now save us.**" Does the Baptist preacher believe this? He preaches somewhat different from Peter, saying, "Baptism does also **not** now save us!" Which is true, reader? I affirm, with Peter, that baptism does now save us. Will this, or some other, Baptist preacher deny this proposition? Help yourself, take your time, the line forms at the right!

The reader can see, as we close this review, that the Baptist preacher has



## THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

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that 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<sup>b</sup> 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,

that take and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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failed to produce any semblance of evidence that salvation is obtained without baptism. God's Word is true. See Rom. 3:4.

As we close now, I challenge any Baptist preacher, or member of the Baptist Church, to answer true or false to the following questions, and send me the answer at my address below.

1. Jesus spoke the truth when he said, "He that believeth and is baptized shall be saved." Mark 16:16. (True or False)

2. Baptism, like repentance, is "for the remission of sins." Acts 2:38. (True or False)

3. Baptism is an evidence that we are in Christ, and are his children "by faith." Gal. 3:26-27. (True or False)

4. Baptism is to "wash away" our sins. Acts 22:16. (True or False)

5. In baptism we crucify the old man, destroy the body of sin, and from baptism we arise to walk in newness of life. Romans 6:3-6. (True or False)

6. "Baptism doth also now save us." I Peter 3:21. (True or False)

I'm waiting for the answers.—2519 Walnut Street, Lubbock, Texas.

Voyd N. Ballard, 106 Van Buren St., Taft, California, November 17: Two more were baptized here in Taft yesterday. So far we have had a baptizing every Sunday in this month. Interest and attendance are good. At this writing I am debating Maurice Johnson, the "Dry Baptism" man, here in Taft. I am to conduct a meeting for the church in Santa Maria, California, sometime in January.

Waymon D. Miller, Lubbock, Texas, November 18: Work with the Walnut Street church continues to make very fine progress. Attendance and general interest seem the best ever, and there are numerous evident signs of growth. We have recently completed the enlargement of the auditorium, which will now accommodate 350 persons. Three additional class rooms have also been added. The new home for the minister was completed about two months ago, and it is certainly a valuable asset to our work. It is a six room frame house, valued at \$10,000.00. There is only a parking lot between the home and church building. G. A. Dunn Sr., of Dallas will be with us December 3-14 for a meeting. Our new address is 2519 Walnut Street.

Cleon Lyles, Little Rock, Arkansas, November 17: One was baptized and seven placed membership at Fourth and State yesterday. We are having larger audiences for all three Sunday worship services than we have ever had. One hundred twenty-six were in our classes for young people Sunday night. These classes are averaging well over one hundred each Sunday night. Our work is pleasant.

Earl E. McCord, Corning, Arkansas, November 17: This writing leaves me in Franklin, Arkansas, leading the singing in a meeting with Bro. Joe H. Blue doing the preaching. Good crowds and interest in the very first service. The brethren at home are planning a singing school and Bible school together this winter. This is a fine thing for the church and will build up and strengthen the church where it can do some good. Why don't you arrange to have a Bible school and singing school where you worship? Write me for further details.

Will W. Slater, Station A, Fort Smith, Arkansas, November 20: The singing school in Paden City, West Virginia, was a success. From 80 to 100 attended and much interest manifested. Arrangements are being worked out for our return to that part of the country. The work in Texarkana, at Rose Hill, is progressing. This leaves me in a singing school in Denison, Texas, with Armstrong, where Bro. A. F. Waller is minister. This is exchange work. Bro. Waller will assist in a meeting with Rose Hill next spring. I am to teach a singing for C. Street church in Muskogee, Oklahoma, beginning December 2. Bro. Noah Sparks, their minister, will "fill in" for me at Rose Hill.

Albert S. Hall, Route 2, Box 327, Benton, Arkansas, November 10: Since

my last report I have assisted the church at Free Union, near Leota, Mo., in a very fine meeting. This is an old time congregation. We have had a church at Free Union and in that community for around 80 years. This was my third meeting for this place, and by far the best of the three. The attendance was unusually large, and the interest the very best. There were nine additions, five baptized and four restored. Porter Hall did an excellent job in song directing. I promised to return next summer for further work. The work in Benton goes forward in a good way. We do not have our house finished as yet, but we are meeting in it. Our obligations are heavy, but we are carrying the load. I begun half time labor with the Benton church last Lord's day with one restoration.

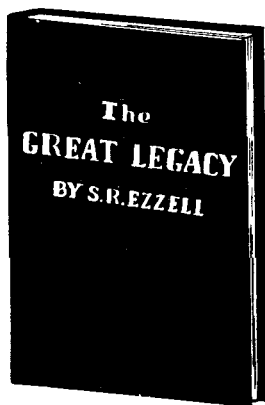
Elmer Shackelford, Box 108, Leedey, Oklahoma: October 26th closed one year's work with the church here. We have had a profitable year's work. Seven have been baptized and two confessed wrongs. Last spring we built two class rooms and baptistry. We used the class rooms one time before the storm which came May 31st and destroyed everything. For a period of about four months we had services in the theatre. We began meeting in our new building the 19th of October. We have a building 30x60 feet with a 50 foot basement and a five room house

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for the preacher's home. We still have some indebtedness on this but are very thankful to the brotherhood for adding us so generously. We have received several hundred pieces of clothing which has been distributed to the unfortunate here in Leedey. We wish to thank all who had a part in this work. We closed a fine meeting November 5th with Brother Loyd L. Smith of Lawton, Oklahoma. Bro. Smith did a fine job presenting the truth. One was baptized.

Albert S. Hall, Route 2, Box 327, Benton, Arkansas, November 17: All services were fine at North Market yesterday. Three placed membership at forenoon, and one was restored at night. Interest is growing, and prevailing conditions in the congregation could hardly be better. I desire to arrange more time for gospel meetings for next year than usual. I am now booking time, and will be glad to hear from brethren that desire my services for a spring, summer or fall meeting. Why wait to make the necessary arrangements? For every reason it is better to do it NOW.

H. H. Dunn, Huntington, Arkansas, November 22: Six were baptized in the meeting at Cedars, Oklahoma. Am now at Damascus, Arkansas. Will begin in Monette, Missouri the night of the third of December. Then to Wagoner, Oklahoma, for my last meeting in this year, beginning there the 12th of December.

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Cleon Lyles, Little Rock, Arkansas, November 24: Two were baptized, two were restored from the Christian church and one placed membership at Fourth and State yesterday.

#### IF I COULD UNDERSTAND

If I could only see the road you came,  
With all the jagged rocks and crooked  
ways,

I might more kindly think of your mis-  
steps,  
And only praise.  
If I could know the heartaches you  
have felt,  
The longing for the things that never  
came;  
I would not misconstrue your erring  
then  
Nor even blame. —Selected.



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# The

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

VOLUME 18

DELIGHT, ARKANSAS, DECEMBER 4, 1947

NUMBER 2

## Spectacles

VAUGHN D. SHOFNER

According to the superstitious writings of mythology, Jove directed an equal quantity of pain and pleasure to be placed in the cup of human life. Complaints were soon made by sundry individuals, that some of their neighbors drank all the pleasure, leaving them nothing but the dregs of pain. To silence this continual murmuring, Jove ordered Mercury to place upon each a pair of invisible spectacles, with false lens, that should make pain assume the appearance of pleasure, and to the devotees of pleasure, happiness would look like misery.

We understand the absurdity of this mythological record, but viewing the manner in which man accepts things reversed to reality, this fable seems to symbolize the unfortunate state of the religious world. By the way man is blinded and led astray, it causes one to think the devil must have many spectacles with false lens, and which he used first on Eve in Eden.

Subjects of Catholicism see only through the Pope's spectacles. They humble themselves in idol-worship to the weird usurpation of Rome's encyclicals, give up their God-given intellects to be molded after the fashion of "The Mother of Harlots," in the glory of pomp they pace pageantry's parade, blaspheme all that is high and holy in their religious rites, and somehow, by way of their deceptive "specs," see their way through the lanes of man-made Purgatory into the presence of God.

Sectarianism, bound by the creeds of prelacy's decision, looks through its stained glasses at a world of religious ease. The Bible's teaching is wrested, altered, modified, added to, taken from on every side, because they see it that way, reading it through their creed books. In this fog the church becomes "non-essential;" baptism becomes a "church rite" that you do not have to obey to be saved. O yes, you can be baptized if you desire, and the congre-

gational democracy votes in your behalf, but it's not "for the remission of sins," (Acts 2:38) but because you are saved. As to the "mode," we won't be fussy, we'll sprinkle you, pour you, or immerse you, for you're saved by "faith only," the very moment you believe, and once you're saved there's nothing on earth you can do to lose your soul. So in mythological deception they defy God's plain commands, stand with devils that "believe and tremble," and with the hosts of adulterers, fornicators, murderers and thieves, they look through their colored glasses and visualize a home in heaven.

Sad it is that many church members are numbered with the spectacled. On the first day of the week they defy God and his commands to assemble; to

commemorate his Son's death; to give as prospered, and looking through the devil's spectacles they forsake the holy way. Many of them, if they offer anything to the Lord, offer only an hour per week, and when the church meets to teach and work, and put forth efforts to extend its borders, they're always elsewhere. The church is so small during the times of labor, but her rolls swell when you mention her entrance into heaven. Back there somewhere the idlers are looking over the shoulders of Hell's horde, and catching false visions of heaven through the rose-colored spectacles furnished by the devil.

I offer this plea to a dying world: never desert the path or righteousness, tighten the rein on unholy passions, flee the vices of the day, look by faith to things eternal, neglect not the salvation of your immortal souls, and beware of the invisible spectacles, break their glasses and shame the devil—Box 622, Wellington, Texas.

## *The Sin Against The Holy Spirit*

GEO. B. CURTIS

In the last few weeks I have received two letters inquiring about the sin against the Holy Spirit. I am aware that this is one of the most controverted subjects of the New Testament. I am not vain enough to think that I can answer the question: "What is the sin against the Holy Ghost?" to the satisfaction of all; nor keep the inquiry from being the most asked question concerning God's word.

However there are some things that all of us can understand about this subject. Let's forget about what we have heard that it was, and whatever ideas that we may have absorbed from others, and study God's word carefully on this matter. When we have exhausted all the Bible has to say on the subject, the testimony is all in. Let's take a look at the testimony.

"Wherefore I say unto you, All man-

ner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32).

"Verily, I say unto you, All sins shall be forgiven unto the sons of man, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." (Mark 3:28-30).

"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blas-

phemeth against the Holy Ghost it shall not be forgiven" (Luke 12:10).

Now we have the scriptures collated for study, but some of the things in the context must be noted: First, Jesus had cast a devil out of the deaf, dumb and blind man. (Matt. 12:22). Second, the Pharisees said that He cast out devils by the Prince of devils. Third, in this they had blasphemed against the Holy Spirit of God. Fourth, they had no forgiveness here or in the hereafter.

