



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105

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PERSPECTIVE

By VAUGHN D. SHOFNER

Another mile post of time has been passed. To possess the desire to better the situation of life in which we are placed is a wonderful asset in starting a new year right. To have a keen will toward making the church of the Lord more influential is a commendable trait with which to face a new year. But in order to further these worthy ambitions we must have a far-reaching view—a view that not only sees the things in the foreground, but views the deeper things and grasps a picture of our surroundings in correct proportion, and in this way contemplates the future with wisdom that can lead aright.

Some make large figures on a public subscription who spurn the famishing poor from their door, and rob the Lord each Sunday. Some enter zealously into laudable plans, if originated by themselves, not otherwise. Some preach virtue, but practice vice. Some censure pride in the devotees of fashion, and are themselves just as proud in being out of fashion. Some husbands and wives are all love abroad; their ill nature they keep for domestic use. Some church members are like punk-wood in their efforts, quick to take fire and quick to go out.

Some feel deeply their own misfortunes, but those of others they view with calmness. Some are free to volunteer their own advice, but spurn the advice of others. Some change their friends often and like the last ones best. Some practice affectation to appear great and render themselves ridiculous. Some base their faith and opinions on some prominent person, or the multitude, but never on their own reflection of the word of God. Some create suspicions of dishonesty by too many professions of honesty. Some have a large fund of righteous benevolence, consisting in words—not deeds. Some pray for help of heaven,

but leave their own efforts out entirely.

We have another class of church members who seek to ease their guilty consciences by a punctilious attendance at the church assemblies—distance, mud and storm are no barriers. Some possess too much religion in theory and too little in practice. Some will profess the Lord's religion but refuse to contend for it. Some read the Bible through glasses that justify their opinions. Some see clearly the faults of others but are blinded to their own. Thousands profess the true religion, but there are too few who live for it; after the precepts and examples of its great Author.

The person trained to see things in their proper perspective will exhibit the ability at first exposure to sudden and imminent danger—danger to his own welfare or the welfare of the

Lord's church. At a single glance the right proportions, the peril and the remedy will light up before him, as with a lightning flash in the darkness of night. This quality, when possessed by the elder of the church, the preacher in the pulpit, urges them to leap to the din of battle and the clash of arms, as at a glance they see the false position of satan and his invading army. And thus through the storm of verbal hail they hold forth the Word of God and weave for themselves a wreath of glory, more enduring than the pages of history-eternal.

Let each reader examine, and see if this failure to see more than the outside is exercising an influence over his or her mind. If so, banish it from your heart as you would a deadly viper. Let the terrorism of deceptive effrontery be held up to children by parents and godly teachers, that they may learn to dread, to despise and avoid it. May we all learn to command our conduct and act prudently in all the concerns of life.

Make Your Salvation Sure

BY HOYT BAILEY

How can an individual be sure of his salvation from past sins and of eternal or final salvation in heaven? Jesus Christ declares that individuals are to believe in him. Hear Christ: "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins . . . He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come." (John 8:24, 21). Inasmuch as Christ conditions salvation upon believing in him, it is very plain that an unbeliever cannot be saved, or one who refuses to believe is lost. Christ does not in this passage offer salvation upon the mere assent of the mind that he is the Christ of God. He

does not in this passage assure salvation by faith alone. No one can be sure that he is saved until he has believed and does believe that Jesus is the Christ the Son of God. Jesus said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16). Many try to isolate this passage from all other teaching in the New Testament to prove that one is saved by faith only. Jesus does not promise salvation by faith only. In verse thirty-six of the third chapter of John, we have this language: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God a-

bideth on him." We see in the same chapter where life or salvation is promised by faith, that it is promised on the condition of an obedient faith. For the closing part of the chapter says: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

How can one be sure that he is saved by faith? He cannot be sure that he is saved or that he has life until he obeys Christ. Christ said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21). Since those who obey are the ones who will go to heaven, then it is plain and positive that those who do not obey are not on their way to heaven. It was Jesus Christ who said: "And why call ye me, Lord, Lord, and do not the things which I say?" The scripture informs us that Christ "became unto all them that obey him the author of eternal salvation." (Heb. 5:9). James said: "But be ye doers of the word, and not hearers only, deluding your own selves." (James 1:22). The soul is not purified until it obeys the truth. The apostle said: "Seeing ye have purified your souls in your obedience to the truth. . . ." (I Peter 1:22). The apostle John wrote: "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). How can one believe that he is saved before he obeys the Lord? He cannot believe the New Testament and believe that salvation comes short of or without obedience. An individual has to listen to something outside of the New Testament to conclude that he is saved without obedience to Christ. If faith only saved the individual, then he would be saved without doing the commandments of the Lord. If life or salvation came to a person in response to faith only, then there would be no need for repentance.

Jesus said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3). Until the impenitent repents, he can be sure that he is lost or that he stands condemned in his rebellious state. He can be sure that he is not saved apart from repentance. He can know beyond doubt that faith without repentance will not save. If the believer does not repent, then he will perish. If the believer does not turn, then he will burn. When Jesus Christ declares that one must repent or perish, then all the promises of preachers that sinners can be saved by faith only will not keep the impenitent or

rebellious out of hell. Jesus says: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3). In the face of such a plain declaration by the Son of God, how can individuals really believe the Christ while claiming that one can be saved by faith only? The only way that the sinner can know that he is saved, that he can be sure that he is saved, is by complying with the requirements of Jesus Christ. The sinner must obey Christ, he must repent of his sins.

Thus far, we have noticed that in order to be sure one is saved, he must believe in the Christ, he must repent of his sins, and he must obey every command or requirement of Christ. How can one know that he will be confessed by Christ in heaven? How can he know beyond doubt, or be sure without question that Christ will recognize him in heaven? We have the Lord's own promise, and we can be sure that the Lord's promise is reliable. Hear what Christ says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:32-33). As surely as one confesses Christ before men, just that certain will Christ confess him before the Father in heaven. But just as certain as an individual refuses to confess Christ before men, as surely will he be denied before the Father in heaven. Therefore, it is confess Christ in order to be confessed by Christ. We see from Christ's own word that one cannot be acknowledged by Christ on the condition of faith only. He can be sure of being confessed by Christ on the condition that he confesses Christ before men.

The inspired scripture teaches that one can be sure that he must believe on the Christ in order to be saved. One can be sure that he must repent or perish, because Christ has so decreed. The sinner can likewise know beyond doubt that he must confess Christ before men if Christ confesses him before the Father in heaven. Since all the commands of Christ are to be obeyed, and Jesus commands the believing penitent to be baptized, one can be sure that he has not done all that Christ commands him to do until he is baptized. Since salvation is by Jesus Christ placed after baptism, one can be sure that he has not been saved from past sins until he has been baptized. The same Christ who commanded sinners to believe upon him, also commands sinners to be baptized. The same Christ who conditions salvation upon the sinner believing on

him, also conditions salvation on the sinner obeying him, of the sinner repenting or perishing, and of the sinner being baptized to be saved. Jesus said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Only believers are to be baptized, therefore, the disbeliever is not a fit subject for baptism. Only a believer can obey Christ in baptism. A disbeliever cannot obey Christ in baptism, because the believer is to be baptized. A believer has not met all the requirements of Christ until he has been baptized. He has not done all that Christ commands him to do in order to enter the family of God. The one who has believed the Christ, repented of sins, confessed Christ before men is to be baptized to be saved (Mark 16:16), be baptized for the remission of sins (Acts 2:38); be baptized to wash away sins (Acts 22:16); be baptized into the death of Christ (Rom. 6:3-4); be baptized into Christ (Gal. 3:27); be baptized into the one body which is the church (I Cor. 12:13; Col. 1:18); be baptized to fulfill all righteousness (Matt. 3:15); be baptized as "the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I Peter 3:21); and be baptized for the reason that "baptism doth also now save us" (I Peter 3:21).

The believer who has not been baptized can be sure that he is not saved from past sins. His sins have not been remitted nor washed away. The believer who has not been baptized can be sure that he is outside the death of Christ, outside of Christ, and he is outside the body of Christ which is the church. The believer who has not

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Office Editor and Publisher

FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND.....Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
(901 South Broadway)

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been baptized has not fulfilled all righteousness, he does not have "the answer of a good conscience toward God, neither is he saved from past sins, because "baptism doth also now save us" (I Peter 3:21) The ones who have not met the requirements of the gospel can be sure that they are in a lost condition.

Of those who have been baptized, Jesus said: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all way, even unto the end of the world." (Matt. 28:20). Jesus taught his disciples to hunger and thirst after righteousness. The apostle said to those having entered into Christ: "As new born babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). The same apostle said: "Grow in the grace, and in the knowledge of our Lord and Savior Jesus Christ." (II Peter 3:18). The command to Christians is: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Peter 1:5-11).

The teaching of Christ assures us that the child of God is to work, to grow, to be diligent and faithful in the Lord's service. The Christian is to add to his faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. If the child of God does not grow, does not exercise himself in these Christian characteristics, scripture says: "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The child of God cannot be sure of going to heaven unless he will exercise himself in the Christian virtues. The member of the church who does not exercise himself in these Christian characteristics can be sure that he has fallen, and he can also be sure that he cannot go to heaven in his fallen condition.

The New Testament makes it plain that followers of Christ are not to

forsake the Lord's Day assembly, not to forsake the worship on the first day of the week. (Heb. 10:25; I Cor. 16:2). They can be sure that those who obey him, who worship him faithfully and regularly, have the promise of everlasting salvation, because Christ is the author of eternal salvation unto all those who obey him. (Heb. 5:9).

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

HE GAVE

A member of the church received \$100 as a Christmas bonus from his employer. On Sunday he gave an additional \$15 in the collection (above his regular offering). Why did he do this? Why did he give 15 per cent? Could he not have given five or ten per cent? Does it not appear that the old Jewish tithing (or tenth) would have been sufficient if he felt that he should give to the Lord?

There is just one answer to the question of WHY. He loves the Lord and His church. Paul wrote the Corinthians that he spoke to them of their giving "to prove the sincerity of your love." The next verse explains further: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8: 8, 9).

Most everyone would have thought it generous if he had given anything from a dollar up to ten, and surely ten per cent would have been generous. But he was not giving by what "most everyone would have thought." He was giving as his heart purposed and prompted. He loves the Lord and proved the sincerity of that love by his giving.

Good through Christ has blessed him more abundantly than, at least as much so as, He blessed the Jews in a physical way. Spiritually, his blessings through Jesus Christ are incomparably greater than under the law of Moses. Could he have been satisfied to have shown less love by giving less than the Lord demanded of the Jews? Or even the same? Reason and duty say no; so he gave MORE. Would you? DID you?

DOESN'T NEED THE MONEY

Someone may be thinking, "Well, he just doesn't need the money." However, be assured that he needs

it and can use it as much and in the same ways that 99.44 per cent of wage earners do. He gave of his prosperity because he loves the Lord.

The majority of Christians today are more richly blessed materially, have a higher standard of living, than the majority of the Jews in the long ago. This is to say nothing of the superiority of Christianity over Judaism. Can any person of reason think for a moment that it is acceptable to God for a Christian to give *less* of his *more* abundance than was required of the Jews? A "yes" to this question in word and practice is most likely both lying and cheating. Would God that Christian people would learn to worship in giving as well as in other acts engaged in on the Lord's day.

OPEN AIR MEETINGS IN BELGIUM

Open-air meetings in the public squares of Liege, Belgium, are being started as the latest effort to bring the Gospel to the untaught millions of that small nation. S. F. Timmerman, Jr., at present the only evangelist of the true church living in Belgium, has obtained permission of city officials for two such meetings each month.

Each second and third Lord's day of the month, a half-hour service will be conducted in the downtown "place" upon which the meeting hall is located just before the Sunday afternoon worship service. This, it is hoped, will attract people to attend the service in the hall. A second service will be conducted after the regular meeting of the Liege congregation on another much-frequented square of the city.

The open-air meetings are being planned for the two middle Sundays of the month to coincide with the visits of Brother Hubert Knevels, who was converted some months ago by our brethren in Paris. Temporary arrangements have been made for Brother Knevels to spend the period from the second Saturday through the fourth Monday of each month in Belgium.

DIFFERENT TYPE FOR GOSPEL LIGHT

Many of our readers have noted the fact that the type (print) of the Gospel Light has been somewhat different for the past few weeks—and is still different this week. Some may think we have been carrying on some kind of experiment, but such is not entirely the case.