These Pharisees had every right to know the Christ when He came by the scriptures with which they were familiar. They rejected the testimony of the prophets with maliciousness. They had hardened their hearts against an unmistakable revelation of God. Christ had manifested in his life and miracles, in his teaching, and in every test by which the Messiah was to be tested, that he was truly the Christ. Fearing that they would lose the prestige accorded them as the leaders of Judaism, they rejected with great vehemence God's revelation. They blasphemed against the Holy Ghost.

The sin of blasphemy against the Holy Spirit may be summed thus: It is the sin which a man commits when he rejects the undoubted revelation of the Holy Spirit, not merely rejecting God's word, but by an evil will attempting to bring that revelation into disrepute, and in hostile language ascribe the power of God's revelation to the devil.

The power of God unto salvation is the gospel. There is no other power. He that rejects contemptuously this word, ascribes its power to Beelzebub could have no redemption. The Pharisees held hatred to God's holy medium for man's salvation as personified in the man Jesus. They rejected vehemently the truth of all the prophets, the law and the Psalms. They said the man operates through the power of Satan. They committed the specific sin of blasphemy against the Holy Spirit. We have pointed out the principle involved. By this we may determine that sin today.—Clarksville, Ark.

## Going Down The Valley

CLEON LYLES

"We are going down the valley one by one

With our faces toward the setting of the sun."

The poet who wrote these lines had only to look around him to see the truth in his statement. We observe death on every hand. That we live

in the land of the dying all well know. But death is not something to dread if we understand it and are ready for it. The trouble is few of us really feel that we are ready to face that which comes after death. "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). Ah, there's the difficulty. Facing the judgment. The time when all that we have done shall be opened before us and before God as one would open the pages of a book. That is the day that makes death something of which we do as little thinking as possible.

There is nothing unfair in man dying. There is nothing unfair about facing the judgment. In fact there is nothing about which we can see more fairness than the manner in which God deals with man in getting him ready to die. There is no sin which we commit of which we have not been warned, and there is no good work for which we will suffer. The fairness of God is revealed in this statement: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Surely we could not ask for more. If we dread this arrangement it is only because we are aware of that which we have done while in the body. We have been guilty of doing things we knew were wrong when we did them. We have been guilty of leaving things undone that we knew should have been done. In order to see the force of this let us look as it as it applies to the two classes of people. You know there are only two classes. Those who are children of God and those who are not. To those who are not children of God there is only one application to make. Unless they obey the gospel they are condemned. (II Thess. 1:7, 9). There is no getting around this plain and simple statement of facts as presented by inspiration. In flaming fire God will punish those who obey not the gospel. Obeying the gospel involves faith (Heb. 11:6), repentance (Luke 13:3), and baptism (Acts 2:38). The other class are those of us who have obeyed these commands and become children of God. We have tasted the good word of God. We have beheld and enjoyed the goodness of God. Our past sins have been removed. But we refuse to use ourselves in his service. We are willing and anxious for him to forgive our sins. We will gladly accept the abundant blessings that he showers upon us, but we are not willing to share his goodness with others by teaching them, or to develop ourselves in his service by a faithful life. We wilfully hold back for ourselves. Of course if we knew that we would face him immediately we would make a change, but we are not aware of this, think little of it, and go on swiftly down the valley without being ready to face the judgment. That is the reason many of us will be caught unprepared. We leave undone many things we should not. We leave unsaid

many things that should be said. We say many things that should be left out of our talk. We allow bitterness envy and hatred to overshadow our work, and God is either forgotten or abused.

Yes, we are going down the valley. Time is very uncertain. Death is very certain. Everyone of us will soon, at the very longest, face God in the judgment. What kind of record does he keep of our lives? What are we placing on that record? May He find us faithful when our time comes to go!

### Palmer and Gatewood Report Five Months' Work In Germany

Following is a report mailed to us by Roy Palmer from Frankfurt, Germany, November 21, in which he outlines some of the work being done in that country:

After five and a half months of work in Germany we are impressed more deeply than ever with the need of these people for help, both physically and spiritually. The opportunities continue to multiply, and we are praying that the Lord may send forth more workers into this field soon. We believe that if all of you brethren who might influence your congressmen would write him requesting that he write General Clay in the interest of opening Germany to mission work, and to our workers particularly, we would see some gratifying results.

We have been preaching each Sunday since we arrived. There were twenty-two present for the first service June 15. The attendance grew until the last Sunday of October when there were 93 present. On November 2 we began German services. There were 185 present the first service, 125 the second, and 147 the third. Since beginning German services our English service attendance fell to 50 the first two Sundays but came up to 65 last Sunday. We are reading the German sermons until we are able to speak the language well enough to preach extemporaneously.

With the help of the G. Y. A. we began a home for homeless boys in

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July. We have thirteen boys whom we are clothing and giving supplementary food. Each of these boys has gained from ten to twenty pounds since we took them, and their attitude toward life has greatly improved. Three of the boys have been baptized and two of them want to make gospel preachers. We have a Bible class with the boys each morning from 7:30 to 9:30. The home is supervised by Brother Ulrich R. Steiniger, a native German, who was converted by Bro. George Hook and Bro. Brown in Africa. Bro. Steiniger was returned to Germany by the British.

Each Monday evening we have a very interesting Bible class with 25 to 30 young people who speak good English. We have arrangements made to begin a class on Tuesdays with another group, and another class on Wednesday with a different group. These classes will begin as soon as Bro. Gatewood returns from a survey trip to Italy which he is making with Bro. Cline Paden and Bill Hatcher.

Up to November 1, we had received a total of 2,051 packages of food and clothing. In October we received 647 packages of clothing, 131 CARE packages, and 145 other food parcels. We have five German people working for us full time in this work, but it is a tremendous job, and we hope you will be patient with us if you have not received acknowledgement of receipt of packages sent. We hope to catch up soon. This help is like life from the dead to many people here and we are praying that you Christians in America will continue the generous support which you are now giving. Many hearts have been touched by this expression of Christian love from those whom they have never seen.

#### Joe Blue Writes of Great Day at Salem

Following is copy of a letter from Brother Joe Blue to Brother James L. Neal, Springdale. We believe the letter is inspirational as well as informative, and we are glad to pass it on to our readers with Brother Neal's kind permission:

"Salem, Arkansas, November 11, 1947: Dear Bro. Neal: The 'Big Day' is past, and it was a great day for all of us. We had people here from thirty congregations. Lots of song leaders were here. We could not use all the song leaders. Brother Rue Porter was at his best. He preached on the 'Sonship of Christ.' He showed Him in prophecy, in the birth of the babe in the manger, in his going about while on earth, doing good in every way, in raising the dead to life, in healing the broken hearts, in being tempted in every way, yet without sin, in his going to the grave and gaining life for every one. It was a great sermon.

"We had a great dinner. Our children were there. I don't see how it could have been a better day. I kept it

before them that worship of God came first.

"Mary and I have started out on another 50 years, while we don't expect to reach the 50 but we will go as far as we can in the work of the Lord. Mary is not well but she is up giving orders. I am feeling fine. I shall begin a mission meeting at Franklin, Arkansas, November 15.

"The Gospel Age is very fine. I hope you can keep it clean in every way. It is too bad, when our greatest preachers will call each other liars, as in November 6th issue, page 893, of the ..... for 1947. I think that paper will have to have a complete renovation, and get some of the writers to see they are bleeding the church of Christ. I can't see why Bro. .... will allow such to be put into the paper.

Please excuse me from all such things. May God help all of us to stay clean and pure.—Yours truly, Joe H. Blue."

"The above great day marked about the 51st year of Bro. Blue's journey on the "firing line" in preaching the gospel of Christ! He is still going fine! He will go down in history as one of the world's great pioneers in the kingdom of our Lord."—James L. Neal.

W. E. Regan, Prescott, Arkansas, December 1, 1947: The church at Hickory Grove had Brother Neal Watson of Blevins for a meeting of 13 days the last of July. Brother Watson's preaching was the best. His manner of delivery pleasing; his deportment above reproach. He is preaching for us the third Sunday in each month. If you need a meeting, call him.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 21)

*When marriage is understood as it has been arranged by the Lord, man will become more interested in studying this relationship in order to make proper adjustments.*

In order that our families may be preserved under the order of the Lord, it is necessary that we understand our problems and obligations.



Courtship is that period of association of two individuals of opposite sex in order that they may better adjust themselves in the company of each other, and for the purpose of studying each other in the preparation of marriage.

This does not mean that courtship will result in marriage—it does mean that no two individuals should permit their association to be carried to the point of intimacy unless they are willing to marry.

No girl should be found much in the company of a young man she would not be willing to marry—their association might lead to marriage.

This does not mean that she will marry this young man, but it does mean that she will keep as her intimate associates only those whom she would be willing to marry should the opportunity present itself.

The courtship of two individuals often leads to marriage—with some it leads to marriage without love. Therefore choose your company.

No couple should marry until they

have had an opportunity to know something of the background of each other, for you cannot separate a person from his background.

Too many people rush into marriage without knowing anything about each other, and later learn about the person to his or her own sorrow.

The betrothal should be postponed until both persons have had time to know something about the personality of the one to whom they are to pledge their companionship for life.

The courtship is the preparation for the betrothal. But the betrothal is not the marriage; it is the preparation for the marriage.

These two people should guard their emotions in their association lest they find themselves facing problems which are difficult, if not impossible, of solution. "Better be safe than sorry" is good advice just here for young people.

The period of adolescence—the high school age—is that period when young people should be in the company of each other in order to learn to adjust themselves to those of the opposite sex. If this adjustment they do not learn, they may never be able to adjust themselves in life. The young man who would take liberties with young girls that he would not be willing for someone to take with the one who is to be his wife, is certainly out of order. Young people must be guided.

Do you know where your children go?

These articles are from PARENT EDUCATION; a text by Harvey Scott.

## Old and New Praise

HOYT BAILEY

The Jewish nation was ruled and governed by judges for approximately four hundred years. The nation became displeased under the rule of judges and asked for a king like the nations about them. God gave them a king in his anger. Saul was the first to be anointed king over Israel, but he was soon rejected because of his disobedience to Jehovah. David was then chosen to be king. David is accredited with the introduction of mechanical instruments of music into the worship of Jehovah. About five hundred years after David was anointed king, Ezra (3:10) said that the setting of the sons of Asaph with cymbols to praise Jehovah was "after the order of David king of Israel." II Chron. 29:26-30 says, "And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and WITH THE INSTRUMENTS ORDAINED BY DAVID KING OF ISRAEL. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

From this scripture, it is seen that the singing and playing mentioned here took place where the burnt offering was made. The burnt offering was made in the enter court where all the congregation of Israel could attend. Only the priest, those who were of the tribe of Levi could minister in the holy place of the tabernacle. The furniture in the holy place of the tabernacle consisted of "the candlestick, the table, and the shewbread" (Heb. 9:2). There were no musical instruments placed in the holy place of the tabernacle. Only three pieces of furniture were ordained by Jehovah to be installed in the holy place of the tabernacle. Jehovah said unto Moses, "see that ye make all things according to the pattern shown to thee in the mount." Moses did not place an instrument of music in the holy place. May we be again reminded that it was

David who introduced mechanical instruments of music into the praise service of Jehovah. The burnt offering was made in the outer court of the tabernacle. II Chron. 29:37 says, "And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." This whole congregation could not enter the holy place of the tabernacle, but only the priests. The praise service was offered outside the holy place.