To those who might be interested we will state that the Linotype mats (type molds) which we have used for quite some time became worn and it was necessary to replace them. It was our decision, after careful consideration and study, to purchase a little more "condensed" type face in order to crowd more material into the paper. Well, it seems that this new "face" is just a little hard on the eyes of some of our readers, and is not proving as popular as we would like. Therefore, we have placed an order for more new molds like the larger face formerly used. When the new "mats" arrive we will be back to the regular type which has been so popular with our readers. Until then, please bear with us.

PREACHING

By GLENN A. PARKS

(NUMBER 4)

There is no greater calling than that of faithfully and accurately declaring the truth of God. No man is able to measure the eternal values of leading a person out of the guilt of sin, and the very clutches of the devil. This is the preeminent work of the faithful proclaimer of the gospel. It is in the wisdom of God that men should be saved by "the foolishness of preaching." The gospel is "the power of God unto salvation to everyone that believeth." Without preaching of the gospel there can be no hearing and without hearing there can be no belief, and without belief there can be no salvation. And so, God has placed a great deal of importance upon the proclamation of the gospel of Christ. It is my thought that every preacher of the gospel who so views these matters in the light of their prominence in the Scriptures will so fit himself to the fullest of his opportunities and his abilities to do this important service in as effective way as it is possible for him. Brother Lard, who wrote a long article on the subject of preaching, regarded it in this light. We are trying to give our readers his thoughts on the matter. These articles are taken from Volume II of Lard's Quarterly. And now to what he had to say:

"When about to commence his discourse, several items will demand his attention. He will be especially careful not to intend, and hence not set out to make a *great* speech. Should he purpose anything of the kind, he may count with infallible certainty on a failure. Hence, let him not bestow one thought on the nature of the effort he is about to make. Let that be left to be determined wholly by the activity, fertility, precision, and glow with which his mind may work. He should, as already said, know his subject well. Then he should begin to speak in the most simple, unstudied, and natural way. It will be easy then to rise. As his mind quickens and warms, and his emotions begin to play, his altitude will gradually and, if he is careful, gracefully increase up to the desired height. One constant aim of the young preacher should be to sustain himself well throughout his effort. This he can never do if he commences in a pompous grandiloquent style. Better far that his commencement should be confused, bungling and excessively commonplace. Below this he cannot fall; above it he is almost sure to rise. But especially let him avoid a magnificent be-

ginning. Nothing is more fatal to his success. He will hence have no performed eloquent sentences with which to greet his audience on rising. At first his ears of his hearers are cold and dull; he will do well to remember this, and touch that organ accordingly. As his own mind becomes more fervid, expansive, and opulent in thought, that ear will become more appreciate and voracious, and will receive, in kindlier mood, both his enlarged conceptions and his richer style. The speech and the hearing will thus improve together — a circumstance always essential to success in any high degree. We would hence suggest to the young preacher, as aforesaid, that he should first thoroughly master his subject, and then in all the stages of his speech trust to the moment and the circumstances to supply him both with manner and words.

No more important item is likely to engage the attention of the young preacher than *the tone of voice* in which he opens. On it will most certainly depend, however he may think to the contrary, *the effectiveness* of his effort and *the pleasure* with which it will be listened to. Not more important is the key-note in a tune, than is the key-note of a sermon. If the *pitch* of a tune is wrong, no matter how accomplished the musician who executes the piece, the performance must prove a failure; and so with the pitch of a speech. Further: if a preacher sets out on the wrong key, his discourse will be affected and marred by the circumstance. He is sure never to get right during that speech. It is difficult to indicate intelligibly and with exactitude the precise tone of voice in which a discourse should be commenced. Perhaps no more correct and specific direction can be given than to say that the tone or pitch should be simply that in which we would commence a rather long unexcited conversation. On this key the sound of the voice is natural, and the voice itself perfectly manageable; and to keep the voice natural and manageable are the points of chief importance in a public speech. When it is too high it becomes monotonous; and nothing is more disagreeable than a high, strained, horizontal tone running throughout a discourse. If in all other respects the discourse is good, this tone of itself will spoil it. Neither should the voice be too low; since here again it is certain to become monotonous; and what is worse than

all, to have a dull, lifeless ring which would render ineffectual the best of speeches. If a young preacher sets out on a natural key, both these extremes will be avoided, and besides whatever of native musicalness his voice may possess will be preserved. He will then speak with ease to himself, and this will impart a sense of ease to his hearers. And an object never to be lost sight of by him is to keep his audience constantly in an easy, pleasant mood. If a speaker's voice is strained and painfully out of key, his hearers will sympathize with him to a degree utterly destructive of their pleasure, and which nothing can relieve but the end of the discourse, which end they are sure to pray for with unwonted fervor. The trait to be most desired by the speaker in his voice is *range*, that is, the ability to rise or fall at will. If he lacks this, or sets out on a key which forfeits it, no other trait will compensate for it; he must never lose sight of it. Further: the sharpest points in a speech, its finest strokes and deepest touches, will usually depend on *emphasis*. This can never be employed except when the voice is under the most perfect control of the speaker; and this it never is except when on a perfectly natural key. But when thus under his control, even the most subtle emotion of the soul or attenuated feeling of the heart can be darted through an audience with perfect ease. And on these finer and more delicate characteristics of a speech, more than on its gross matter of thought and logic, will depend the admiration and deep pleasure with which it is received. Nor does it matter on what key the young preacher sets out, he must be careful to avoid a stiff, rigid tone. His voice should always appear and actually be voluble, flexible, and liquid. Nor should it ever have a hollow, barking ring; but always seem somewhat hushed, as if freighted down with thought. Besides, if possible he should endeavor to infuse into it a soft, coaxing intonation, and to avoid the opposite grating, repelling one. I feel satisfied that if one-fifth of the time which is usually spent on inditing notes and otherwise prearranging and cogitating speeches were spent on the voice, that three out of every four speeches we hear would seem one-half the better by the circumstance. Let me impress its importance on the mind of the young preacher.

But other important pulpit items still demand our attention. While delivering his speech, the young preacher should never stand perfectly still nor be constantly in motion. As a general rule, too much action is worse

than not enough. The best of speeches when overacted loses much. Still it is best to keep some part of the body in pretty constant motion: not only should the young preacher be very careful that the motion is natural, easy, and graceful. Especially should he refrain from all violent gestures. Throwing the arms widely about, pounding the pulpit with the clenched fist, stamping the foot violently on the floor—all these are in very bad taste, and indicate a rude, unmanageable nature in the speaker, but poorly under the restraints of education. Again: elevating the voice to a scream, and then suddenly depressing it to a whisper, rolling up the eyes, and other theatrical practices assumed for the sake of imparting to the discourse a sort of dramatic effect, are exceedingly reprehensible, and to be scrupulously avoided by the young preacher. Above all let him refrain from spitting on the pulpit floor and rubbing it up with his foot, spitting in his handkerchief, etc. Such filthy practices are positively sickening. This earmark, however, is not intended to apply to old speakers whose habits, it may be, were formed before they ever entered a pulpit. No criticism of them or their manners either in or out of the pulpit is herein meant. I am speaking to and of those only who are just entering, or have just entered, on the calling in hand.

The young preacher must carefully guard against too slow and too rapid a manner of delivery. His speech should be measured, but not lifeless; animated, but not impetuous. He must preserve that mean which leaves him master of infection and emphasis. His articulation should be distinct, his pronunciation full, his manner fluent and varied. Especially should he guard against seeming to talk at random, or merely to talk for the sake of talking. Everything he says should appear to be studied, intended, and consecutive. A shower of hollow words is one of the sorest inflictions to which a congregation can be subjected. Nor is a boisterous and rapid manner ever attended with deep impressions. If you wish to touch an audience to the quick, let your thoughts flow out in words well spaced, as the printers say, and in a voice full, melting, and completely under your command. Give the soul time to fill every word and even every space with its mystic magnetic force, if you wish to reach feeling's deepest seat. But to attain this requires years of thoughtful practice. The young preacher should constantly aim at it, but he must not feel discouraged if he is not at the very first successful.

A stammering, hesitating manner in

a young man is to be carefully avoided. It keeps his audience constantly uneasy lest he should trip and let down. A style which is smooth and flowing begets confidence in the speaker and pleasure in the hearer. Still more should the beginner be on his guard against a very common and a very reprehensible fault in speakers—the fault of repeating his words and sentences. If a word has been distinctly uttered, and a sentence is clear, no sort of necessity exists for repeating them. Sometimes, I grant, it may be done for the sake of emphasis; but it is an emphasis which should not often recur in the same speech.

But once more, in regard to the management of the voice. Some preachers fall into a sing-song manner in preaching, which the beginner should carefully guard against. It consists in the rising and falling of the voice at regular intervals, accompani-

ed by a peculiar cant. Few things are more unpleasant to a truly cultivated audience. On very rude, untutored feelings it sometimes has an effect; but the aversion it causes in other quarters demands its complete disuse. We know some excellent preachers who effectually spoil their exhortations by it. In venerable old men, whose habits were long since formed, it is needless to criticise it; but in the young it should be utterly discountenanced. A word on it, however, is deemed enough.

But here these suggestions and hints are suddenly brought to a close for want of space. What has now been said will therefore be submitted to my young preaching brethren without more for the present. Perhaps they will deem this enough for the reading. We ask for it their careful thought; and hope in the next number of the *Quarterly* to add an end to the foregoing."

A Radio Sermon

By TED W. McELROY

(Delivered December 10, 1950)

No man knows the month or the day of the month on which Jesus was born—this date was lost in the passing of the ages and is known only to God, who did not reveal and preserve it for us in the Bible. However from ancient times man arbitrarily and without divine authority appointed Dec. 25 as a day to honor the birth of Christ. But now the day has been secularized until in the hearts of many there is little or no room for Christ. Merchants to stimulate business have almost commercialized Christ out of the Christmas season. Some celebrate the season by getting so full of bootleg booze that they are a disgrace to themselves and a great hazard to innocent people who are on the highways. The Yuletide brings a throng of religious beggars who besiege the people to contribute to propagate doctrine they do not believe, to finance a cause they have not espoused, and to support an institution of which they are not members. Last night a group of Seventh Day Adventist made a house to house begging campaign—seeking to get gain from the Christmas spirit. I do not believe their doctrine, therefore I declined to contribute to its propagation. The whole Adventist System is based on a false use of the Old Testament.

And that brings us to our text for the lesson this morning, Heb. 1:1-2—"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." The writer of Hebrews is pointing out that the same God that spoke to the fathers, hath also spoken to us. Then he contrasts the prophets who conveyed the message to the fathers in old times, with Christ who spoke the message to us in the end of these days. This is a contrast between the Old Testament and the New Testament, between the Jewish dispensation and the Christian dispensation. We want to study the proper place that should be given to the Old Testament in our religion today, and that will automatically point out the place that the New Testament should occupy.

The fact of the superiority of Christ was taught to Peter, James, and John when they were with the Lord in the holy mount of transfiguration. Christ was transfigured before them and Moses and Elijah appeared in glorified form. Peter beheld the wonderful sight and said to Jesus, "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." The text continues, "While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; Hear ye

him." "And when the disciples heard it, they fell on their face, and were sore afraid." In audible voice from heaven God stated this demand of Christianity. This teaches that Christ is not to be put on a par with Moses and other Old Testament prophets, he superceded them and his authority is pre-eminent. Submission to his authority excludes all other authority in religion. During the Jewish age the Old Testament was the authority, but now during the Christian age Christ, through the New Testament, is sole authority.

Now let us turn and learn the lesson of Eph. 2:14-16, "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile both in one body unto God through the cross, having slain the enmity thereby." In this Paul teaches that the Old Law was abrogated by the death of Christ. The Old Testament stood as a wall of partition between the Jews and the Gentiles and Christ broke down that wall that he might reconcile both Jews and Gentiles in one body the church, and secure their peace with God and with each other. When men today go back to the old covenant for their doctrines, they are trying to rebuild the wall of partition that Christ died to break down. Efforts to bind the Old Testament doctrines on the church are efforts to nullify the effect of the death of Christ.

In Romans 7:2-4 we have this language, "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then, if while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." Here the connection between the Jew and the Old Testament was compared to marriage, that the old law died or was abrogated so that the Jews, who were wedded to it, might be married to Christ. But many today want both husbands at once, they want to take part of their doctrine from the Old Testament and get part from the New Testament—If in this dispensation we are not dead to the

Old Law we have no right to be married to Christ, and if we are not joined to Christ we have no salvation. To claim both husbands, the law and Christ, at once is to become guilty of spiritual adultery.

Misuse of the Old Testament is prevalent, many popular doctrines rest entirely on the Old Testament for their authority. We have shown that the authority of the Old Testament was superceded and supplanted by the authority of Christ and the New Testament, hence any teaching that rests entirely on the Old Testament does not belong to Christianity.

In Apostolic times there were Judaizers who tried to bind Old Testament doctrines on the church, their efforts were stoutly resisted by the apostles. Circumcision was a part of the Old Covenant, and some Jews exerted great pressure to bind it on the church. Paul rebuked them, "Behold I Paul say unto you, that if ye receive circumcision Christ will profit you nothing" (Gal. 5:2). If they went back to the law for circumcision, they lost the salvation which was in Christ, and likewise those who go back to the law for any doctrine lose the blessings of Christ in so doing. Concerning those who were going back to the law for their doctrines Paul said, Gal. 5:4, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace." When people hold to the doctrines of the Old Testament, they sever themselves from the blessings of Christ and fall from grace—if they were ever in grace. With these thoughts before us, let us note some religious doctrines which rest entirely upon the abrogated authority of the Old Testament.

In some religions there is the ritual of burning incense. Where is the authority for burning incense? In Ex. 30, Lev. 16, Num. 7 and 16, and many other Scriptures authorize burning incense and describe exactly how the rite is to be performed. In the New Testament in connection with the worship of the church there is no authority for incense. Burning incense was an Old Testament rite, it was a part of Judaism, it is not a part of Christianity, to practice it is to go back to the law and fall from grace.

Some religious folks believe in and would practice polygamy, were they not restrained by the government. They turn to the Old Testament and find that several great men of that age had more than one wife, i. e., David, II Samuel 5:13, and Solomon, I Kings 11: 3. Polygamy was permitted under the Old Testament, but Jesus taught in Matthew 19 that from the beginning it was God's desire that a man

have only one wife. In the New Testament polygamy is not permitted. To go back to the Old Testament for an example of polygamy severs from Christ, but it is just as logical to back to the Law for polygamy as for any other doctrine of that abrogated age.

Those who keep the Sabbath, the seventh day of the week, are forced by the absence of anything in the New Testament to support their doctrine, to go back to Exodus 20:8 and other Old Testament Scriptures. The word Sunday originated since New Testament times, the day was referred to in the New Testament as "the first day of the week" and the "Lord's Day," it was the day the early Christians assembled for worship; this day was never called the Sabbath in the Bible. The Sabbath was the seventh day of our Saturday, and was the day the Jews observed under the Old Covenant. For those who are married to Christ to go back to the Law for the Sabbath Day doctrine is to commit spiritual adultery.

Instrumental music in worship rests entirely upon Old Testament authority. The New Testament does not command instruments of music to be placed in the church of Christ. But in the Old Testament we learn that David used instruments with his psalms of praise to God, and some argue, therefore we can use them. David offered animal sacrifices, David practiced polygamy, and you had just as well copy David's sacrifice and polygamy as to copy his instrumental music. David's instrumental music was played in the Jewish dispensation, but it does not belong to Christianity.

We have shown that the Old Testament Scriptures are not the authority for religious worship today; now we want to point out the proper place and value of those Old Testament Scriptures. First, their record and history is absolutely accurate because they were inspired, II Peter 1:21, "For no prophecy ever came by the will of man: but men spake from God being moved by the Holy Spirit." Second they point the way to Christ, Jno. 5: 39 "Ye search the scriptures, because ye think that in them ye have eternal life; and they are they that bear witness of me." It is edifying and inspiring to study the Messianic prophecies of the Old Testament and note the exact accuracy with which Jesus fulfilled them all, and this proves beyond a doubt that he is the Christ. Third, the writers of the New Testament pointed back to the Old Covenant to many types which pre-figured items in the New Testament. Heb. 10: 1, "For the law having a shadow of good things to come, not the very

image of the things." In the study of types and their fulfillment, ante-types, we are safe only when we have an inspired guide, that is a writer of the New Testament to interpret the type. Fourth, some Old Testament characters are used as inspired examples of faith and obedience, in Heb. 11 the writer reviewed some of the noble men of the past and then in the first verse of chapter twelve said this, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set before us." Fifth and finally, the sin and punishment of Israel stand as a warning to us, I Cor. 10:11-12, "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall."

In conclusion, let us resolve to give the Old Testament its proper place, believe its statements because they are inspired, let us be warned by the calamities which befell those who sinned, let us be encouraged by the lives of the great men who lived under that dispensation, but let us submit to the authority of Christ and the New Testament and remember that his authority excludes going to the Old Testament for religious doctrines and authority.—Okmulgee, Okla.

BROADCAST FROM ATLANTA, TEXAS

Harvey Scott, minister for the Walnut Street Church in Texarkana is now heard from radio station KALT (900 k. c.) each Sunday afternoon from 2:00 to 2:30. All in listening distance of this station are urged to tune in. If you receive the program a card to Brother Scott, Box 1075, Texarkana, would be appreciated.

CONGRATULATION TO L'ROY'S!

The Gospel Light force is advised of the arrival of a daughter on December 21, to bless the home of Brother and Sister Elmer L'Roy of Springfield, Mo. All goes well, according to the announcement. We are sure Brother L'Roy will be preaching again soon. This is the L'Roy's third (daughter) and we are sure the little \m along with the other two fine children will follow in the footsteps of their fine Christian parents. Again, congratulations, Brother and Sister L'Roy.

Elmer Shackelford, Leede, Oklahoma, December 12, 1950: Brother Rue Porter did the preaching in our fall meeting. Three were baptized, two of these were former members of the Baptist Church. I did the preaching in a meeting at Akron, Colo., in which three were baptized. I recently did the preaching at Ridgely, Mo. There were no visible results. We are thankful for the continued interest shown here at home.

THANKS, BROTHER NEAL

A very kind and inspiring letter is just received from our very dear friend and co-worker James L. Neal of Springdale, Arkansas. Brother Neal sent along also a fine list of subscriptions to The Gospel Light.

Brother Neal publishes The Gospel Age, an excellent monthly magazine which should be in every home. He is a rural mail carrier, and being a very devoted Christian sees the need of propagating the Gospel by means of the printed, page. We would like to see the Gospel Age in the homes of many of our Gospel Light readers. Right now you can get the paper at 75c per year, or three years for \$2.00. If you would like to have a subscription direct your order to James L. Neal, Springdale, Arkansas.

DELAYED REPORTS

Due to the fact that we did not issue the Gospel Light the last week in December some reports carried this week appear just a little "out of date." However, our readers will understand we are sure.

Ward Hogland, 1914 Jenny Lind, Fort Smith, Arkansas: During the past three months several have been baptized, others restored and some have transferred membership here at Park Hill. The attendance and contribution are reaching encouraging levels. The response to the "Hogland - Kesner" debate has been good. The comments from preachers who have read the book have also been encouraging. If you desire a copy send one dollar to me at the above address.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The
Bible Student - Teacher - Preacher
Church Worker

The material found in Bible dictionaries, sacred geographies, concordances, etc., is condensed in brief explanatory notes on all difficult passages. Allusions to the customs of the times and the countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history and to various other matters* are made clear by Mr. Johnson's labor of love.

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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 Mark6: 33; Luke 9: 46, &c.;22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money P 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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Geo. B. Curtis, Poteau, Oklahoma: One baptism last Sunday, December 10, one the last Sunday in November. Wife and I plan to spend Christmas in Winslow, Arizona. I shall preach at Melrose, New Mexico December 24th. Home for the last Sunday of the year.

Tice Elkins, Alamogordo, New Mexico, Dec. 20, 1950: Two young ladies baptized and another (married lady) restored last Lord's Day. The many friends of our aged and invalid Brother W. E. Morgan should know that he is in desperate need of help. He has no support, is too old and feeble to do any work at all, and the church where he is now is not in position to render all the assistance he needs, so the minister writes me. If any one reads this, who knows Brother Morgan, or desires to help a man who has given more than 50 years to the gospel, send your help to him in care of O. C. Lambert, Minister, Laurel Avenue & 17th St., Knoxville, Tenn. Brethren, do help him; he needs it terribly RIGHT NOW.

Walter W. Leamons, Junction, Texas, Dec. 31, 1950: Preaching at Junction, London, and Station B, along with radio work, weddings and funerals, has kept me busy in 1950. Had a triple wedding ceremony on the 23rd, a new experience for me, and two funerals the afternoon of the 29th, which, of course, was not new.

H. C. Finley, Star City, November 28: 1950: The church in Star City closed a meeting November 26, with W. T. Vaughn of Cordell, Oklahoma doing the preaching. No visible results, but church was strengthened otherwise. Several surrounding congregations attended.

V. E. Howard, Greenville, Texas, December 9, 1950: Our radio broadcast over KWKH, Shreveport, sponsored by the Portland Ave. Church with the fellowship of other congregations, is now being heard in some twenty States this season of the year. We are now in our seventh consecutive year. The past few years the program has been heard each Sunday morning at 8:00 o'clock. Beginning the first Sunday in January, the 7th, the broadcast will be heard 15 minutes later. The new time will be 8:15 to 8:30 A. M. each Sunday. We would appreciate announcements of this new time from pulpits. The past few weeks I have been in meetings with the churches in Emory, Texas, Mt. Pleasant, Texas and the Castleberry Church in Fort Worth, Texas. All were good meetings with several additions. I expect to spend much time in meetings in 1951.

Jesse M. Kelley, 2905 Wingate Avenue, Nashville, Tennessee: Eleven responses at Grandview Heights in Nashville since last report. Six baptisms and five restorations. This church is zealous and carries a very heavy schedule of work including a well planned missionary program. We enjoy the work very much.

W. M. Grooms, 116 North Broad, Guthrie, Oklahoma, December 13, 1950: The work here has not been such that our numerical strength has increased a great deal, but we

feel that our growth has been more spiritual. Recently the auditorium has been completely redecorated which makes it very beautiful and adds much to the attitude of those coming to worship. We will soon end four years work here and will be ready to make a change. The elders here will be interested in hearing from preachers interested in the work, and I will be glad to hear from those whom I might serve.

Tice Elkins, Alamogordo, New Mexico, Dec. 28, 1950: Last Lord's day was a fine day with us here, with four more grown people baptized and many more new comers interested. Our attendance and increase is steady, and prospects are good for a year of success

in the gospel. Our radio-teaching is going out to at least 15,000 rural listeners every day, but unless help comes soon we will have to shorten our lines or take out entirely. New Mexico is a truly mission territory as any country on earth. This writer has not held a meeting away from home this year, and will not be able to do so in 1951 without improvement almost beyond belief. My health is too poor to even make a garden. I wish my brethren for whom I have given my eternal all, would give me—their prayers.

The bigger a man gets, the easier it is to fill his shoes.
—Henry A. Courtney.

A Real Large Print

NEW TESTAMENT

THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do ?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105

VOLUME 21

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NUMBER 6

The Present Scope of Old Testament Scriptures

By WAYMON D. MILLER

As you pick up your Bible, you will observe that two major divisions appear in it. The first division is labeled the "Old Testament," and the second division is called the "New Testament."

The entire Bible, from Genesis through Revelation, comprises God's written will to mankind. All of these sixty-six books were written by inspiration, and no portion thereof is regarded by this writer as spurious.

The primary purpose of the Old Testament scriptures was to prepare mankind for the coming Messiah, hence their role in divine Writ was, and is, vastly important. The Old and New Testaments sustain a vital and indispensable relation to each other. They are organically and inseparably entwined. The inspired expressions of each form colorful and priceless threads, with which is woven the marvellous tapestry of inspiration, and viewed in their finished product they form the complete picture of God's eternal scheme of redemption for humanity.