David said, "Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp." (Psa. 149:2-3). Again in Psalms 150:3-5, "Praise him with the sound of the trumpet: praise him the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbols: praise him upon the high sounding cymbols." This command to praise upon the mechanical instruments of music was given to Israel, for the beginning of the statement says, "Let Israel." It did not say "let all people for all time praise with the mechanical instrument. In that praise service ordained for Israel by David, dancing was to accompany the timbrel. The kind of mechanical instruments of music to be used in the praise service under the old covenant were "the trumpet, the psaltery and harp, the timbrel, stringed instruments and organs, loud cymbols and high sounding cymbols."

The worship under the old covenant "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:10). The tabernacle under the old covenant was made with hands, "But Christ became an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands" (Heb. 9:11). The worship under the old covenant was rendered through carnal ordinances, but Jesus said, "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 spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24).

Man makes the mechanical instruments of music. Jehovah made the spirit and gave it to man. Since God is spirit and God has imparted his

spirit to man, Jesus says, "The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24). "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" (Acts 17:24-25). It is not the hand but the heart that worships the Father under the Christian dispensation. The apostle Paul recognized this truth, 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" (I Cor. 14:15).

Before Israel ceased to be as a nation God said through his prophet, Amos in 6:1-5, "Woe to them... That chant to the sound of the viol, and invent to themselves instruments of music, like David." David was not the inventor of the instruments themselves; they were invented long before David's day. He introduced the mechanical instruments into the worship of God, and made them a part of the worship. The invention made by David was the addition of the mechanical instruments to the worship of God. There was nothing wrong with the instruments within themselves, but David "ordained them as an addition to the worship." In view of this "woe" pronounced by Amos, and of the oft repeated distinction that God made between David's instruments and His commandments, all that can be logically or reasonably claimed for the use of instrumental music under the law, is that God tolerated it as He tolerated divorce, polygamy, and the kingly form of government. The tabernacle had been built and in use approximately four hundred years before David was made king over Israel or before David introduced the mechanical instruments into the worship. David is the one accredited everywhere in the old covenant as having introduced the mechanical instruments into worship. God pronounced a "Woe" upon those who "Chant to the sound of the viol, and invent to themselves instruments of music, like David" (Amos 6:1-5).

There is no objection to having mechanical instruments of music in the home, but there is a very definite reason stated in the scripture for not having such in the worship of Jehovah. Since God is spirit; then they that worship him "must worship him in spirit and in truth" (John 4:24). This makes

it easy to understand why Paul said, "I will pray with the spirit and with the understanding also, and I will sing with the spirit and I will sing with the understanding also" (I Cor. 14:15).

The new covenant makes no mention of Christ having approved the use of mechanical instruments of music in the New Testament church. There is not one example where Christ ever attended worship when mechanical instruments were used. There is no necessary inference in the New Covenant that Christ, the apostles or the early Christians ever used mechanical instruments in the worship of Jehovah.

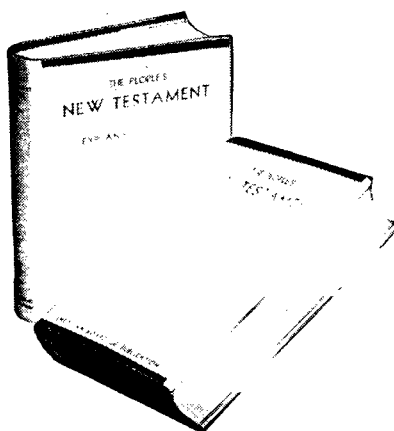
It is true that Christians are to praise God with an instrument, but that instrument is the heart. Col. 3:16 says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD." Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37). Melody is to be made upon an instrument, but that instrument is the heart. Eph. 5:19 says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and MAKING MELODY IN YOUR HEART TO THE LORD." The new covenant is specific upon this point in stating the kind of praise to be used in Christian worship. It is designated as "speaking, singing and making melody in your heart to the Lord." The New Covenant nowhere mentions as many as one person who praised God upon the trumpet, or with the dance, or upon psaltery or harp or timbrel, or with stringed instruments, or organs nor upon loud cymbals, neither upon high sounding cymbals.

Under the New Covenant we offer our praise to God through Christ. Heb. 13:15 says, "Through him let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips which make confession to his name." At mid-night, while in prison, "Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them" (Acts 16:25). It does not say that Paul and Silas were playing and singing hymns, but that they were "PRAYING AND SINGING hymns unto God." If the mechanical instrument could do our singing; it could also do our praying, for Paul said, "I will pray with the spirit and with the understanding also, I will sing with the spirit and with the understanding also." A mechanical instrument cannot sing with understanding, but only a human being, made by

Jehovah, has the power of understanding. Man cannot make an instrument with understanding, but Jehovah created an instrument with understanding. Jesus said in Matthew 13:15 that the heart understands. We are to sing with the understanding; therefore we are to sing with the heart. Eph. 5:19 says, "singing and making melody in your heart to the Lord."

Paul said, "Therefore will I give praise unto thee among the Gentiles,

And sing unto thy name" (Rom. 15:9). James 5:13 says, "Is any cheerful? let him sing praise." There is no where in the New Covenant where the command is to play praise, but it is always sing praise in the New Covenant. Of the two kinds of music in existence, they are mechanical instrumental music and vocal music. Man made the mechanical instrumental music, but Jehovah made the vocal powers and gave the ability to make vocal music. Jehovah



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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<sup>b</sup> 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.

that take and give unto them  
for me and thee.

### CHAPTER XVIII.

In that hour came the 12 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,

<sup>a</sup> Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. <sup>b</sup> 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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has specified that his children praise him with vocal music. "Sing" is the command by Jehovah.

One departure usually follows another. When Israel departed from God's form of government, she soon departed from the form of worship designed by Jehovah. The worship had been carried on for four hundred years without the use of the mechanical instrument, but David was a good musician, he could play well upon the harp therefore he brought instruments of music into the praise service of Jehovah. God tolerated this for a time, but he finally pronounced his "WOE" upon it. "Woe to them . . . That chant to the sound of the viol, and invent to themselves instruments of music, like David" (Amos 6:1-5). The church of Christ was in existence under the New Covenant for nearly seven hundred years before mechanical instruments were introduced into religious praise. These instruments were not introduced into the church of Christ in 670 A. D.; neither have mechanical instruments of music been introduced into the church of Christ unto this day.

Since man is possessed with a spirit and God is spirit "Those who worship God must worship Him in spirit and in truth" (John 4:24). Paul said, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).

Paul said, "I will sing with the spirit, and I will sing with the understanding also," "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." "Therefore will I give praise unto thee among the Gentiles, And sing unto thy name." "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." "Is any cheerful? let him sing praise."

## Notes - Reports

Hoyt Bailey, 1924 West Douglas, Wichita 12, Kansas: I know of an excellent opportunity for a faithful Christian to take over a printing establishment in good Kansas town. One qualified to do the work and deal with the public would be an asset to the church. There is also an opening for a bakery in the same town. Interested persons should write immediately.

Tice Elkins, Alamogordo, New Mex., November 24: One baptized here last night. Several new additions lately.

Church doing well. Recently held meeting in Deming, New Mexico closing the 16th. For many years no one could work there if he believed in a sensible method of teaching on Lord's days. The anti-group has refused to permit a man who did not ride their hobby to preach. A new congregation is now meeting there and growing and doing well. They will build in a short time. This writer is in very bad health, failing rapidly. Must go to hospital in El Paso, Texas, this week for treatment. Pray for us here.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., November 24: Horace W. Busby closed a good meeting here with the Portland Avenue Church last night in which four were baptized and eleven confessed sins and placed membership. Brother Busby's preaching was well received in Shreveport and we expect him to return. I begin a meeting at Linden, Texas, tonight.

Frank J. Dunn, Shamrock Shores Church of Christ, Dallas, Texas November 27, 1947: One was baptized and two placed membership last Sunday.

Earl E. McCord, Corning, Arkansas, November 25: Brother Joe H. Blue and I closed the meeting at Franklin, Arkansas, with one baptism and two restorations, all three were men, heads of families. Until the meeting there was

not a male member to carry on the worship. It was carried on by women. They rejoiced in the success of the meeting. I will begin a singing for my home congregation, December 1st. I have a number of calls for singing schools now. Would be glad to correspond with any who are interested in this work.

Orbie Robbins, Elizabeth, Arkansas, November 27: Preached for the brethren at Crider, Missouri, on fourth Lord's Day in November. Preached on Sunday night at Gospel Hill, near Cureall, Mo. Both services were well attended. The Lord willing I shall be with the Corinth congregation, near Garfield, Arkansas, over the 5th Lord's Day. I closed my last meeting for 1947 at Guion, Arkansas on November 1. I am booking meetings for 1948. If you need a meeting write me at above address. I can furnish references from my home congregation if you desire.

J. R. Chisholm, Brownfield, Texas, November 24: Brethren C. R. Paden and Bill Hatcher are now in Italy. They were met in Zurich, Switzerland, by Bro. Otis Gatewood, who will accompany them into Italy and will assist them in their survey of that country. Bro. Gatewood, through the courtesy of the Broadway Church of Lubbock, Texas, will give two weeks of his time to the furtherance of the work in Italy.

# THE GREAT LEGACY

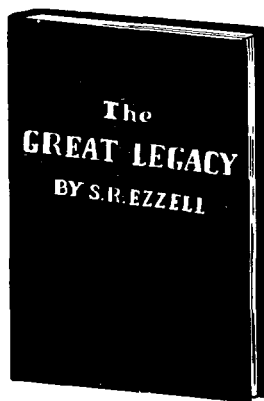
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In a recent letter, Bro. Paden reports a safe arrival in Holland, and a passage uneventful, though rough. We are hopeful that the recent disturbances in Italy will be over and that the survey that shall be made will be thorough. Brethren Paden and Hatcher will remain in Italy until January, 1948. They will return with pictures showing the conditions in the country, and of the people. It is the desire of these brethren to begin the work, in part, with an orphanage and school, as this has been proven to be most effective. The Crescent Hill Church of Christ of Brownfield, Texas, is sponsoring the work of Brother Paden, and the Detroit churches are sponsoring the work of Brother Hatcher.