The relation of the Old and New Testaments is so intimate that it is highly improbable, if not altogether impossible, that one could be understood without the other. Each embodies much of the other. There are hundreds of Old Testament references which point prophetically to the New Testament, and likewise there are hundreds of New Testament references which sustain and confirm the Old Testament. In a sense these two Testaments are complements of one another, and serve somewhat as a commentary the one for the other. Many Old Testament truths cannot be fully appreciated without seeing their striking counterparts and antitypes in the New Testament. Just so, many New Testament truths cannot be fully appraised, apprehended and appreciated without seeing their figures and

types in the Old Testament. Many New Testament truths find their inception in the Old Testament, while many Old Testament truths find their perfection in the New Testament. In a sense the Old Testament is a translucent veil through which one beholds dimly God's scheme of redemption, while the New Testament rents that veil asunder, and presents the fulness of these truths to us in brilliant, marvellous and unrestrained view. Someone has expressed these thusly: "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

Just what then is now the scope of the Old Testament scriptures, and what is our relation to them? A considerable variety of answers are commonly given to these questions, the most of which are entirely unsatisfactory. The most prevalent misconception is that both the Old and New Testaments are equally binding upon all today who seek to serve God. It is thought that we should consult the Old Testament as freely as the New Testament to seek out the will of God pertaining to salvation and Christian duty. Those who maintain this position insist that unless we manifest this attitude toward the Old Testament scriptures, we do not believe or accept the whole Bible. But these attitudes, although they may at first appear proper, are found to be mistaken ones. When careful, discriminating study is given to the Bible, only then is one prepared to "rightly divide the word of truth."

It is perfectly obvious to the most casual Bible student that divine commands, precepts and injunctions once obligatory in the Old Testament are not now observed by Christians. The law of God, as revealed in the Old Testament, required circumcision, incense offerings, ministration of

priests, animal sacrifices, burnt offerings, and the like. If it can be understood why Christians do not now observe these divine requirements, which were once stringently binding upon the people of God, then the true relation between the Old and New Testaments can be clearly seen.

The Old Testament scriptures spans the first four thousand years of man's history. The first twenty-five hundred years is covered in an extremely brief manner in the first book of the Bible, Genesis. This first historic period comprises the first spiritual era of the Bible. It is recognized as the patriarchal age, for during that dispensation God was approached through the head of each family. The family head, or patriarch, served as a priest and mediator, conducting worship of God for his family. Comparatively few laws and ceremonies were revealed in that age, and it seems certain that Gentiles continued under this patriarchal system of worship after the law of Moses was revealed to the Jews.

From Moses to Christ, a period of fifteen hundred years, is found the Jewish dispensation. The bulk of Old Testament scriptures from Exodus through Malachi, were written of the religious system of that age. That being true, it is commonly stated that the Old Testament contains the law of Moses to the Jews, while the New Testament contains the law of Christ to Christians.

As regards the law of Moses in the Old Testament, the Bible makes plain its purpose and scope. This law was addressed to the Jews only (Romans 3:19). It prevailed from Moses until Christ (Matt. 5:17-18; John 1:17). The law was given to reveal and define sin to the people of that time (Romans 7:7). It was added because of transgressions (Gal. 3:19). The central and sweeping purpose of the law of the Old Testament was to serve as a "school-master" to lead the world to Christ (Gal. 3:24).

Many deficiencies, imperfections and limitations characterized the Old

Testament law, This statement is not a reflection upon the divine intelligence that designed that law, for the law was perfectly designed for the purpose which is served, but was imperfect and limited in that it did not bring complete redemption. The New Testament lists many imperfections of the old law. Complete justification was not found in it (Acts 13:39; Rom. 3:20; Gal. 2:16; 3:11). The law was "weak," and incapable of accomplishing many things for man (Rom. 8:3). Perfect righteousness came not by the law of Moses (Gal. 2:21). It could not impart life (Gal. 3:21). Its priests were frail, faulty and mortal (Heb. 7:28: 8:7). It employed animal sacrifices, which could not remit sins (Heb. 9:18-28; 10:3-4, 6, 8; 10-11). No spiritual perfection was attained under that law (Heb. 7:11, 19; 8:8-12; 9: 1-10; 10:12). The law of Moses was a covenant of bondage (Gal. 4:24-25), and was referred to as a "yoke of bondage" (Gal. 5:1).

The New Testament makes abundantly plain the fact that Christ abolished the law, and replaced it with the gospel. Jesus came to fulfill and repeal the law (Matt. 5:17-18). We became dead to the law by the body of Christ, and were "married" to another—the gospel (Rom. 7:4). Christ has redeemed us from the "curse" of the law (Gal. 3:13). Those under the law were redeemed by the Lord, that they might receive the adoption of sons (Gal. 4: 5). The Lord abolished the law by his death, that he might make "one new man" (the church, his body) of Jews and Gentiles. (Eph. 2:15-16). Christ "blotted out" the law by "nailing" it to his cross (Col. 2:13). The change of priesthood, from the Levitical priesthood of the law to the priesthood of Christ, required a change of law (Heb. 7:12). Because of this change of priesthood and law, the old law was annulled (Heb. 7:18). God promised his people a new law, which made the first one old, and it vanished away (Heb. 8:8-13). All of the arrangements of the old law pointed to a new and better one (Heb. 9: 1-10). Christ took away the first covenant (the law of Moses) to establish the second (the gospel of Christ) (Heb. 10:9). The New Testament became of force after the death of Christ (Heb. 9:16-17).

When the New Testament law, the gospel of Christ, became effective after the Lord's death, the law of Moses was rendered null, void and inoperative. We are now dead to the law (Rom. 7:4; Gal. 2:19). We are delivered from the law (Rom. 7:6). We are free from the law (Rom. 8:2). We are now justified by the faith of

Christ, and not by the works of the law (Gal. 2:16; Rom. 11:6). If righteousness is now to be received by the law, then Christ died in vain (Gal. 2:21). The just shall live by faith, but the law is not of faith (Gal. 3:11). We are no longer under the "school-master" (the law) (Gal. 3:24-25). We are not to again be entangled with the "yoke of bondage"—the law (Gal. 5:1). Circumcision (nor any other of the requirements of the law) now profits nothing, since the law has been abolished (Gal. 5:2). We are not under the law, but are under grace (Rom. 6:15; Gal. 5:4).

The gospel of Christ in the New Testament is pre-eminently superior to the law of Moses in the Old Testament. Complete justification by faith is obtained in Christ (Gal. 3:25-27). Greater liberties are granted by the gospel (Gal. 5:1). Perfection is attained under the Priesthood of Christ (Heb. 7:11). The gospel comprises a "better testament" (Heb. 7:22). In the gospel is the "true spiritual tabernacle," the Lord's church (Heb. 8:2, 4; 9:11). The gospel presents a more excellent ministry in Christ (Heb. 8: 6). The gospel is a testament of superior dedication than the law of Moses, by the blood of Christ instead of that of animals (Heb. 9:18-28). The New Testament presents "a new and living way" (Heb. 1:19-20). The conscience is renewed by the blood of Christ through the gospel, whereas the Jews had no such spiritual benefit (Heb. 10:22; 9:13-14). The gospel, as contrasted with the law of Moses, contains a superior priesthood offering a perfect atonement (Heb. 7:27-28; 10: 10; 10:12-14), superior offerings and services (Heb. 9:1-10), a superior Mediator (Heb. 9:15), a superior blood offering (Heb. 9:13-14), and a superior, faultless covenant (Heb. 8: 7).

In that the law contained in the Old Testament is no longer binding, then of what value are the Old Testament scriptures? Because the Old Testament scriptures are no longer of force does not suggest that the Christian should not diligently study them, and from them derive much benefit. The things contained in the Old Testament scriptures were "written for our "learning" (Rom. 15:4). Referring to Old Testament characters and events, the apostle Paul wrote: "Now all these things happened unto them for ensamples: and they are written for our admonition. . ." (I Cor. 10: 11). We should devoutly search the Old Testament scriptures to obtain examples and admonitions from men of God of old, which shall impart wisdom in our serving God to-day. From

Abraham we can learn faith, from Job patience, from Joseph purity, from Daniel courage and piety, from Solomon wisdom, from David both vanity and devotion, from Adam the pain of sin, and from Saul the penalty of disobedience. In short, we can learn two supremely important lessons from the Old Testament: (1) That God has always blessed and rewarded those who obeyed him. (2) That God has always condemned and punished those who disobeyed him.

From a documentary point of view, the Old Testament is of vital importance. It contains the oldest and only reliable account of the creation of this universe, and of the origin and development of the human race. It contains a record of four thousand years of spiritual history of the human family, showing how man won both the favour and disfavour of God. It reveals the eternal principles by which man has been drawn unto God. It contains irrefutable evidence of the divinity of Christ.

But the New Testament chiefly is the sextant and compass with which one today charts his course to that heavenly port. In the gospels one learns of Christ and believes in him; in the book of Acts one learns how to become a Christian, and obeys him; in the epistles one learns how to live the Christian life, and serves him; in Revelation one learns of the rewards of the faithful, and yearns expectantly for him and that eternal abode with him.

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
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Considering Christianity

By VAUGHN D. SHOFNER'

An honest consideration of Christianity could never bring forth such ideas as the world as a whole entertains. Honesty cannot declare, that a person is Christian without obligations to walk with Christ. Honesty cannot assert that once a person is a Christian, regardless of what he does, he is always a Christian—or once saved always saved. Honesty will not mock common sense and revelation and claim that a person can do anything from murder to adultery and still remain acceptable in the Lord's sight.

God's people are given names which impose duty upon those who wear them to illustrate. They are called "children of light." This imposes duty to illustrate what "children of light" refers to. It shows that there is an opposite, and that children of darkness are not the children of God. Then how can an honest person think he can act as those in darkness and still be what he should in the eyes of the Lord? Instead they are to "have no fellowship with the works of darkness, but rather reprove them" (Eph. 5:11). Paul also says that the children of God are to be "partakers of the inheritance of the saints in light:" and that they have been "delivered from the power of darkness, . . . translated into the kingdom of God's dear Son" (Col. 1:12, 13). Christians cannot continue in the paths of darkness and enjoy the inheritance of the saints in the light.

God's people are called "sons of God." Now the devil is the author of lies, adultery, murder, lustful desires of all kind, therefore to take part in those things belonging to the devil, and coming into existence by him, is not acting the part of sons of God. No sensible person can think that he can be led by the devil, live all his life in his service, and then simply because he professed the name Christian be saved eternally in heaven. We cannot mock the law of God: "As we sow we reap." Profession will not save from perdition.

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). Just as long as the world is at enmity with God, those on God's side will be subject to the world's assaults. The idea that a person is saved, becomes sanctified, so-called, and by virtue of this attainment cannot commit a sin, is without a vestige of truth. There never was a time when the chil-

dren of God did not have a fight before them. The reason: the world is at enmity with God, and it is impossible to be an enemy without opposing; and it is impossible to oppose without causing disturbance. The person who becomes a member of the Lord's church will continually meet the trouble and dangers afforded by the enemy, the world. The mission of the church is to conquer sin and all the influences of the world, therefore this naturally brings hatred from those who are partakers of worldly things. Thus we see the world daily brings her assaults against the holiness of the church. We also see the world seek to place her sins within the respectability of the church's realm. When this happens, voices of disapproval are heard at first, but soon popularity hushes these and the devil has gained a victory toward complete conquest over the church of the Lord. It is aside from reason to think that the church can exist in the world, the world being the enemy of the church, and that we can be members of the church without any trouble or without having to submit to certain obligations. It is vain to desire the advantages of the church and escape from the cost of these advantages.

But there are some advantages of daily meeting the enemy of God. This serves as a test of genuineness. That person is not a member of the Lord's church who claims no temptation, claims no work, no obligation is his. The world and satan are continually fighting the true church, therefore those who claim no fight is essential are so far carnalized they are lost in the darkness of the world. Meeting the enemy of the world in battle tends to bring a more solid unity among the people of the Lord. The daily conflict with the world cultivates unworldliness. Favor of the world cultivates the spirit of the world; will bring in the habits of the world; but the war against the world, when diligently pursued, will produce a hatred for those things so contrary to the holiness of the Lord.

Christianity's battle in no wise eliminates the fact that salvation, eternal salvation, is the gift of God. Many teach that to be called upon to perform a single service will forever do away with the idea that salvation is fret. But they reason not in this trend relating to any other walk of life. They understand perfectly well that God "gives us this day our daily bread," but not without our submit-

ting to our daily labors. They know quite well that the Lord of harvests extends his bounties at the reaping times, but those gifts are enjoyed because of the labors of the past. These people preach long and loud of the great gift of the Promised Land to the children of Israel in the long ago. Yet they tell the grand stories of how they wandered forty years in the wilderness; how they fought the several battles in the ultimate possession of the land which was given to them by the grace of God.

Likewise friends, the daily battles of Christianity are but conditions to be governed by in receiving eternal salvation. Truth is a "Land of Promise," but not to those who are at ease in Zion. It is for those who contend earnestly for it, turn from the evils of man's innovations, and fight for the shelter of its waving palms. Salvation is a divine gift in all its elements, but there is a battle all the way. Self must be conquered and subjected to the King of kings, and his government must ever be our guide. We must be bound by the conditions he has placed before us in order to be heirs of the promised reward. Yes, there is a strait gate to enter and a narrow way to follow, and these ways are not found without effort on the part of God's creatures, made in his own image!