Tillman B. Pope, Alma, Arkansas, November 29: The meeting with the Rose Hill Church, in Txarkana, Texas, was well attended. Brother Will W. Slater preaches for this congregation and I have never seen a man more highly respected nor loved more than Brother Slater is by this congregation. This congregation has had a hard struggle, but it is rapidly pulling out and is an active and wide-awake church. Brother Slater and the elders there have worked hard. Brother Slater has taught and trained them in singing until I suppose they have better singing than any of the other congregations in that city. Will W. Slater is a great man in the field of song. He so ably conducted the song service throughout the meeting. He is a good preacher and singer and in Texarkana he has done a work that is a credit to any man. We had some baptisms and restorations, I have forgotten the number; he will perhaps report the number. It was a pleasure to work with him and this congregation. Leaving Texarkana, I went via Austin, Texas. While there I heard Brother Joe Malone, of Dallas, preach two or three nights in a meeting at the North Side congregation, where Brother Jess Hall preaches. They were having a wonderful meeting and Brother Malone preaches the words as it is. Through the kindness of Bro. Hall, arrangements were made for me to speak for the congregation in Smithville, Texas, on the Sunday I was there in Austin. My next meeting was at Sylvia, Kansas. They have some very fine people in this congregation. The following congregations were represented at this meeting: Hutchinson, Stafford, Bethel, Isabell, Peace Creek, Neola, Great Bend. I met many former friends while in the Sylvia meeting. I also spoke at a Fellowship Meeting, one Sunday afternoon at Bethel congregation. Brother A. C. Williams was in a meeting there. I suppose twenty congregations were represented there that afternoon. I met a large group of preachers. Spent a pleasant day in the home of Brother V. D. Love, who labors with the church in Hutchinson. He is one of the best men I have ever known.

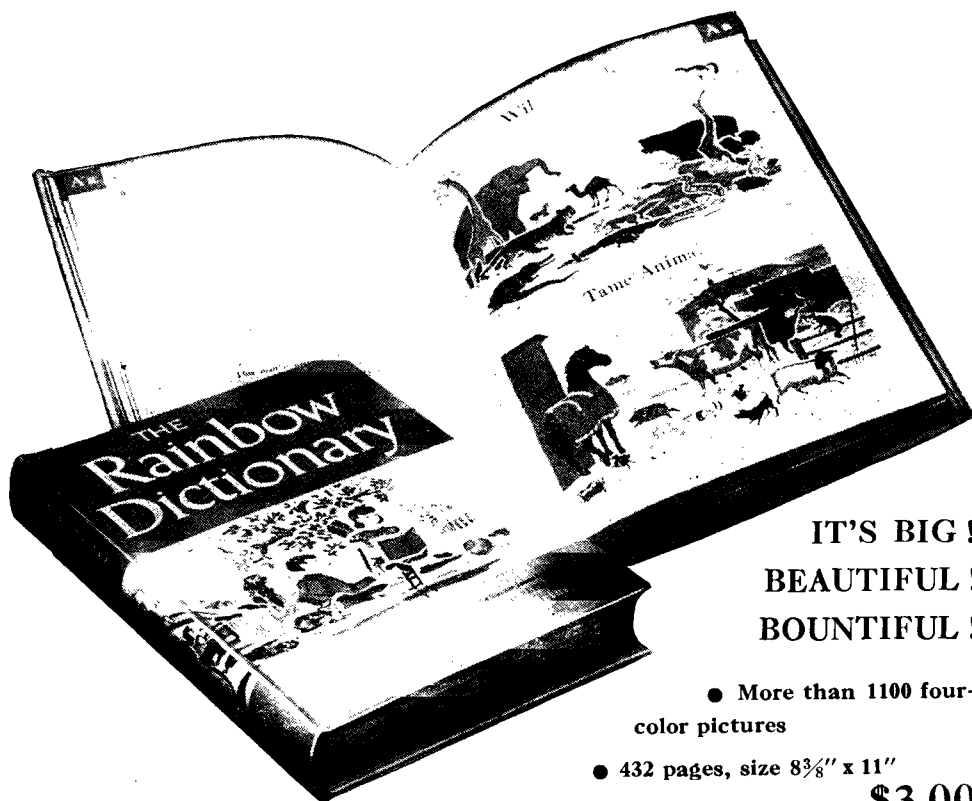
He has built up one of the finest congregation in that part of Kansas. I begin a meeting with my home congregation here in Alma, Arkansas, first Sunday in December. This will close my work for 1947.

#### Slater Resigning Texarkana Work Last Of December

Announcement has been made by

the elders of the Rose Hill Church, Texarkana, that Brother Will W. Slater has resigned the work there effective December 31. They report that he has done a fine work for them since the first of January this year. The church has asked him to continue with them, but he desires to devote more time to evangelistic work, according to the announcement.

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1). "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

Christ has warned as to what will happen to those outside His church on the day of judgment. Note carefully Matt. 15:13: "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." "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." (Matt. 7:21).

If a kingdom be divided against itself it cannot stand. America is divided into over 200 different religious denominations. Christ says there is only ONE way. "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Matt. 14:6). Have you become obedient to Christ in accepting Him as the way, the truth, and the life. If so, you have become a member of His church—that institution which He said He would build, and did build. If you have become a member of that church, you have complied with the terms of admission given by His authority. You are known, and called, by that name. In no other name is there salvation. There is only one church by the authority of Christ. Are you in that church?—3724 Spottswood Ave., Memphis, Tennessee.

## It's Been Like That All Day

CLEON LYLES

Surely you've heard this one: "Many folks are worrying about things that won't happen. Like the patient in the mental hospital, who was holding his ear close to the wall, listening intently. The attendant finally approached.

"Sh!" whispered the patient, beckoning to him. The attendant pressed his ear to the wall for a long time. "I can't hear a thing," he finally said. "No," replied the patient, "it's been like that all day!"

Many of us live through days that never come, and experiences that never happen. Why are we anxious about tomorrow? Is it because we do not

trust God? Have we not been with Him and seen enough of His goodness to trust Him for the minor things of life? Has he not shown us His power in such matters over and over again? Did God ever forsake one of His children? Let's read a few of the many statements in the Bible concerning God's care for His children. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13:5). Since the word conversation refers to conduct, he actually said conduct yourself without covetousness. Such has to do with accumulation; with necessities: with food and shelter. In these matters he is promising he will never leave nor forsake. He said it to Moses. He said it to Joshua. Now he says it to us. He did not forsake Moses and Joshua. Neither will he forsake us. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psa. 37:25). Don't you suppose God cares as much for His children today as he did then? Has his love grown weaker? Is it not rather stronger? "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This has to do with material necessities. Yet we have a direct promise from God.

No person who knows anything about God will say that God will bless a man without some effort on the part of the individual. "By the sweat of his brow" shall a man eat. But beyond the power and ability of man to make the earth bring forth for his benefit, is the all-powerful hand of a God who made the world and knows how to keep the man he made to live upon the earth.

Is it because we do not trust ourselves? Surely many of us do not. Perhaps we have reason to feel this way about ourselves. After all we ought to know our own hearts. But often this is an unnecessary feeling. Why can I not "prove my own work?" Don't I know what my ability is? Do I need someone to always be prodding me into believing in myself? Certainly we all need some encouragement from others, but none of us should be so weak as to cease to believe in our ability to get along in the service of God.

Look at it anyway you will and you will find no reason to be alarmed about tomorrow. Things may not be as we have them today, but we will always have God. Those who love Him are satisfied with this assurance. The following poem should teach us much:

Tomorrow's bridge as I look ahead  
Is a rickety thing to view;  
Its piers are crumbled, its rails are  
down;  
Its floors would let me through.  
The chasm it spans is dark and deep,  
And the waters foam and fret;  
I have crossed that bridge a thousand  
times,  
Though I have never reached it yet.

It has crashed beneath to let me  
through,  
Although it is miles away;  
But, strange, the bridges that I have  
crossed  
Have all been safe today.  
Perhaps I shall find when I reach the  
one  
That lies in the distance blue,  
Some hand may have mended its rickety  
floor,  
And its piers may be staunch and new.  
And I can pass over, light-hearted, free;  
As a bird on the buoyant air;  
Forgive me God, for my fearful heart;  
My foolish and anxious care.

## Are You A Teaching Christian?

WILLIE WARREN

In all the dispensations of the world, God has spoken to man by some means and told him what he wanted him to do. During the days of Adam, Noah, and Abraham, God spoke and taught people directly. God changed his method of teaching mankind when he selected a chosen nation and mediated His law through Moses, writing his laws upon tables of stone.

With the coming of Christ God again changed his laws and method of speaking to man. This new covenant had been prophesied of old by prophets under the old covenant of Moses. Such is indicated in John 6:45 in which Jesus said, "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." The first thing that Jesus stresses here is that all must be taught and that teaching must be of God.

We might divide teachings into two classes—Bible teaching and false teaching. Bible teaching would be as that spoken of by the apostle Peter in I Peter 4:11 that "If any man speaketh, speaking as it were the oracles of God . . ." If teaching is in accordance with God's word, that is Bible teaching; if not, then it is false.

When Christ began his personal ministry, it consisted of teaching, and then by this teaching he obtained followers. He chose his twelve disciples to assist him and to carry the limited commission to the lost sheep of the house of Israel. Before Christ ascended to the Father in heaven, he promised to send the Holy Spirit to guide them (the apostles) into all truth, in order that they might carry out the great commission as recorded in Matt. 28:19, to "go teach all nations baptizing them into the name of the Father and the Son and the Holy Spirit."

When the Spirit came on Pentecost,

the day the Church was established, Peter taught the people about Christ, his church, God's scheme of redemption, and what man must do to obtain salvation. Thus the church and its mission was begun with teaching. The Gospel of Christ was still spread abroad to all the world by the teaching and preaching of the apostles. For instance, the apostle Paul on his missionary tours preached and taught people of the way of Christ and established churches in various cities that he visited by that preaching. And when he came to Athens, he stood on Mars Hill and taught people first about God, and of Christ and his gospel. Upon hearing his discourse some mocked, yet others believed. Paul affirms the fact that teaching must precede faith in his epistle to the Romans (10:17) that "Faith cometh by hearing and hearing by the word of God." In the same connection he said, "How can a man believe except he hear and how can he hear except there be a preacher?" (Rom. 10:14-17).

A Christian is one that is obedient to Christ and before one can accept Christ he must be taught of Him. As recorded in the eighth chapter of Acts, Philip went down to the city of Samaria and proclaimed (taught) unto them Christ. We are told in verse twelve what it means to preach Christ: it states, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

There are numerous New Testament examples and passages that confirm that people must be taught before becoming a part of Christianity, the only way God has provided for man's eternal salvation.

The conclusion might be readily drawn and the application made by asking yourself this question "Am I a Teaching Christian?" The answer might be put in this way: If you profess to be a follower of Christ, and yet in some way you do not teach people about Christianity and what it offers, then I doubt seriously if you are a Christian for the religion of the Bible is essentially a teaching religion.—Clarksville, Arkansas.

#### A Fine Day At Bates

On the fourth Lord's day in October wife and I were with the church at Bates, Arkansas, where I preached at the 11:00 o'clock hour on "Lukewarmness," based upon the Laodicean church of Revelation 3. When Brother Scott Bentley directed the invitation song Omer Weeks stepped forward to make the good confession with a penitent heart, and his wife and son-in-law (Otis Womack) were restored to the

fellowship of the church. A slow rain kept falling most of the day, but we went right to old Shadly Creek nearby and baptized this fine man. It was a bright day in our hearts. Omer is an old time friend and student of mine when we kept school in the old Weeks community many long years ago. He is a good singer and will be worth much in the cause of Christ.