THE CHRISTIAN ADVOCATE

Volume One, Number One of The Christian Advocate, published in Johannesburg, South Africa, has just reached The Gospel Light office. This new Gospel paper is edited by Waymon D. Miller. Other members of the editorial staff include Guy V. Caskey, Eldred L. Echols and John T. Hardin, all of Johannesburg.

The first issue of this periodical carries a Statement of Policy, and we believe the second paragraph of this statement will give our readers a very good idea of the purpose of the new publication. "THE CHRISTIAN ADVOCATE was conceived in South Africa, its editor and editorial staff are residents of South Africa, it will be printed by a South African firm, and it is designated primarily for South African consumption, although it will be circulated in many countries of the world. But it is primarily a South African Journal, essentially designed to serve the needs of South African people who are interested in the eternal salvation of their souls."

Knowing Brother Miller and the other members of the editorial staff as we do we cannot but commend this new undertaking as one worthy of the support of all Christians everywhere.

For the convenience of those who might desire to communicate with Brother Miller, he may be addressed: Waymon D. Miller, 138 Eleventh Ave., Highlands North, Johannesburg, South Africa.

Evidence of Pardon

By GILBERT COPELAND

Where there is doubt as to our safety, there is fear and an uneasy feeling in our hearts. The knowledge that we are safe and right begets a feeling of security. This is especially true regarding our salvation from sin. It is important that we know of a certainty that we are children of God. Because of its importance, man has a right to expect an answer from God that can be understood. When a child does wrong, repents, and asks forgiveness, he knows without any doubt whether or not he has been forgiven by his father. Likewise, the Heavenly Father makes it clear when He forgives his children.

Man is lost because of his sins. "And you did he make alive, when ye were dead through your trespasses and sins" (Eph. 2:1). Sin is sometimes called a disease of the soul; but Jesus, the great physician, can and will heal us if we will listen to his advice. Sin is sometimes represented as a debt; but Jesus can and will forgive us of all our debts if we submit to his request. Man cannot save himself alone! Some seem to think that a person can live so much better than God has required, that he has a surplus on the credit side of the book of life. But this is not Bible teaching. We do not save ourselves by our goodness alone. Neither can a man be saved by simply turning over a new leaf. It takes more than that. He must have his sins forgiven.

Some people think they are saved because they have a good conscience. Conscience will approve or disapprove what the mind thinks to be right or wrong. And a man thinks a thing or matter is right or wrong according to what he has been taught. Conscience cannot be our guide, for in many instances man has been taught wrong to be right; error to be truth. And, as said before, if he *thinks* it is right, his conscience will approve it. Paul had a good conscience when he made havoc of the church. He later said, "I verily thought with myself that I ought to do many things contrary to Jesus of Nazareth" (Acts 26:9). As he stood before the council of the Jews he said: "Brethren, I have lived before God in all good conscience until this day" (Acts 23:1). Paul's conscience was good, not because he was right in doing the things he did, for certainly he was wrong in those things; yea, the very "chief of sinners" (I Tim. 1:15), but because he did what he had been taught was the right thing to do. Conscience always says, "Do right," but in Paul's

case he was doing wrong, yet with a good conscience, because he thought it was right to persecute the church of Christ. So a man may have a good conscience regarding his salvation and still not be saved. A good conscience is not Bible evidence that a person is a Christian.

Many people think they are Christians because they *feel* like they have been pardoned. True enough a Christian should rejoice in his newborn hope of eternal life; but a happy feeling is no evidence that a person is saved. Our feelings often deceive us. For instance, Jacob's heart was broken when the sons brought back the coat of Joseph stained with blood. Jacob thought his son had been killed, consequently felt brokenhearted. His feelings were genuine—so genuine that he would not be comforted, no matter how hard his sons tried. But Joseph was not dead. His feelings were based upon what he believed. Believing a falsehood will make a man feel just as badly, or just as good, depending on the nature of the information, as will the truth itself. Jacob believed a falsehood, and because of his sincere belief of it, was brought low in grief. Many years later Jacob had the joy of again seeing his son. His genuine feeling was not proof that Joseph was dead. A person's emotion responds to the testimony he has believed. The report may be false, as in the case of Jacob and Joseph: but if the man believes it to be true, he will experience a feeling as though it were true testimony. Furthermore, God has not asked us to depend upon how we feel as evidence we are saved. He does not ask us to feel our way to Heaven; we are to "walk by faith," and faith comes by hearing God's word (Acts 15: 7). A person rejoices and feels good when he *knows he* is a Christian; he does not know he is a Christian because he feels good. He knows he is a Christian *only* when he knows what God has commanded him to do to be a Christian, and when he has faithfully complied with what God has commanded. God speaks to people today *only* through the Gospel as laid down in the New Testament. The Gospel is God's power to save (Rom. 1:16). Without obedience to this gospel a person is lost (II Thess. 1:7-9). The terms are laid down in the great commission: "He that believeth and is baptized shall be saved" (Mark 16:16). An illustration in hand is the case of the eunuch. He went on his way rejoicing because he *knew* he was

a child of God, a Christian, because he had obeyed the gospel. (Acts 8:26-39).

Another man says, "I know I am a Christian because I am conscious of it." But how can one be conscious of forgiveness of sins without some evidence from God? Pardon takes place in the mind of God, *not* in the heart of the sinner. How can a sinner be conscious of what has taken place in the mind of God unless God tells him? "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the spirit of God" (I Cor. 2:11). Apparently the person who thinks he is a Christian without any testimony from God, also thinks the Bible is a useless thing. But man does not learn of the love, mercy, and goodness of God without the Bible. All that we know of Him came through revelation. God also reveals to us through his word, *and in no other way*, whether or not we are Christians.

The Lord has not left man to grope in darkness and doubt,—to feel or dream his way to heaven. When a child does wrong, repents, and asks forgiveness, he *knows* when he has been forgiven. A good father will speak to his child in such a way that the penitent child will know he has been pardoned. He has his father's word for it. Now his conscience is clear, and he feels good, because he knows he has been forgiven. Will our Father in Heaven do less for us, his children? God wants us to be happy but we cannot be without a knowledge of pardon, so God gives us this knowledge—through the gospel, revealed in the Bible. Should a son say, after his father had spoken pardon to him, that he did not *feel* like he had been forgiven? Such a statement would indicate that the son did not believe what the father had said. He would not have faith in his father's word. So when God tells us through his word, in the New Testament, that he will blot out all of our sins when we obey the gospel, and we still try to see a vision or expect a peculiar feeling that he has never promised, we but express our unbelief in God and his word.

After the resurrection, Jesus charged his disciples to preach the gospel to every creature, saying, "He that believeth and is baptized shall be saved" (Mark 16:15-16). The Holy Spirit, through the apostle Peter answered the people on the day of Pentecost, saying, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Paul

was told to "arise and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). Not only do we find the Lord telling people exactly what to do to be saved, but we find in the New Testament the people were saved because they had obeyed these words. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" (I Peter 1:22). Paul reminded the church at Rome that it was saved through obedience to the gospel. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17). To the Hebrew Christians he wrote: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became unto all them that obey him the author of eternal salvation (Heb. 5:8-9). So God

had spoken to us in a way that we can understand and know without a doubt that we are pardoned of all our sins. We stand secure upon the promises of God. Here all doubt and fear are banished forever. Like Paul, we can cry in triumph: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (I Cor. 15: 58). One thing we can depend on, and that is God's word. He always has been and always will be as good as his word. He said, "He that believeth and is baptized shall be saved." Are you inclined to doubt it? He said, "Repent and be baptized for the remission of sins." The Lord has promised pardon *when we obey, not before*. But when I *do obey* I know that he will pardon because he said he would. This is all the evidence that any one needs.

The foregoing was the literal translation of the Greek. Next, we present the suggested wording by the translators of the Emphatic Diaglott. "Be not unequally yoked with unbelievers; for what participation has righteousness with iniquity? or what communion has light with darkness?"

James Moffatt's Translation.

"Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common, or how can light associate with darkness?"

George Swann's Translation.

"Do not become yoked together with unbelievers (like two kinds of animals) . For what partnership is there between righteousness and lawlessness?"

Confraternity Revision of Challoner-Rheims Version

"Do not bear the yoke with unbelievers. For what has justice in-common with iniquity? Or what fellowship has light with darkness?" The marginal notes in this volume read as follows: "Avoid marriage with unbelievers." The footnote reads: "*Bear the yoke*: the reference is to marriage, though the principle has application to all relations of Christians and pagans."

Bengel's Gnomon of The New Testament.

Bengel gives the following notes on II Cor. 6:14: "Do not become unequally yoked." . . . Lev. xix. 19, Sept., *Thou shalt not let thy cattle gender with a diverse kind.*

The believer and unbeliever are of different kinds. The notion of *slavery* is akin to *yoke*. The apostle dissuades the Corinthians from marriages with unbelievers; comp. I Cor. vii. 39, *only in the Lord*. He however adduces such reasons, as may deter them from too close intercourse with unbelievers even in other relations: comp. v. 16; I Cor. viii. 10, x. 14. *Unbelievers*—Heathen. He uproots all foreign connections . . ." (I have copied Bengel's own words and expressions from the 1864 edition. L.W.M.)

John Wesley's Commentary and Translation.

"Be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?" In his comments on this passage Wesley, the founder of Methodism wrote: "*Be not unequally yoked with unbelievers* — Christians with Jews or heathens. The apostle particularly speaks of marriage: but the reasons he urges equally hold against any needless intimacy with them. Of the five questions that fol-

Translations Compared—(II Cor. 6:14)

By LUTHER W. MARTIN

Revised Standard Version.

"Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?" *George R. Berry's Interlinear Greek-English Testament.*

English Testament.

"Be not diversely yoked with unbelievers; for what participation has righteousness and lawlessness? and what fellowship light with darkness?" *Richard F. Weymouth's Translation.*

"Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness?"

E. E. Cunningham's Translation.

"Yoke not yourselves unequally with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness?"

C. B. Williams' Translation

"Stop forming intimate and inconsistent relations with unbelievers. What partnership can right-doing have with law-breaking, or how can light participate with darkness?"

Emphatic Diaglott.

"Not be you unequally yoking with unbelievers; what for participation righteousness and lawlessness? what and fellowship light with darkness?"

Various and sundry comments concerning the teaching of II Cor. 6:14, have been expressed by members of the Lord's family. Some, who have married outside the church have exclaimed; "Oh, that doesn't refer to marriage." Others have honestly stated, "Why, I didn't even know that scripture was in the New Testament." So, in view of the fact that many faithful members of the Lord's church have become weakened and unfaithful as a result of their having claimed spouses who are not faithful Christians, we must reach one of two conclusions;

(1) That the members themselves have not studied their Bibles as much as they should; and, (2) That gospel preachers and teachers have failed to thoroughly and completely teach and discuss this subject with those with whom they come in contact. First, we'll give the King James Version's rendition of II Cor. 6:14, and then proceed to examine numerous other translations of the same scripture. "*Be ye not unequally yoked together with unbelievers', for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"*

George M. Lamsa's Translation.

"Do not unite in marriage with unbelievers, for what fellowship has righteousness with iniquity? Or what mingling has light with darkness?"

low, the three former contain the argument; the two latter the conclusion."

Life and Epistles of Paul . . . Conybeare and Howson.

"Cease to yoke yourselves unequally in ill-matched intercourse with unbelievers; for what fellowship has righteousness with unrighteousness; what communion has light with darkness?"

William Burkitt's Commentary—1844 Edition.

In reference to II Cor. 6:14 this commentator writes: "The holy apostle closes this chapter with an exhortation to avoid all intimacy with idolaters, either in civil affairs, in marriages, or in religious worship, lest they be brought into communion with their idolatry; there being no more agreement between a believer and an idolater, then betwixt light and darkness, betwixt Christ and Satan. And, as we must not join with idolaters in spiritual communion or religious worship, so should we have no communion with them in marriages . . ."

We hope that through this brief investigation on the subject of Christians marrying non-Christians, that those who may have never considered or studied this particular matter in the light of New Testament teaching, will be constrained to seriously investigate the scripturality of engaging in a life-long marriage contract with a spouse who is not a member of the Lord's family.—Rolla, Mo.

Did You Know ?