Let us make amends as far as possible for our neglect in the past twelve months and go into the new year with clean lives and pure hearts to do all we can at spreading the gospel of Christ throughout the coming new year! The years swiftly glide away as we travel onward toward just two eternal destinies. Where are you going to spend your eternity? Bates is my old home town and congregation, where my own father in the flesh, J. Will Henley, Joe S. Warlick, John T. Hinds and many

nobles in the faith preached in the long ago. My mother, past 80, worships there now. A late word from her says, "Bro. Frank Nicholas came over after Omer (Weeks) and Della and me in his new truck and took us to church two Sundays. Omer and Della and Otis and Verna Mae haven't missed a Sunday since Omer was baptized." This gives great joy of heart and hope for the future.—James L. Neal.

A. Chester Grimes, 2924 West Broadway, Muskogee, Oklahoma, Dec. 1: Yesterday marked the beginning of the fourth year of my labors with this congregation. In many respects this is one of the finest congregations to be found anywhere. The work during these three years have been most pleasant. A good leadership and a fine group of Christians. We had one baptism yesterday.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 22)

*God created man with certain physical desires and inclinations which are not sinful of themselves. Man's abuse of them is what has made them so sinful and repulsive.*

These desires we must admit, and then attempt to satisfy them in the order which has been arranged by the Lord.



Some of these desires can be satisfied biologically, others must be met in some other way. All physical desires cannot be satisfied biologically.

If we find that they cannot be satisfied biologically we may satisfy them through submission or substitution. If this is not possible then we must suppress or control them, but never repress them or attempt a perversion.

These last two names methods (repression and perversion) are injurious to the individual, and if attempted will degenerate one's personality.

When our desires have been repressed they have been driven into our subconsciousness and have thus caused serious trouble.

We should bring these God-given desires out in the open and admit them, and then set about to satisfy them in a way that is pleasing unto God.

Some of these desires call for a biological satisfaction in marriage. Parenthood is the chief one of these desires that can be satisfied biologically only in marriage.

This is one of the purposes of the

Lord in the arrangement of marriage, or in the establishment of the home.

God said to Adam and Eve, "Be fruitful and multiply and replenish the earth and subdue it." Genesis 1:28.

This is one of the first commands of the Lord unto those who were created to be for each other—creatures worthy to stand by the side of each other.

Thus, children is one of the chief purposes of marriage, and when they are not found in the family, the marriage has not accomplished that which was ordered of the Lord in the beginning.

The desire for children or parenthood cannot always be satisfied biologically. The person may be single or, after marriage, the desire cannot be realized. Children can be adopted—this often occurs in the adoption of more than one child.

The marriage is thus functioning through a substitution—children by adoption instead of by birth.

But should the person not be married, and perhaps with no hope of ever marrying, this desire can be satisfied through sublimation in some other field; such as working in a nursery; sewing in an orphanage, or the training of children.

But this is only a sublimation for the biological satisfaction of one's God-given desire for parenthood.

What a lack of understanding we have in "The Biological Function" of marriage.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

## THE GOSPEL LIGHT

(Published Weekly)

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## UNITY

CHESTER ESTES

Unity is desired of all who love the truth. However, unity cannot be realized where division exists. They are as opposite as the poles. You can no more mix unity and division than you can mix fire and gunpowder, or oil and water. In order to have unity we must, then, condemn division. There is no place in the program for unity for those who are too delicate, too nice, or too cowardly to condemn division.

In the first place, God hates the man who causes division. "There are six things which Jehovah hateth; yea seven which are an abomination unto him: Haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running into mischief, a false witness that utters lies, and he that soweth discord among brethren." (Prov. 6:16-19). The Lord puts the sower of discord in a class with the worst characters known, for such a person not only often destroys the church, but also the souls of men. While the one who sheds innocent blood (the murderer) is destroying the **bodies** and **lives** of human beings, the one who sows discord among brethren is destroying the **souls** of men and women. The destroying of souls is greater than the destruction of property or the destruction of the reputation of some one. The Lord places the sower of discord at the climax of the wicked characters mentioned in the verses.

Paul, in writing to the church at Corinth, had this to say: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfected together in the same mind and the same judgment. For it hath been signified unto me concerning you, my brethren, by them of the household of Chloe, that there are contentions among you" (I Cor. 1:10, 11). He then points out the reason for their division: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephus; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" (Verses 12, 13). The Holy Spirit further condemned the division at Corinth in the following language of Paul: "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). Any person who has been a member of the church long enough to be full grown, or to digest the meat of the gospel, yet has remained a babe in Christ, able only to take milk as a means of nourishment, has become carnal; any person who has become carnal, or fleshly, is not spiritual, but is sinful; any person guilty of sin, unless he repents, will be condemned and lost. These were carnal or sinful, because they were divided over men; hence, it is sinful and men and women will be lost, if they are guilty of the sin of division. Regardless of what the claims of such may be, it is a fact they are carnal, do not walk after Christ, but "walk after the manner of men."

## How Is Division Brought About?

All division in the religious world is brought about, because men either do not know the word of God, do not believe it, or ignore it. Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Jesus here not only prayed for his immediate disciples that they might be one, but for those who would later believe on him through his word, in order that the world might be convinced that he was indeed the Son of God. Since faith comes by hearing the word of God (Rom. 10:17), or by reading the word of God (John 20:30, 31), then every one who becomes a believer by hearing or reading the word is at one, in faith, with every one else who hears or reads the word of God, for the word of God teaches every one the same thing. The evidence presented to one is the same evidence presented to another, and all faith must be in harmony with the evidence or testimony presented. Is it any wonder, then, that Paul said, "There is one faith"? If men are divided, of course, they are condemned, for some one has ignored the word of God. It is possible for all to have detoured the word of God; it is also possible that some have not, and are, therefore, of the one faith; but it is not possible that all are walking by faith when divided.

When God's word is not followed, disturbances between brethren may arise over business affairs, or personal affairs, which are in no way related to the church, but are carried on to such an extent that the entire congregation may become involved. Sometimes men have dogmatic spirits, and want to have their way in matters that are of no consequence, when only opinions are involved. Close akin to the small domineering man who wants to assert his opinions in order to get a little recognition, is the character who has great ambitions to become a leader, seeking to serve his own selfish ends. John, an inspired apostle said concerning such, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 9, 10).

Another cause of division is the rule of opinion on the part of professed followers of Christ, instead of the manifestation of the rule of faith. The religion of our Lord Jesus Christ is a religion of faith. "We walk by faith, not

by sight." (II Cor. 5:7). Our faith is no broader than the revelation God has made. Man is prone to grow out of the path of revelation. When one goes beyond the word of God, or falls short of the word of God, he ceases to walk by faith. I put a question mark after the religion of a person who wants to be broad enough to embrace everything in the religious world. Tolerance is a good thing in the realm of opinion, but it will not work in the realm of faith. This is one lesson the world is slow in learning. Do you think one should be broad enough to take in instrumental music in the worship, when the Bible has not authorized it? Should we be broader than the Bible permits? If not, and such is your religion, you are wrong. You do not walk by faith. If so, then where should the line be drawn? Should one not tolerate everything else in the worship? Should he not, then, embrace every man's religion, and defend every man's religion? If a man's religion is right, you ought to accept it, and defend it? If not, why not? since one is obligated to defend what is right. It is a pity men cannot learn to walk by faith, instead of opinion. It is by faith we apprehended God. (Heb. 11:6). "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is by faith we become children of God. (Gal. 3:26). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). It is by faith we approach God in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5, 6). Faith is the basis of all acceptable obedience to God. Faith is not only the belief of the truth that God is, but also **confidence** in him. Moses and Aaron did not doubt the existence of God, yet they did not always do what God commanded. "Ye believed not in me," said God. (Num. 20:10-13) They must have been like people that we know today—they must have thought that just anything would do. God taught them better. God was preserving the only system by which they could be united. They could not be united as long as every man was a law unto himself, or as long as men walked by the opinions of men. Neither can we today—there is only one basis for unity—that basis is faith, based upon the word of God. Abel walked by faith; Cain walked according to opinion. This is a great contrast; the difference between life and death.

Opinions are ~~detrimental and dangerous~~ as a basis for unity. If such were accepted as a standard, every man would be a law unto himself. Any act of worship based on an opinion is a sin. "... For whatsoever is not of faith is sin." (Rom. 14:23). If you should differ from another person in matters purely incidental, take time to fully examine your own view and determine whether your intended course will edify or tear down.

Unity is desirable. David sang of it, when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1). Paul urged it, when he said, "Be of the same mind one toward another..." (Rom. 12:16). "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, that there be no division among you; but that ye be perfectly joined together in the same mind and the same judgment" (I Cor. 1:10). Peter exhorts to unity. "Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing." (I Pet. 3:8).

Jesus prayed for unity. "Neither pray I for these only; but for them also that believe on me through their word; that they may all be one" (John 17:20, 21).

Unity is possible only when unity is desired. Paul teaches we should desire it, and work to that end. "I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling wherewith you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace." (Eph. 4:1-3). This can be realized only to the extent we follow the word of God.

Unity can be obtained only when we have adopted a definite program for unity. Paul says, "Doing nothing through faction or vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." (Phil. 2:3, 4). "Shall two walk together except they have agreed." (Amos 3:3).

The Bible is our guide. If unity could be realized on any other basis, it would not be the "unity of the Spirit." "Unity of Spirit" is the unity brought about by every one being led by the Spirit, as he teaches through the New Testament.

Jesus must be recognized as head of the church. There cannot be unity when many heads are considered.

Self must also be denied. "Let each one of us please his neighbor for that which is good." (Rom. 15:2).

—In The Evangelist, Sheffield, Ala.

#### SUNDAY EXCUSES

The house that claims our Sunday care,  
The clothes our pride forbids us wear,  
The week's accumulated pain,  
The clouds that threaten Sunday rain,  
The rest our wearied bodies crave,  
The health that only sleep can save.

#### WHAT ARE THEY?

A crutch for folks with wobbly knees,  
A germ of every soul disease,  
A balm for reason's lame conclusion,  
A garb to dignify delusions,  
A drug for conscience ill at ease,  
A microbe spread by absentees,  
A dagger through the heart of giving,  
A smoky screen for sinful living.  
Wherefore there's neither sense nor use  
In offering God some vain excuse.

—Selected.

#### TWO KINDS OF CHRISTIANS: THE "BUTS" AND THE "THEREFORES"!!

There are those who say, "I'm a Christian—but—" I have to work such long hours, I must spend 'time off' with the family; I'm just no good at personal work anyhow; I'm paying for a new car or house so just can't give much; I want visitors welcomed but I have so many friends I want to talk to! I would come Sunday night **but**—etc.

What a relief to meet the man or woman who says, "I'm a Christian—**therefore**—" count me in for all I can do; "I'll put the church before my recreation; I'll go out of my way to invite some friend to service; I want the Lord's work to prosper—**THEREFORE** I will take an active interest in Bible Study, meeting strangers, **talking and living** the gospel of Christ. **ARE YOU A 'BUT' OR A 'THEREFORE'?????**—Robert F. Turner.

## MODERN SCRIPTURE (?)

MRS. PERRY EVANS

We then that are strong, ought to criticize them that are weak, and thus please ourselves. (Rom. 15:1).

Let us therefore follow after the things that are likely to please our friends and things whereby we may satisfy our ego. (14:19).

Never a knee shall bow to me but every tongue shall talk, talk, talk. (14:11).

When I became a Christian I spake as a child, I understood as a child, I thought as a child; and after all these years, it is the same, think as a child, understand as a child, etc. (I Cor. 13:11)

Sleep on in unrighteousness and thus sin, some have not the knowledge of God, but why should you care? (I Cor. 15:34).

## Missing

Last Sunday, some families from church.

## Stolen

Several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes.

## Strayed

Half score of lambs, believed to have gone into the direction of no Sunday School.

## Wanted

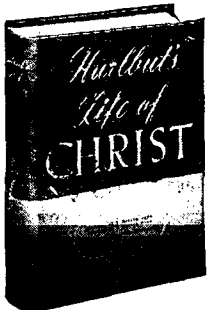
Several young people, when last seen were walking in pairs up Sunday-breaker's lane, which leads to the city of no good.

## Rewarded

Any person assisting in the recovery of the above shall in no wise lose his reward.—Unknown.

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## Notes - Reports

Mrs. Mack Coston, Rt. 1, Hampton, Ark: We are building a new church here at Locust Bayou. Two sermons have been preached in it and five were baptized and one restored.

H. C. Finley, Route 2, Pine Bluff, Arkansas, December 1, 1947: On Friday night, November 28, I closed a splendid two weeks school of music at Burlison, Tennessee. Had a good school of 25 to 45 fine pupils. Fine interest manifested throughout. I have preached four times at the Giltedge Church of Christ, four miles west of Burlison, where I attended services for 20 years or more. I am to begin a two weeks school, six miles northeast of Burlison at a place called Bride tonight December 1. Will go home to spend the Christmas holidays. Then I am ready for more work in the Gospel, preaching

or teaching music, or both. If you need my services write me.

A. Chester Grimes, 2924 West Broadway, Muskogee, Oklahoma, Nov. 24: Yesterday was a fine day with the West Side Church in Muskogee, we had three baptisms and one restoration. We now have two broadcasts every Sunday the latest of which is a "Religious Question and Answer program" over KMUS, a F. M. Station. The churches of Muskogee are well represented in Radio broadcasting. Every congregation in town has a program each Sunday over KBIX.

## A Real Large Print NEW TESTAMENT

### THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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John W. Wilson, 5950 Heliotrope Circle, Maywood, Calif., December 2: I left the work with the Southside church in Albuquerque last June. Some of the Brethren there write me that the building we had near completion is now finished and very beautiful. Some of the finest Brethren that I have ever known are members of the four fine congregations in Albuquerque. The elders of the Fifth and Marble congregation, under whose leadership I labored a few years ago, have the cause of the Master at heart. I shall never forget how they stood by me and my family in time of trial. I began work here with the Maywood congregation in Los Angeles after some profitable summer meetings. We have a small congregation at Maywood, three Godly men as elders, and one of the best locations in Southern California. We have the Maywood Heliotrope Circle. You can't miss it when you're in this vicinity. Stop and worship with us.

H. H. Dunn, Huntington, Arkansas, December 5, 1947: No baptisms in the meeting at Damascus Arkansas. Some faithful ones there. Hayden Mahan led the singing for the meeting. Damascus is Bro. Mahan's home. The church there is fortunate in having him with them. Am now in Monett, Mo. James Hall preaches for the church here. He, as was Bro. Mahan, is a good workfellow. Will close here the night of the eleventh and begin at Wagoner, Oklahoma the night of the twelfth. It has been a good year. May the incoming one be better.

W. M. Grooms, Guthrie, Oklahoma, December 6: Byron Fullerton of Norman, was with us in a series of meetings which closed December 3. Attendance was only fair partly because of much sickness among the members of the church. There was one baptism and one restoration during this meeting. Since our coming to Guthrie in July, there have been four baptisms, three restorations, and one identified. We have lost four families also. We are to begin a new work in Guthrie in the form of gospel meetings in private homes during the winter months. We expect to preach a week or longer in one home then move to another, thereby hoping to reach more who are not members than would be possible in only one place.

Jesse M. Kelley, Gen. Del., Fort Worth, Texas, Nov. 26, 1947: Have had three additions since last report. Nov. 16 had the largest regular contributions in the history of the congregation. The past two months the Bible study has increased about 35 per cent. This work is encouraging.

A. Chester Grimes, Muskogee, Oklahoma: The churches of Christ in Muskogee, Oklahoma have just completed a grand meeting in which all of the con-

gregations in the city had a part. The meeting was well attended. Good interest all the way through. Brother John H. Banister of Oklahoma City did the preaching and Basil C. Doran of Houston, Texas directed the song service. Day services were held each day in all of the three congregations. In the day services and on Sunday Bro. Doran would alternate with Brother Banister in preaching day about for each of the congregations. The night services were held in the Masonic Tem-

ple downtown. All in all it was a good meeting and we are still reaping as a result of it, and will continue to do so. There were I think fifteen additions during the meeting and we have had several since the meeting closed that was perhaps the fruits of it. There was perfect harmony in the effort of all the churches in the conducting of the meeting. The meeting was well advertized and we think much was accomplished by it. Brethren Banister and Doran were excellent in their part.



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that 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<sup>b</sup> 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,

SHALL HAVE A SACRED. LONG  
take, and give unto them  
for me and thee.

### 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 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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# Gospel The Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105

VOLUME 18

DELIGHT, ARKANSAS, DECEMBER 18, 1947

NUMBER 4

## The Sin of Slander

WAYMON D. MILLER

The sin of slander is one of the most vile and wicked sins in the whole realm of iniquity. It is a devil's cauldron, brewed in corruption, flavored with filth, spiced with deadly venom, and stewed over the fires of hell. Its stench is nauseating and repulsive to the nostrils of the decent and respectable. Only those of most depraved hearts and seared consciences could feast upon such festering filth. The word "slander," like "sin," cannot be pronounced without sounding the hiss of the serpent. It is one of the most forceful weapons of wickedness. Its sinful shafts have pierced the hearts of many, and left them aching in pain and bleeding in sorrow. Many innocent victims have suffered long a damaged reputation for its iniquitous injuries. The pure in heart cannot soil their hands with such libelous insults of decency. Yet many a church member (but never a **Christian**) have been found exulting in such godless shame. The Christ-like, however, can never be identified with scavengers of scandal.

Concerning such characters, W. D. Hyde has written: "The telltale is abhorrent even to the least developed moral sensibility. The gossip, the busybody, the scandalmonger is the worst pest that infests the average town and village. These mischief-makers take a grain of circumstantial evidence, mix with it a bushel of fancies, suspicions, surmises, and innuendoes, and then go from house to house peddling the product for undoubted fact. The scandalmonger is the murderer of reputations, the destroyer of domestic peace, the insuperable obstacle to the mutual friendliness of neighbors. This 're-joining in iniquity' is the besetting sin of idle people."

Not only is slander a civil offense of libel, but it has ever been an offense against divine law. God's law against such devilish demeanor was incorporated in the ten commandments. "Thou shalt not bear false witness against thy

neighbor." (Exodus 20:16). Again: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." (Exodus 23:1). The same prohibition of pernicious propaganda is retained under the gospel, and we are exhorted to put away "all bitterness" and "evil speaking." (Ephesians 4:31) Also, "Speak not evil one of another, brethren." (James 4:11). Brethren need to realize that they can be lost for rejecting these divine principles, just as an alien sinner can be lost for rejecting Acts 2:38.

The magnitude of this sin is emphasized in the fact that slander is an abomination to God. Solomon listed seven items that God hates, and concludes the list by stating that He despises: "A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19). The wise man further evaluated this evil, saying, "He that uttereth a slander, is a fool." (Prov. 10:18). Jeremiah later stated that the person who utters slander is not to be trusted. (Jer. 9:4).

The scriptures also accounts for the gravity of this sin. Jesus taught that "false witness" arises in the heart of man, and "defiles the man." (Matt. 15:19). The Lord then concluded that such were symptoms of an evil heart. (Luke 6:45). David accused the Jews of wickedness because they gave their mouth to evil, framed deceit with their tongue, spoke against their brother, and were guilty of slander. (Psalms 50:

16, 19, 20). Jeremiah classifies the slanderer with the "grievous revolvers," and the "corrupters." (Jer. 6:28). Solomon very caustically denounced the slanderer in this manner: "An hypocrite with his mouth destroyeth his neighbor." (Prov. 11:9). David said the wicked love deceitful words, but God would destroy them. "Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever" (Psa. 52:3-5).

David stated that his enemies slandered him, and took counsel to slay him. (Psa. 31:13). I recently heard of a true story where an innocent man was murdered because of slander propagated about him and the murderer. This but suggests the dangerous end of such slanders. Even serious enough is that characters of innocent ones have been murdered by unscrupulous individuals, both within and without the church. A man's reputation is to him a very great treasure. It is worth more than rubies or gold, nor can it be bought with them. Years of ardent fidelity to right principles have gone into an honorable reputation, but how easily it can be damaged, and some times permanently, with one stroke of the sword of slander. Sincere Christians cannot be guilty of inflicting such damage upon the priceless reputation of another, and one who is guilty of such incestuous conduct cannot be a genuine Christian. There is of course a vast difference between slander and actual sins of which one may be guilty. If one is a sinner, and will not repent of his waywardness, he should be exposed publicly and fellowship with him withdrawn. But this is quite different from peddling gossip, groundless suspicions, and baseless reflections upon one's character. There should be unmistakable and convincing evidence of evil, not just hear-say or prejudicial propaganda, before we pass on as fact an evil report of another.

As servants of the Lord, we should be impressed with the sober seriousness of this sin; and if guilty of it, repent, ask the forgiveness of God Almighty, and the forgiveness of the one whom

### LAST ISSUE FOR 1947

Since our postal permit calls for the mailing of 50 issues of The Gospel Light each year, there are two weeks in which we do not publish a paper. The last week in the year is one of these. Therefore, you will not receive a Gospel Light next week, the copy which ordinarily would be dated December 25.

we have injured with such sinful conduct. For the reason of the scriptures already observed, it is quite evident that a slanderer cannot possibly go to heaven. God Almighty abhors such a character, and hates his wicked works. It is a tragedy, however, that slanderers are on the loose, sowing their seed of discord in some churches.

God very plainly specified how the slanderer should be dealt with under the Mosaic economy. "If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you." (Deut. 19:16-19). God avowed he would "cut off"—disavow, disfellowship—the person that "slandereth his neighbor." (Psalms 101:5). The nature of this sin has not been altered by time, neither has God changed his fearful attitude toward it, nor are His punishments for it today less severe. We should remember that even by our words we shall be judged. Jesus said, "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). The slanderer's own words, therefore, shall condemn him at the judgment bar of God.