By J. A. THORNTON

How much do you know about the Bible? Is the Lord satisfied with your knowledge of his word? Let us study some things under the above heading.

1. Did you know it is essential to study the Bible? "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

2. Did you know that faith without works is dead? "Even so faith if it hath not works is dead being alone . . . but wilt thou know O vain man that faith without works is dead . . . ye see then how that by works a man is justified and not by faith only . . . for as the body without the spirit is dead so faith without works is dead also." (James 2:17, 20, 24, 26).

3. Did you know that baptism saves? "The like figure whereunto even baptism doth also now save us (Not the putting away the filth of the flesh, but the answer of a good con-

science toward God) by the resurrection of Jesus Christ." (I Peter 3:21).

4. Did you know that every time baptism and salvation or remission of sins appear in the same text baptism always precedes salvation? "He that believeth and is baptized shall be saved . . ." (Mark 16:16).

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts 2:38). "And now why tarriest thou, arise and be baptized, washing away thy sins, calling on the name of the Lord." (Acts 22:16).

5. Did you know that immersion only is baptism? "Therefore we are buried with him by baptism . . ." (Rom. 6:4; Col. 2:12).

6. Did you know we must be born of water and the Spirit? "Verily, verily, I say unto thee, except a man be born of water and the Spirit he cannot enter into the kingdom of heaven." (John 3:5).

7. Did you know all the saved are in the church? "And the Lord added to the church daily such as should be saved." (Acts 2:47) The American Revised Version says "those that were being saved." Therefore, all those saved have been added to the church of the New Testament or else the Lord does not do what he said he would. Did you know the term "join the church" is not in the Bible. People are added by the Lord.

8. Did you know there is but one body or church? "But now are they many members, yet but one body." (I Cor. 12:20). "There is one body." (Eph. 4:4). "And gave him to be head over all things to the church which is his body." (Eph. 1:22, 23).

9. Did you know there is something in a name? "Neither is there salvation in any other name under heaven given among men, whereby we must be saved." (Acts 4:12).

10. Did you know the New Testament Church bore the name of Christ? "The churches of Christ salute you." (Rom. 16:16). " . . . Feed the church of the Lord, which he purchased with his own blood . . ." (Acts 20:7).

11. Did you know the New Testament church ate the Lord's Supper on the first day of the week? "The disciples came together on the first day of the week to break bread." (Acts 20:7). Just as often as the first day of the week came they did this.

12. Did you know a child of God can fall from Grace? "Let him that thinketh he standeth, take heed lest he fall." (I Cor. 10:12). "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from Grace." (Gal. 5:4).

13. Did you know we are to do what

we know? "Therefore, to him that knoweth to do good and doeth it not to him it is sin." (James 4:17).

14. Did you know the church *co t* God his Son and Christ his blood? "Take heed unto yourselves and to all the flock over which the Holy Spirit hath made you overseers to feed the church of the Lord which he hath purchased with his own blood." ARV. (Acts 20:28). And yet some people say "one church is just as good as another" which is equal to saying a mere man could start a church just as good as the one Christ started. All this may be good commercial talk but it is not sound Bible talk.

15. Did you know that the only kind of music mentioned in the New Testament church was *singing*? (Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 13:15; James 5:13). These are all the references given in the New Testament to the kind of music in the church. Read them.

16. Did you know God is no respecter of persons? "For there is no respect of persons with God." (Rom. 2:11). "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth righteousness is accepted with him." (Acts 10:34, 35).

17. Did you know the whole religious world could be united in Christ without the sacrifice of a single principle of divine truth? Just teach what the Bible teaches without addition or subtraction. (Rev. 22:18, 19; II John 9). Christ prayed for this, that all believers might be one. (John 17:20-22).

18. Did you know that religion is not something we get but something we do? Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." (James 1:27).

19. Did you know Christ will take vengeance on those who obey not the gospel? "The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel, giving them everlasting destruction . . ." (II Thess. 1:7-9).

20. Did you know that today is the day of salvation? "Today if you will hear his voice harden not your heart." (Heb. 3:7, 8).

(This article may be had in tract form from J. A. Thornton, Box 613, Corinth, Miss. \$1.00 per hundred: \$8.00 per thousand).

Some people never discover the difference between peace of mind and piece of mind.

LECTURESHIP AT DE QUEEN, ARK.

Announcement has just been made concerning a lectureship to be held at the Church in De Queen, Arkansas, January 15th to 19th. Services will be conducted each evening beginning at 7:30 with some very able speakers to appear on the program.

The theme for discussion for the five-day period will be "The New Testament Church." Speakers and subjects are as follows:

Monday—A. T. Oliver, Hope, Arkansas and Dale Richeson, Mena, Arkansas. Subjects: "The Church in Prophecy" and "Its Establishment."

Tuesday—W. L. Fritts and Harvey Scott, Texarkana, Texas. Subjects: "The Purpose of The Church" and "Its Government."

Wednesday—Elmer L'Roy, Springfield, Mo. Subjects: "The Church's Creed" and "Its Unity."

Thursday—Cleon Lyles, Little Rock and Perry B. Cotham, Paris, Texas. Subjects: "Church Discipline" and "Its Worship."

Friday—E. E. Mitchell, Prescott, Arkansas and H. H. Dunn, Huntington, Arkansas. Subjects: "The Identity of The Church" and "Its Mission."

The public is cordially invited to attend these services. J. B. Lancaster is local minister for the De Queen church. *

STATE SANATORIUM NOTES

By HOWARD CAS ADA

Four of the patients and one of the employees in the sanatorium were baptized into Christ during the month of December.

The sanatorium work is going well and we are pleased with its progress. We have had lots of calls lately for large print New Testaments and our supply of these is exhausted.

We still are in need of more financial support to help us carry on the sanatorium work. If several more congregations would send us a contribution each month it would not be necessary for us to keep asking for help. Send all contributions to Third Street Church of Christ, Booneville, Arkansas and mark it for the sanatorium fund.

Write us if you know of anyone coming to the sanatorium whom we might assist in anyway. We need the prayers of all to help us in this work here.

Vaughn D. Shofner, 1506 24th Place. Lubbock Texas, Jan. 3, 1951: In a few days we will begin our third year with the church at Southside. Due to this congregation's favorable response to many of the opportunities provided for it during this time, the Bible school attendance has increased from 159 per week the first month to an average of 322 per Sunday the recent month when we began two preaching services on Sunday mornings. Financial contributions have increased from the average of \$228 per week the first month of 1949 to an average of \$498 per Sunday the last three months of 1950—\$413 per week the last six months.

Hoyt Bailey, 517 West State, Enid, Okla.: We began construction of our new building at 8th and East Maine, January 1. It is being built of white buff brick, and the auditorium will seat 500. There will be a basement the size of the auditorium, and eleven

class rooms at the rear. We hope to have the building ready for use by May 1st or 15th. When I began work here about six months ago, about \$1,000 was in the building fund, but a special drive was made here in which several thousand dollars have been raised. This is the only congregation here trying to carry on the work as the New Testament directs, but about a half dozen other groups wear the name: "Church of Christ." Some of the Christian Churches here wear the name: "Church of Christ."

Earl E. McCord, Corning, Arkansas, Jan. 2, 1951: Began in a singing school with the home congregation last night, the 1st. The singing was good considering every thing

(small class). We have new song books and we expect to profit much by learning new songs. Write me your Gospel song needs for 1961.

Lee Starnes, 1238 E. Bennett, Springfield, Mo., Jan. 6: I preached one or more sermons at each of the following places during the holidays: Taylor, Ark.; Antioch, La.; Haynesville La.; Pleasant Hill, near Magnolia, Ark., and Pleasant Hill, near Prescott, Ark. One was baptized and one restored at Haynesville, La. I go to Marshfield, Mo., tomorrow, Jan. 7th. Will be glad to visit any congregation needing me. Especially interested in meeting engagements. If needed write me at above address.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The Bible Student - Teacher - Preacher Church Worker

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

Allusions to the customs of the times and the countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history and to various other matters are made clear by Mr. Johnson's labor of love.

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

a Rom. 14:21; 15: 1-3; 2 Cor. 6: 3. b Mark6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

take, and give unto them for me and thee.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a lit- 2 tie 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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**KEEPING UP WITH THE WORKERS
IN GERMANY**

By M. NORVEL YOUNG

So many Christians are interested in the spread of the church in Germany that it seems well to help them keep up with the work by giving some specific information about the different workers on the field. The work in Germany has not been done by any one or two individuals nor by any one or two churches, but it has been the story of the Lord blessing Christians as they work together in love for one another, each helping the other, each in honor preferring the other. Each worker has been sent over by some church in America which has taken the responsibility of paying the salary direct to the worker and guaranteeing that the salary will be forthcoming. Of course, other churches have had fellowship in most cases in helping the sponsoring church to support the worker, pay travel funds, and incidental expenses essential to the work. To the Lord be all the praise through the church, but due recognition should be given to each worker and to each church that has had a vital part. We believe that the prayers of thousands of faithful Christians have had a part in the Lord's blessing the work and continue to ask for you to pray daily for work in this part of the kingdom.

Brother and Sister Roy V. Palmer were sent out by the Culbertson Heights Church in Oklahoma City with other congregations assisting in their support. Brother Palmer was the one who went with Brother Gatewood in first entering the field over three years ago. He has learned the German language very rapidly and now is one of the most fluent in preaching in German on Sundays and in tent meetings in the summer. He and Sister Palmer have four children. Their labor is invaluable in the growth of the Kingdom in Germany.

Delmar Bunn was sent to Switzerland to study the German language and prepare himself for work in Germany more than a year before it was possible to enter Germany. The Church at Charlotte Avenue in Nashville, Tennessee sent Brother Bunn out and continues to support and oversee his work. Brother Bunn is very proficient in speaking and reading and writing the German language. He talks like a native German, say the German Christians. He preaches at the University church and teaches in the Bible Training School daily. He and Brother Palmer took the lead in beginning the Bible Training School which has already produced such fine results in young preachers. Fred Casmir, Dieter Alten, and Helmut Prochnow are three young men who came to this country to study.

Brother and Sister Lloyd Collier were sent out by the Church at 12th and Drexel in Oklahoma City. This church continues to support them with the assistance of several sister churches and the elders of the 12th and Drexel church have the direct oversight of their work. Their regular reports are mimeographed by the 12th and Drexel congregation (as are many of the others) and sent to interested churches and individuals. Brother Collier has been of particular help in handling many of the practical matters re-

lating to the relief work and the daily teaching program. There is a lot of red-tape to conducting the Lord's work in an occupied land and he has served admirably in working with the German officials. He preaches and does much personal work.

Brother and Sister J. C. Moore, Jr. are supported by the Hillsboro Church in Nashville, Tennessee. Brother Moore resigned his position as business manager of David Lipscomb College to help with the work in Frankfurt. He has been very valuable in handling business details in connection with the work and especially in connection with the present building program. He preaches in German and his wife teaches several classes. Brother Moore has been able to stretch the dollars by

good business methods in the work of the church there.

(To Be Continued)

Luther Savage, 1624 Gum St., North Little Rock, Arkansas, January 6, 1951: "Are you interested in a very successful gospel preacher. He is thirty-two years of age; has a Master's degree from a State University; has a wife and two small children. He is completing his third year as preacher for the congregation where he now labors. He is doing a good job where he is and he is well liked. However, he is interested in moving to western Arkansas or south western Missouri. I have his address should you want it."

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**pricked in their heart, and said unto P
to the rest of the apostles, Men *and*
what shall we do?**

**38 Then Peter said unto them, Rep
be baptized every one of you in the
Jesus Christ for the remission of sins
shall receive the gift of the Holy Ghost**

**89 For the promise is unto you, and
children, and to all that are afar off,
many as the Lord our God shall call.**

**40 And with many other words did
ify and exhort, saying, Save yourself
this untoward generation.**

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105

VOLUME 21

DELIGHT, ARKANSAS, JANUARY 18, 1951

NUMBER 7

The Gifts of God

By GUY V. CASKEY

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). God is the "Father of lights," the Foundation and Source of all good, and from him derive the gifts, both good and perfect, with which we are intrusted.

James here classifies the gifts of God under the headings of "good" and "perfect," and elsewhere in the New Testament they are designated "material" and "spiritual." But all these blessings we receive from God and they are constantly available for our appropriation and at our disposal, for God, unlike men, is unchangeably and eternally the same.