Some time ago I came in possession of the following poem, the author of which is unknown to this writer. It has helped me to refrain from evil speaking, and may be of assistance to the reader. Its title is: "They Say."

"They say!" Well, if it should be so,  
Why need you tell the tale of woe?  
Will it the bitter wrong redress,  
Or make the pang of sorrow less?  
Will it the erring one restore,  
Henceforth to 'go and sin no more'?

"They say!" Oh, pause and look within—

See how thine heart inclines to sin;  
And lest in dark temptation's hour,  
Thou too should sink beneath its power;  
Pity the frail, weap o'er their fall,  
But speak of good, or not at all.

"They say!" Ah, well, suppose they do!  
But can they prove the story true?  
Why count yourself among the 'they',  
Who whisper what they dare not say?  
Suspicion may arise from naught,  
But malice, envy and want of thought.

"They say!" But why the tale rehearse,  
And help to make the matter worse?  
No good can possibly accrue,  
From telling what may be untrue;  
And is it not a nobler plan,  
To speak of all, the best you can?"

## Infidelity

JAMES L. NEAL

The Bible deals with humanity in all of its phases, faults and imperfections. The first pair of the human race were created perfect, in the likeness and image of God! (Genesis 1:26-31). With man's perfection at creation, he was given by divine decree the power of choice—free agency of his will. It was s-i-n, SIN, that brought his imperfection, frailty and down-fall.

### Men Classified by Sin

Men without God sink below the level of the animals of the forest in conduct. It is disobedience—sin—against God that classifies men in this state of existence. All who disregard God's word, the Bible, are without God; and there you have the classification of fallen humanity and the explanation. The Book of God divine not only classi-

fies men in sin: it gives the remedy, the only remedy, as well.

### Scope of the Bible

It must follow then, that the Bible is a great book—a momentous volume of infinite weight and influence upon the world in sin. It was forty-one centuries in the making and sixteen hundred years in being penned upon pages of inspiration by Jehovah through His inspired men! The Bible is the only communication from God that the world will ever have. Therefore, its value, authority and remedial system for men in sin will continue valid till the end of time and the end of the material world in which we live. (II Tim. 3:16, 17; Matt. 28:18-20; II Pet. 2:6-16).

### One Thing Certain

If therefore then, in our study of the Bible, we find something along mortal and scientific lines that on the face of it seems strange to us and out of harmony with present day customs, let us look beneath the surface of things, connect the context with the overall purpose of the Bible; and everything will harmonize beautifully and all right. One thing for sure we must keep in mind continually—that Christ Jesus, the sinless One, is the very core and center of the Bible and that in Him we may have remission of sins and the assurance of all economic good. (Matt. 6:33; Heb. 5:8, 9).

### Proof of Bible Inspiration

The very fact that Jesus, the Matchless and Spotless One, came through the flesh of sinful humanity, absolutely perfect in all points as a man, exactly according to more than three hundred prophetic utterances concerning Him, is proof positive of His divinity and of the divine inspiration and authenticity of the Bible. Thus, the Bible is true and Christ IS the world's only Savior. He is the only rightful ruler to reign in the hearts of men and among men spiritually; but, He only comes among men as such an One by their own free will choice.

God could never reach man in sinful flesh except through the flesh. He could only do that through His only begotten Son, by giving Him miraculous birth in the flesh. On this fundamental truth again hangs every page of the Bible.

### "The Bible Unmasked" (?)

Because of a failure to see and recognize the above self-evident facts and truths, the author of "The Bible Unmasked" (?) blunders through a 235-page book under this mis-leading title, picking out a number of narratives of a moral nature and makes false charges of moral shame against the Bible with them. If Mr. Lewis, the author, would only hear the simple gospel of Christ (Rom. 1:16; Mark 16:15, 16) in its soul-saving power, believe it, repent of his sins (Acts 2:38), confess the name of Christ before men (Rom. 10:9, 10) and be buried with His Lord in baptism for the remission of sins (Rom. 6:3-5; Gal. 3:27), and then study the Bible in its true light to show himself approved unto God a good workman and teacher of His word, he would not make such woeful and dangerous mistakes. No other man would.

### An Attack on the Book of Ruth

Mr. Lewis makes a moral display of the beautiful love narrative of the

book of Ruth in the Old Testament. How shallow for a man of letters.

Elimelech and Naomi took their sons, Mahlon and Chilon to the land of Moab for a living because of a famine in Judah, their homeland. The sons married Orpah and Ruth, girls of Moab.

All the men died and left the poor ladies stranded. The back-ground, incidents and conversation at this juncture of the narrative are simply spell-binding to the close observer and reader! The loyalty and love shown by Ruth in clinging to her mother-in-law, leaving her native land to go with Naomi to Judea of the Palestine Bible land, is the brightest gem in all literature along this line! Ruth's sweetly spoken vows among sobs are most heart-rending; and her simple, trusting faith rends the blue skies of our mundane system and gently hovers among the rustling wings of the heavenly angels. Oh, the purity of life and soul manifested in this beautiful picture, hedged in with golden thoughts of the blooming Son of God's love for our salvation from a sin-ruined world. (Ruth 1:16, 17).

Ruth was. "a virtuous woman." (Ruth 3:11). Boaz, the very man accused, said this, the very words being inspired of Almighty God. Boaz and Ruth were married. They complied with every item of legal law and with the general custom, as of the day in which they lived.

#### Ruth Becomes Ancestress of Christ

Ruth falls in the fleshly line for the coming Son of God's love in the flesh to redeem the world. The hand of providence is plainly shown in the whole setting. Obed was born to Boaz and Ruth. "Naomi took the child . . . and became nurse unto it." (Ruth 4:16). Those who have sweet little grandchildren can well imagine what a comfort and consolation the child was to this mother-in-law. And my, how glad Naomi must have been that she allowed Ruth to come on home with her—back to the land of her nativity. What a far-reaching blessing. She was well repaid for all of her suffering, struggling and anxiety.

Obed became father of Jesse, who was the father of David, the sweet singer of Israel and a man after God's own heart. (Ruth 4:17-22) David was the second King of Israel and one of the prophets of God who told of the immortal Christ. See Acts 2:29-36.

The beautiful narrative of Ruth is in striking contrast to the warfare, bloodshed and strife of the time as recorded by the book of Judges. It is a most beautiful scene amidst unlovely surroundings. Placed between the books of Judges and Samuel, it is the sequel

of the former and an introduction to the latter.

Yes, Ruth was an ancestress of our Lord. There is nothing in the eternal narrative but things lofty, holy and heavenly. No one would think otherwise on a close study of it, unless influenced by those prejudice and skeptical toward the Bible. Oh! that all men of age would be as loyal in love and trust in this ancestral Son as was Ruth to her mother-in-law that they would study the will of Christ, and say: "In-treat me not to leave thee, or to return from following after thee: for whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" that they would live for the Lord and die for the Lord! "Blessed are the dead which DIE IN THE LORD . . . that they

may rest from their labors; and their works do follow them" (Rev. 14:13). Arise, beloved friends, and obey the gospel of Christ today! Take up your Bible and read the book of Ruth.

E. R. Harper, Abilene, Texas, December 1: In the four meetings this fall, Tuscola, Hawley, and Hamlin, Texas, near Abilene, and the meeting with Pulaski Heights, Little Rock, Arkansas, there have been about thirty-five baptisms and a few restorations with good crowds in each of these places. Our work at Highland moves along in a nice way. We have begun a new congregation this year with Bro. Luther Roberts as local minister. It is self-supporting from the beginning. We have enjoyed fellowship in the beginning of a new congregation out at the Central Iron Works here in Abilene.

## A Study In Family Relations

BY HARVEY SCOTT

(Number 23)

*The family is our first educational institution—an institution that was arranged by the Lord for the purpose of training individuals for life's experiences.*

Thus the home is an educational institution—an arrangement to train children in the ways of life, so that when they are old, they will not depart from them.



But our families are no longer the schools that they were a generation ago. They are not much more than a place to eat and sleep—they are not

the center of the community.

God said that Abraham would command his children and his household after him. See Genesis 18:19.

We must teach our children the "statutes of the Lord" in order that they may walk in the ways of God.

If the family neglects this responsibility, the teaching will not be done, and we will be held responsible before the Almighty.

The people of the Lord through Moses were told to teach the "statutes of the Lord" unto their children morning, noon, and night. The ways of the Lord must be the chief topic of conversation in the family group.

Christians are to train their children in the nurture and admonition of the Lord.

The elders of the church are to have children in subjection—those who are

trained in the word of the Lord.

Parents must train their children in both the mental and physical as well as in the spiritual. Our responsibility includes all three of these. We are responsible for the training which they receive—this responsibility we cannot escape.

We must teach parents this responsibility—they need help in understanding this obligation and in assuming it.

We are responsible for the training our children receive in the school they attend. We need to know what they are studying. The foundation against false education is to be given to the child in the home.

All members of the family have an opportunity to grow together as the parents build into the lives of their children the moral character that God demands in the establishment of the home.

In this character building the parents become the inspiration of the children. They learn by watching their parents in their reactions to life's experiences.

Since our thoughts are the raw materials out of which character is built, we need to guard the thoughts of our children by directing their thinking in our training.

What kind of example are we giving to our children in the translation of the facts of Christianity into their lives?

We must show children how to live.

These articles are from PARENT EDUCATION; a text by Harvey Scott.

## THE GOSPEL LIGHT

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## END OF THE YEAR

With this issue of The Gospel Light, 1947 becomes a matter of history. This is our last issue of the year. The next issue coming to you will be dated January 1, 1948. We have also just passed our 17th milestone in the field of religious journalism.

We now have the largest family of readers we have ever had. Thousands of copies of The Gospel Light are going into the 48 states and foreign countries each week. During the past few weeks we have added several hundred new names to our list. Many of our friends throughout the country have sent in long lists of names; others have sent in one, two, three, or maybe a dozen. We sincerely appreciate this fine work. Results are being re-

ported and, of course, this is our purpose and ultimate aim.

## BOUND COPIES OF THE GOSPEL LIGHT

Within the next few weeks we hope to have bound the 1947 volume of The Gospel Light. These will be in beautiful cloth and board binding, uniform with our previous editions. We have only kept back enough copies for 100 volumes and we would appreciate having your order as quickly as possible that we may determine whether we will need to have all these bound. The price will be only \$2.50, postpaid, which hardly takes care of the actual costs. We would like very much for every church library to have a copy. Let us have your order at once.

## OUR SUBSCRIPTION DRIVE

Our special 17th Anniversary subscription drive will come to an end December 31. This will be the last date of our \$1.00 per year subscription rate. Beginning January 1, 1948 the rate will be \$2.00 per year. We are giving our old subscribers, and new ones as well, the opportunity of renewing their subscription for one or two years at the old rate. Many have taken advantage of this. The paper houses have advised us that more price increases are in store, with shortages to continue. We are placing orders with them now for deliveries as far ahead as a year from now. It appears to be good business that we turn our subscription receipts into stock. This is the primary reason we are making this effort right now.