In Paul's matchless sermon from the Areopagus in the city of Athens is related some of the good gifts which God has bestowed upon humanity. "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 . . . seeing that he giveth to all life, and breath, and all things . . ." (Acts 17:24-25).

It is a difficult lesson for us to learn that our life, health and abilities come from him, and we have never been able to appreciate the fact that the possessions we have accumulated actually belong to him.

David is among the few who have learned well that lesson. Said he: "For all that is in the heaven and in the earth is thine. . ." (I Chron. 29:11). Again: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (Psa. 24:1).

Could we fully realize the significance of the truth contained in these verses inspired, doubtless, we would be more unselfish toward one another and more generous toward the promulgation of the gospel of the Son of God.

Primarily, in this lesson, we are in-

terested in the perfect gifts of God, for these have to do with our souls and our eternal destinies after this life is over.

Highest on the list of perfect gifts God has conferred upon us is a Savior, Jesus Christ. Our Lord was perfect in every attribute he possessed and every relation he sustained toward God and man.

On one occasion of teaching in the temple, he challenged the Jews in this language: "Which of you convinceth me of sin?" No man could find a flaw in his life, though his enemies sought diligently to discover something wrong with him. Those who were learned in the law, and intimately familiar with it, daily dogged his steps in an effort to ferret out of his teachings, his works or his life something contradictory to the Mosaic Code, and thus have grounds upon which to charge him. But they found nothing.

Peter said of him, "He did no sin, neither was guile found in his mouth" (I Peter 2:22).

If that august body of seventy-one qualified judges who composed the Great Sanhedrin Court and who knew the law of Moses perfectly, as well as every act of Jesus (for they sent out spies), could find nothing wrong with his life and teachings, we need not expect some agnostic professor in the class room, or some modernistic preacher in the pulpit, at this remote distance, to discover a fault in him. To assume such knowledge is, on their part, shameless and impudent audacity.

Napoleon, the great French conqueror, in his exile made these statements concerning Christ to General Bertrand, his chief of staff: "Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no possible term of comparison. His birth and the history of his life; the profundity of his doctrine, which grap-

ples the mightiest difficulties, and is of those difficulties the most admirable solution, his gospel, his apparition, his empire, his march across the ages and the realms—everything is, to me, a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape. Alexander, Caesar, Charlemagne, and myself, founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him. Now that I am at St. Helena! now that I am alone, chained upon this rock, who fights and wins empires for me. Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile." Then Napoleon said: "I know men, and I tell you that Jesus Christ is not a man."

But even more impressive and effective than the words of this great man are the words of the inspired man of God in Hebrews 2:10, "For it became him (Christ), for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." And, "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 of them that obey him" (Heb. 5:9). He was perfect in character, and through sufferings became the perfect Savior of all of them that obey him.

God has given us a perfect revelation, the Bible. Its perfection lies in the fact that it supplies our every need. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us unto glory and virtue" (II Peter 1:3). This passage clearly and emphatically states that every requirement of the soul, "all things that pertain to life and godliness," has been furnished man; and it has been furnished through that source of knowledge of him," the New Testa-

ment. This perfect revelation is for our perfection, our life and our salvation.

Read this simple, but conclusive language of Paul: "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). "For I am not ashamed of the gospel of Christ: for **it is the power of God unto salvation** to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:16).

Notice the language of James: ". . . and receive with meekness the **engrafted word which is able to save your souls**" (James 1:21).

The language of Peter is equally as clear upon the subject: "Seeing ye have **purified your souls in obeying the truth** . . . being born again, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever" (I Peter 1:22-23).

And John said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written **that ye might believe that Jesus is the Christ, the Son of God**; and that believing ye might have life through his name" (John 20:30-31). This language needs no explanation; it needs only to be read, believed and embraced.

It is tragic that religious people, even those who assert that they plead for unity among God's people, have ignored and disregarded these simple, fundamental principles and make loud and boastful claims that God has imparted unto them additional revelation and disclosed to them information divine hitherto unknown.

Nearly every religious body in Christendom assumes to be God's select people whom he has chosen to reveal some further information. But what contradictions, disharmonies and incompatible positions with which they charge God! He reveals to one what he withholds from another; he affirms to one what he denies to another. Thus we have God entangled in an endless number of inconsistencies, unintelligible and contradictory theories, some worded in the most vulgar colloquial and some in the highest-sounding phraseology, but all to be accepted without reservations by a gullible public. God forbid.

Has God actually given to some additional revelation, since the New Testament was completed? Is he engaged now in a process of progressional revelation, authorizing some to issue encyclicals and stamping the decisions of others as inspired? These questions are answered emphatically in the negative.

Paul laid down this rule by which the Galatian Christians, and all others, were

to be governed: "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). And Jude informs us that "the faith was **once** delivered unto the saints."

As Christ died **once** for the sins of the world and **only once**, and thus completed, finished the sacrifice, so God's perfect revelation has been delivered **once** for all to the saints. There is no other; we need not look for it; this one is complete, finished, perfect, all-sufficient. And he who claims additional revelation from God tramples under foot these positive, clearly revealed truths found in his word. And one cannot so treat the word of God with impunity.

One other thought in this connection: If God does speak to man directly today, apart from the Bible, what does he say? Does he say more than is in the Bible? Less? Does he alter or change what he has already said? If he speaks no more than is in the Bible, why does he speak at all? And if he does speak apart from the Bible, why does he speak to so many people so many different things?

The fact is, the Bible is God's perfect revelation to man and contains all that God intended him to know in this world, and if believed and obeyed, will make him what God wants him to be here and will save his soul hereafter.

God has given a man a perfect relationship, the church. "Husbands, love your wives, even as Christ 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 unto himself a glorious church, not having spot, or wrinkle, or any such things; but that it should be holy and without blemish" (Eph. 5:25-27).

All of the God-given features and attributes of the church are perfect. It has a perfect author, Jesus Christ; it was perfectly established, for it was done under the direction and supervision of the Holy Spirit through the apostles (Acts 2); it has a perfect organization — elders, deacons, evangelists, teachers, members (I Tim. 3; I Peter 5:1-5; Mark 16:15; Acts 8:1-5); it has a perfect name—it wears the name of Christ to whom it belongs and for which he gave his life's blood (Acts 20:28; Rom. 16:16; Matthew 16:18); it has a perfect plan of salvation—faith, repentance and baptism, which put us in contact with the blood of Christ where we are cleansed (Heb. 11:16; Acts 17:30; Acts 2:38; Rom. 6:4).

The church of the Lord has no complicated system of organization, or ecclesiasticism; it has no Manual, Discip-

line or Catechism to which its members must subscribe; it has no stereotyped form of worship. Christ is our only creed, the New Testament our only discipline, the church our only organization and the precepts of the New Covenant our only guide in faith and practice.

To believe and accept Christ as a perfect Savior, the Bible as God's perfect revelation to man and the church as a perfect relationship with God and man, a relationship in which to be saved and glorify God, is the only safe, sound and sensible course to pursue in this world. Any other course leads to perdition; only this one guarantees God's approval of our present spiritual status and will secure for us eternal bliss and ineffable joy when earth's course has been completed.—In The Christian Advocate.

(Note: Brother Caskey's mailing address is: 59 Gleneagles Drive, Green-side, Johannesburg, South Africa).

Program on Columbia Network

The Columbia Broadcasting System has invited the churches of Christ to provide the program for their "Church of The Air" hour on the Columbia network, Sunday, January 21. Batsell Barrett Baxter of David Lipscomb College, Nashville, Tennessee, will be the speaker on the program. The singing will be in charge of Richard Rivers of Nashville.

The program will be given at 9:30 a. m. Central Standard Time. We urge all members of the church to listen to the program. This is the first time the churches of Christ have been invited to appear on any major network. It is estimated that the listening audience will number into the millions.

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Translations Compared— (Mark 16:16)

By LUTHER MARTIN

Due to the fact that Mark 16:16 is one of several scriptures that so completely refutes and defeats modern denominational teachings on the subject of "What one must do to be saved," many sectarian teachers have questioned its authenticity, and, in general they prefer to read Mark 16:16 thusly . . . "He that believeth, is saved, and may be baptized if he so desires." However, before we begin our consideration of the various translations of this particular verse of the New Testament, perhaps we had better give the more familiar King James Version's rendition: "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*"

Charles B. William's Translation . . . Endorsed by J. R. Mantey of the Northern Baptist Theological Seminary.

"He who believes it (the gospel) and is baptized will be saved, but he who does not believe it will be condemned."

Mrs. William A. Montgomery's Translation . . . Published By The American Baptist Publication Society.

"He who believes and is baptized shall be saved, but he who disbelieves shall be condemned." In this translation, Mrs. Montgomery lists the ninth through the twentieth verses of the 16th chapter of Mark as an "Appendix" . . . she then states in a footnote: "The closing verses of Mark's Gospel are probably a later addition, and an attempt to complete what is evidently unfinished. There are considerable confusions and differences in the various texts."

American Bible Union Version . . . Published By The American Baptist Publication Society . . . (Edition with 'Immerse').

"He that believes and is immersed shall be saved; but he that disbelieves shall be condemned." A footnote given in this translation states: "The two oldest Greek manuscripts, and some other documents, end this Gospel with verse 8. Some documents give an ending entirely different from verse 9-20."

The Living Oracles . . . Translation by MacKnight, Doddridge and Campbell.

"He who shall believe, and be immersed, shall be saved; but he who shall not believe, shall be condemned." The three scholars named above who made this translation were Presbyterians. Why does not the Presbyterian Church today, teach and prac-

tice immersion as did these three scholars?

John Wesley's Translation . . . The Founder of the Methodist Church.

"He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned." In the light of Wesley's translation, why does the Methodist Church today practice the idea that . . . and we quote from the Methodist Discipline . . . "Justification by *faith only* is a most wholesome doctrine and very full of comfort." . . . If Wesley was correct in his translation, it wasn't *faith only*, but *faith plus baptism* that saved. If Wesley was right, then the Methodists today are wrong!

The Emphatic Diaglott. . . (1) Interlinear . . . (2) New Version.

(1) Interlinear . . . "He having believed and having been dipped, shall be saved; but he not having believed, shall be condemned."

(2) New Version . . . "He who believes and is immersed will be saved; but he who believes not will be condemned."

H. T. Anderson's Translation.

"He that believes and is immersed, shall be saved; he that believes not, shall be condemned."

Richard F. Weymouth's Translation.

"He who believes and is baptized shall be saved, but he who disbelieves will be condemned."

George M. Lamsa's Translation.

"He who believes and is baptized shall be saved; and he who does not believe shall be condemned."

Challoner-Rheims (Confraternity)

. . . Roman Catholic Version.

"He who believes and is baptized shall be saved, but he who does not believe shall be condemned."

George Swann's Translation.

"He who believes and is baptized shall be saved, but he who believes not shall be condemned."

Concordant Version.

The Concordant Version, although an extremely poor excuse for a "translation," even renders Mark 16:16: "He who believes and is baptized shall be saved, yet he who disbelieves shall be condemned." One among several reasons why we term this version 'extremely poor' can be easily explained by this statement contained in the 'Foreword' of the volume . . . "The Concordant Version is the only one . . . basing its renderings on the laws of language rather than on the

authority of scholars. It aspires to do for divine revelation what experiment and research have done for science." Due to this foolish premise upon which the translators of the Concordant Version operated, I do not consider it dependable . . . but even *it* remains in harmony in rendering Mark 16:16.

In conclusion, whenever some sectarian preacher claims that "You merely believe and receive salvation, and may then be baptized if you like . . ." please request him to harmonize such a doctrine with ANY translation of the New Testament. There is not a single translation that will uphold such teaching as "only believe," "merely trust in the Lord" or "Fall on your knees and lay your hands on the radio."

A GRAVE IN A GARDEN

By GEO. B. CURTIS

There was a grave in a garden
In the long, long ago,
In a city far over the sea,
In Jerusalem old
In God's Book we are told,
There the body of the Lord Jesus lay.

O'er that grave in a garden
So long, long ago,
A stone was placed on the door,
With the legions of Rome
To guard this tomb,
To see that He rise nevermore.

To our Lord in that grave
In the long, long ago,
A Father reached down in love;
He awakened His Son,
O'er death vict'ry won
And took Him in triumph above.

From the grave in a garden
So long, long ago
There bloomed Sharon's beautiful rose;
From a borrowed tomb
Sprang this lovely bloom
That only a Christian knows.

Willis G. Jernigan, 424 West Second St., Spur, Texas, January 8: The New Year brings us joy and hope. Five responses to the invitation yesterday. Two for baptism and three to place membership. Our new educational building is completed and will be in use within the week.