## New and Old Priesthoods

HOYT BAILEY

The Aaronic or Levitical priesthood was the one maintained under the old covenant, but the priesthood of Christ now functions under the new covenant. Aaron was the first high priest under the old, but Christ is now high priest under the new.

Jehovah called Aaron to the office of high priest, he also called Christ to be high priest. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:—And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec."

The priests under the law were made without an oath, but Christ was made priest by an oath (Heb. 7:20-22), "And inasmuch as not without an oath; but

this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec."

Aaron bore on his forehead evident marks of his entire consecration to Jehovah; and so also did Christ. Heb. 7:26-28 states concerning Christ "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

In the consecration of the priests, they had to be brought to the door of the tabernacle and washed with water, before being clothed with the garments of the priests. Exodus 29:4-5 says, "And Aaron and his sons thou shalt bring

unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre."

Those who would be priests under the new covenant are to be washed before being acknowledged as priests. Heb. 10:22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Also in Eph. 5:25-27, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Now we know that the holy place of the tabernacle was the place of activity for the common priest. This holy place in the tabernacle is but a shadow of the church

of Christ, into which individuals come and have fellowship with God and Christ. As it was needful for those becoming priests to wash in water under the law before entering the holy place, so also it is needful and necessary for those who would be priests under the new covenant to be washed in water before entering the New Testament church. But how does the washing take place under the new covenant? Ananias said unto Saul, "And now why tarriest thou? arise, and be baptized, and WASH AWAY THY SINS, calling on the name of the Lord" (Acts 22:16). The laver was not in the holy place; therefore those who would enter the holy place must wash in the laver before entering the holy place.

Baptism is not in the church; therefore baptism is not a church ordinance. Baptism is the last act of obedience before one enters the church. In fact I Cor. 12:13 shows that we are baptized into the body, and this same chapter shows that the body is the church, then we are baptized before entering the church. Gal. 3:27 states, "For as many of you as have been baptized into Christ have put on Christ." As the priests under the law put on the apparel belonging to priests after they had been washed in water (Ex. 40:12-15), we also see that those putting on the apparel of priests under the new covenant do so by putting on Christ (Gal. 3:27). "For as many of you as have been baptized into Christ have put on Christ." II Cor. 3:17 says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We become new creatures in Christ, but we are baptized to enter Christ or his church.

It is not enough to be baptized without continuing to be a new creature. Having become a new creature in Christ Jesus, "even so we also should walk in newness of life" (Romans 6:4). The church having been sanctified and cleansed with the washing of water by the word is to keep clean. James 1:27 says, "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."

A priest was not permitted to defile himself by the touch of a dead body, except in the case of a very near relative (Lev. 20:1-6). Under the new covenant, Col. 2:20-22 admonishes, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not: Which all are to perish with the using:) after the command-

ments and doctrines of men?" Again in II Cor. 6:15; 7:1, "And what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

One had to be of age to become a priest according to Numbers 4:1-3. This age is set at thirty years for those who have the full qualifications of a priest. There were preliminary services in which some served a sort of apprenticeship before reaching the age of thirty. We know that Jesus Christ was about thirty years of age when he was baptized and he was about thirty three years of age when he became our great high priest. Jesus pointed out before ascending into heaven that those who would become priest under his priesthood are to be old enough to be taught (Matt. 28:18), to believe and be baptized (Mark 16:15, 16). Acts 8:12 states that men and women believed and were baptized, showing that one must be of age to be a priest under the new priesthood.

The Levitical priesthood was imperfect, for Hebrews 7:11 says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Here a new thought is introduced. So far the superiority of the priesthood after the order of Melchisedec to the Aaronic has been shown. The new thought is that the very mention in the psalm of a different order of priesthood implies that the old order, and with it the whole legal dispensation which depended on it, was imperfect and to be superseded. The verses next following serve to remove all doubt that there is a complete change of the priesthood; the proofs being, not only the patent fact that the Messiah is of the tribe, not of Levi, but of Judah (verse 13, 14), but also, for more abundant evidence of the Divine purpose, that significant utterance, again adduced, about his be-

ing after the order, not of Aaron, but of Melchisedec (vs. 15-17).

The tabernacle under the law was material, it had carnal ordinances, and imperfect priests served in its holy place (Heb. 9:6-12) "The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time when present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

In our study of this lesson, we should keep in mind that there was but one tribe under the Jewish law, the tribe of Levi, out of which priests were selected. They had priests and high priests under the law. We now have one high priest, Jesus Christ. (Heb. 8:1-2). "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." (Rev. 1:5-6).

Jesus Christ, our high priest, has offered his mediation for every creature; therefore every person under heaven has the same blood shed for the salvation of his soul. God is no respecter of persons, because he is willing to save to the utmost those who come to Him by Jesus Christ. Those accepting Christ compose "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). Verse 9 says of the same people, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into the marvelous light." In this we see that any Christian can approach God directly through Jesus Christ, our high priest.

Hebrews 10:21 informs us that our

high priest is over the house of God, but the house of God is the church of the Living God (I Tim. 3:15), so this same priest is head over his church, and holds the pre-eminence in all things (Col. 1:18). The priests under the law worshipped in the holy place of the tabernacle, the priests under Christ worship in his church.

They worked and worshipped in the light of the candle stick in the tabernacle, but Christian priests worship within the spiritual light that is given in God's word. The Levitical priests ate the shew bread every sabbath—weekly (Lev. 24:5-9). Priests under the new covenant broke bread weekly, the first day of the week (Acts 20:7). Under the law incense was offered in the holy place morning and evening (Ex. 30:1-6). Such was a type of our prayers, we should also pray in the morning, at noon, and in the evenings or pray without ceasing. They daily offered sacrifices, dead bodies of animals, but Christians are to offer living bodies, not the bodies of animals, but their own bodies a living sacrifice, holy, acceptable unto God which is our spiritual service (Rom. 12:1-2).

The priests of Israel were but dim shadows, obscure sketches and drafts of the one Great Priest of God, the Lord Jesus Christ. May we sum up the perfection found in the priestly character of Christ: Christ as Priest is appointed of God (Heb. 5:5); He is consecrated with an oath (Heb. 7:20-22); He is sinless (Heb. 7:26); His priesthood is unchangeable (Heb. 7:23-24); His offering is perfect and final (Heb. 9:25-28); His intercession is all-prevailing (Heb. 7:25); As God and man in one Person He is a perfect Mediator (Heb. 3:1-2).

## Notes - Reports

Bill Gibson, 105 W. Main, Henderson, Tennessee: I am now attending Freed-Hardeman. I attended A. C. C. last year. I expect to attend A. C. C. my last two years, however, I need more meetings for this summer than I have arranged. I would like to hold meetings between the months of June and September. I list these men (preachers) as references: Bro. Joe Spaulding, 115 S. Duncan, Fayetteville, Arkansas; Bro. J. D. Copeland, Arp, Texas; Bro. Jim Ramey, Fayetteville, Arkansas; Brothers (Elders) Bob Campbell, Greenland, Ark.; and Claude Dowell, Rt. 3, Fayetteville, Ark.

Virgil Smith, Brumley, Mo., Dec. 8: My last meeting for the year of 1947 came to a close Sunday night, November 30, at Dawt, Mo., which was my

16th meeting for the year of 1947 or 31 weeks I spent in the Master's vineyard, with a total of 99 additions and I am still looking for the lost sheep to make it one hundred. About one-third of these who were baptized came from Sectarian Churches. This has been my most profitable year in the Lord's work. Most of my time is booked for the year of 1948. Have some time in April and May that is not promised yet. I preached over the week end at the Scrivner Church near Russellville, Mo., with one restored. I will preach each Lord's Day for the congregation near my home this winter. May the good

Lord bless all the faithful every where is my prayer.

H. F. Sharp, Steele, Missouri, December 8: Brother C. R. Nichol has just been in our city preaching the Gospel and I certainly mean doing just that. There were two baptized and one transfer of membership. Brother Nichol was a busy man while here. He preached over the radio daily and spoke each night through the week. He lectured both Sunday afternoons to great audiences. The church was greatly edified. Many learned to love the church more by the fine lessons presented.

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### THE ACTS, 2.

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 ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received I

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There were at least twenty-seven congregations represented during the week and ten Gospel preachers present. We had one Baptist preacher for three services and I am of the opinion that he will be converted soon. All in all it was one of the greatest meetings ever in Steele. We have a very bright future with many busy and plans for building both a home for the minister and a new building for the congregation. When the week was over Bro. Nichol had invitations for about 15 meetings in this part of Missouri and Northeastern Arkansas. The great ability and thorough knowledge of Holy Writ possessed by Bro. Nichol will make the church where he visits better appreciated. His age has not in any way hindered his work but it is true "his latter years are his best years."

I. D. Ames, Cassville, Mo., December 12: This report of our work here in the Ozarks is to let the readers know that our work is moving along in good shape. We closed a meeting some time ago at Maple Grove where the congregation which has always been weak, was slowly dying. Bro. Geo. Light of Lecomma helped me in this meeting. We had nine additions there which greatly strengthened and encouraged those brethren there who were struggling and fighting for their existence. From there we went to Cave Springs where the Gospel in its fullness had never been preached. Brother Woodward did the preaching and I had charge of the drill work. There were nine additions. We have much mission work planned for this winter. Brethren this work needs your support. If every congregation who was able would only give one dollar a month there would be plenty of finance to carry this work on. Brethren it is our duty to sound out the word. I am tuning pianos and anything else wherein I can make an honest dollar so that this work might go on. Pray for us that we might be able to continue in the work of preaching the Gospel to those who have never heard it.

Hoyt Bailey, 1924 West Douglas Ave., Wichita 12, Kansas, December 10: In October we were permitted to sign a three months' contract with KANS. This contract was granted after two or three requests for broadcasting time without the promise of a renewal. The broadcast has received such excellent response that we have been permitted to renew the contract for all of 1948. Interest seems to be increasing in the work at West Douglas. We had the largest contribution for all five Sundays in November that we have had in several months, the largest since I began work here. We are making definite plans to conduct some meetings in this section of the city where the Gospel has not been preached. We hope to conduct one of these meetings in January and others during the year. Two meetings are scheduled to be con-

ducted in the building during 1948. \$221. was contributed for relief in Europe by the Milan, Kansas, congregation on the first Sunday of the meeting. Many preachers, seven coming one night, and visitors from fifteen congregations encouraged the meeting. This congregation has helped start six loyal preachers. Plans for a new building in Milan have already been submitted. Otis Webb, who has worked with the congregation for the past four or five years, was with us in the last week

of the meeting. He baptized five before the meeting.

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### CHAPTER XVIII.

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1 At<sup>b</sup> 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,

SHALL WHO IS GREATEST IN THE KINGDOM OF HEAVEN? take, and give unto them for me and thee.

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

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

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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