A. E. Findley, 7634 Drive, Houston, Texas, January 14: We have recently moved to the above address. Our correspondents will please take notice. Preached last Lord's Day for the Telephone church where Brother Bankhead is minister. Three were added to their local forces. We are available for meetings anywhere called. Let me hear from you at once if you have not already arranged for your meetings.

One Hundred Dollars And A Baptist Preacher

By GLENN A. PARKS

In the Temple Trumpet, a Baptist publication, issued November 22, 1950, G. E. Jones a Baptist preacher, offers to give away one hundred dollars as a reward for a "Campbellite sheet printed prior" to November 18, 1950 that "ever gave us what Paul teaches in Rom. 4:1-11." Then to make his blunder a little more ridiculous, he goes on, "I will change the above statement a little lest some will accuse me of trying to take advantage of them. This hundred dollar reward is offered to any one whom we call Campbellites, but belong to the Church of Christ. So this is no trick to get them to acknowledge that they are Campbellite. The offer is for such an article that can be found in paper put out by the people who claim they are the Church of Christ, and also teach that one must be baptized in water to receive the forgiveness of their sins."

In the first place, it is doubtful that Mr. Jones is in financial position to give so freely of his "filthy lucre," and in the second place, I know of no person that believes in his sincerity in connection with his financial tirade against the people that "belong to the Church of Christ," but whom he had rather call "Campbellites." And, it is not my intention in this reply to his mental storm to try to collect the very abundant amount offered for such an exposition that he so cleverly asks for. The truth about the whole matter is Mr. Jones is not interested in giving away one hundred dollars for such an exposition, but he wants to make a display, on the thought that a man is justified without obedience to God. Baptists are as noted for their twisting of the Scriptures with reference to salvation without obedience to Christ as they are for the false doctrine of hereditary total depravity. Anything that looks like baptism to them is a thing to be shunned and avoided at all costs when it is taught that one who is a believing, penitent individual is to be baptized to receive justification, or to be forgiven of his sins in the blood of Christ. And in this passage of Scripture, that Mr. Jones refers to, he thinks he has found a "waterless" argument. That is the real thing with him. He is not concerned about the location of an article written by a member of the church prior to November 18, 1950, nor is he so burdened with money as to pay such a price that he offers if one should be found.

What he wants has already been stated in this article.

I have never yet heard a Baptist preacher in debate or in ordinary discourse preach the truth on Rom. 4: 1-11. Always a construction is placed upon this most important passage of Scripture to emphasize the erroneous position that a man is justified at the point of belief without further acts of obedience to God. The term "works" as used by Paul in the second verse of the chapter is made to apply to any and all acts of obedience to God included in the law of faith, or in the new covenant. But, especially, is the reasoning (?) offered against the act of obedience to Christ when one is baptized "into Christ." I have never known a preacher of the church that so applied the term "works" as meaning baptism. I am further persuaded that Mr. Jones never heard one either. The truth about the entire paragraph that Mr. Jones so pervertedly presented is clear when one looks back into the third chapter of the book of Romans and reads on over into the fourth. He can very clearly see that the apostle is not talking at all about "works" in the sense of obedience to Christ, but about the works contained in the law of Moses. For proof of this, note the following expression from the third chapter of Romans: "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets." That passage of Scripture is verse 21 of the chapter. The expression of "law and the prophets" is equivalent in this passage to the writings of the Old Testament. And these writings attest a justification without law. They both—"law and the prophets"—teach the doctrine and set it forth. Abraham, for one example, is a case in point, whose belief was counted to him for justification; that is, he was justified without law. The law of Moses pointed to Christ as the Lamb of God that takes away the sin of the world, and remitting sin is the radical fact in justification. So, the law and the prophets bore testimony to Christ, and to the salvation which is in Him. This salvation is justification without law. And according to the passage this righteousness, without law, has been revealed. The Jews rejected the gospel, in the main, on the grounds that the New Covenant made no provision for the law of Moses, which was an economy that required perfect obedience to God. No Jew under the law lived a perfect

life, therefore all who lived under the law, were sinners before God in that they violated—transgressed—the law of conduct that God gave to them. And this conclusion Paul very emphatically declares in verse 23 of Romans 3. There was no difference on the score of guilt of the Jew over the Gentile; all had sinned and had come short of the glory of God. Then after continuing his argument on the great scheme of redemption, he comes to verse 27 of the chapter in which he says, "Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith." The reasoning is that since none kept the law of Moses perfectly there can be no boasting of justification based upon that law. There is no ground for boasting. The opposite, however, is true, that all have sinned, and all are condemned. No man merits salvation; the Jew does not merit it by the law of works, nor the Gentile by his law. And since those comprise all of mankind, and since all are guilty before God, there can be no boasting upon the part of any. It is absolutely excluded. And according to the verse before us it was excluded by the law of faith or belief. This passage of Scripture shows there is a law of faith in contrast with the law of works. And, the things appointed by Christ, of which faith is the leading part or principle, constitute the law of faith in Christ. This justification then is by belief in Christ, perfected by obedience to Him; yea it is by the obedience of faith. (Rom. 1:5). It is bestowed on us as a gratuity, and accepted by us without requital. Boasting then that we may merit justification is wholly excluded by the operation of the law of belief—the gospel. Not that we are justified by belief alone, which the Bible does not teach, and which Mr. Jones would have men believe, that is, by belief apart from the acts of obedience which it implies; but our justification is ascribed to faith or belief, because it stands out more prominently than anything else, as being the condition of gratuitous justification, in which belief is the primary and most prominent condition. Therefore the apostle concludes that we are justified by faith without deeds of the law in verse 28. It might be interesting to our readers that it was over the verse referred to above—verse 28—that Luther made his famous translation that "we are justified by faith *only*" which daring act upon his part gave rise to that doctrine that man is justified without acts of obedience to God, but only by faith. This, Mr. Luther did because of his utter aversion to the Papal tenet of justification by

works. Many Bible students today admire the noble stand of Martin Luther, but they also deeply regret the extreme to which his opposition to error led him. When belief is affirmed to be the sole condition of justification, then many people object. A man cannot be justified and his sins remain unforgiven. It is even affirmed by Mr. Jones, and all others who have the slightest understanding of the Bible that a man cannot be forgiven of sin without repentance. It is also affirmed that repentance is one act of obedience to Christ's authority, and belief a different act. These two acts can never be confounded; nor has either the power to usurp the place of the other or to supplant it. Each performs a special function which the other does not and cannot perform; nor can either become a substitute for the other. How, then, in the light of this, can belief be the sole condition of justification or forgiveness?

As Paul comes to write the fourth chapter of Romans, in which our friend Mr. Jones thinks he has found a real supporting piece of evidence to bolster Baptist doctrine and over which he would reduce his bank account in the sum of one hundred dollars, he continues his argument that a man is justified by belief without the deeds of the law. And in order to do this he takes up the case of Abraham. If Abraham was justified by "works"—the works of law that required perfection—then the Jews were right, and Paul was wrong. But, if Abraham was justified by belief, then the Jews were wrong and Paul was right. What Mr. Jones is trying to prove by referring to this passage of Scripture—Rom. 4:1-11—is that his justification becomes a pattern for us under the supervision of the gospel. What he is looking for is not there, and it never was there, that is, that Paul is here citing an example of a man receiving justification at the hands of God at the point of "faith only." Paul is here arguing that Abraham obtained justification, not as an individual in the sense of perfect obedience, for if that he had, he then obtained it by deeds. Had his obedience been perfect he would have been justified by it, and over it he would have boasted justification by deeds, and his justification would have been a matter of debt. And right at this point, let me tell Mr. Jones, as if he did not already know, that nowhere does the New Testament Scriptures refer to the acts of obedience prompted by faith in Christ as meritorious works. And, as far as I know my brethren, none of them ever affirmed at any time in being baptized into Christ as an act

of obedience to Christ they were engaging in a work of a meritorious character. If Mr. Jones—one hundred dollar Jones—does not know this he is not in any position from the view point of information concerning that people to write anything with respect to the position they hold with reference to anything.

In verses four and five of the fourth chapter of Romans, Paul teaches the very significant doctrine that if one relies on his own works to *MERIT* salvation the reward is reckoned not as a favor from God, but as a payment of debt for works performed. This, of course, is contrary to the whole principle of justification by grace. Man is a lost and helpless sinner before God, and if saved, saved by the grace of God. But he must accept God's favor by complying with the conditions God has enjoined for his enjoying it. To him that does not seek to merit salvation by works of his own, but walks in the law of faith, his faith leads him to obey the law of faith; and the faith that thus leads him to do what God commands him, that faith will be reckoned unto him for righteousness or justification. It is a faith perfected by obedience, and the church of Christ has always taught it thus, even though Baptist preachers like Mr. Jones never saw it in print. It is a faith that works through love. There is nothing in believing in God, in repenting toward God, in being baptized out of self into Christ, that would even have the appearance of merit.

But let us look to verses 9, 10, 11 of Romans 4: In verse nine Paul asks the question if the blessing's of justification by belief is confined only to the circumcised. He means, of course, at this point, is it just to the Jew that this faith proves and perfects itself in obedience so that God will not reckon sins to him pertain to just the Jews, or may not the Gentiles so believe in God as to attain this condition of blessedness also. Then in verse ten he affirms that Abraham was uncircumcised when his faith secured that state of blessedness. Since he was justified in uncircumcision, therefore, the blessing is not just for circumcised Jews, but also for those in uncircumcision. It is true that Abraham was circumcised when he was ninety-nine years old and when Ishmael was thirteen years old. But why does Paul bring up this piece of history here in this instance? For the simple reason of dealing a death blow to those who claimed that there could be no salvation (Acts 15:1) without observing the rite of circumcision, for the father of the Israelites

was justified thirteen or more years before he was circumcised. There is not the slightest semblance in these passages of Scripture to the doctrine that Mr. Jones is trying to teach. But look at verse 11: In this passage of Scripture Paul is affirming that Abraham attained this state of blessedness while he was uncircumcised as a sign and seal of the faith he possessed before he was circumcised. If Abraham could attain this perfected faith before he was circumcised so could the Gentiles. But more here. Belief is a condition necessary to justification. With this condition Abraham complied, that is, he believed; and God on the basis of the ransom which is in Christ, counted his belief to him, and thereon, of his mercy justified him.

I would remind all who read this fourth chapter of Romans that there is not the slightest shade of support for the unscriptural doctrine of salvation by perfect works, meritorious works, neither is there to be found in this paragraph of Scripture anything that looks like justification by *belief only* that our friend Mr. Jones is trying to teach. As far as the Bible is concerned about, there is not a single case of justification taught therein until that faith expressed itself in some overt act. Now, let Mr. Jones dig up the skeleton of salvation by *faith only*. It is not in the Bible, and none ever thought to teach it and make it a part of their particular church views and doctrines until the days of Martin Luther.

Mr. One Hundred Dollar Jones goes on to say many other things against the teaching of the New Testament Scriptures as practiced and taught by the church of Christ, but for lack of space, we will have to omit them for the time being. But, I might tell you ahead of time, I have never read a short article that contained a greater number of false, and unfounded statements than this one. It is a shame that the Baptists, at least many of them, will never cease their unfair and unscriptural prattle. But such it is.—Camden, Arkansas.

(More to follow)

Plan to leave here on Monday, January 22nd for Buckeye, Arizona where I begin a two weeks meeting on January 28th. Also am planning for another meeting immediately following in Tex. Could consider taking on one more meeting or Bible lectureship, preferably in the Southwest. Have a fine line of Bible charts with sound teaching on Christian Stewardship, unity, New Testament Church and conversions. Write or wire Evang. Gus Winter, 829 Sumner St., Akron 11, Ohio.

Sayings of Adam Clarke

By JESSE M. KELLEY

(Concerning Preachers)

NOTE: These excerpts are from "Christian Theology," by Adam Clarke. The book was published in New York by G. Lane and P. P. Sandford in 1842. They appear here exactly as they are in the book.—JMK.)

"A man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education."

"Teachers who preach for hire, having no motive to enter into the ministry but to get a living, as it is called ominously by some; however they may bear the garb and appearance of the innocent useful sheep, the true pastors commissioned by the Lord Jesus, or to whatever name, class, or party they may belong, are, in the sight of the heart-searching God, no other than ravenous wolves, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus ruin, instead of save the flock."

"He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege."

"The minister who neglects the poor, but is frequent in his visits to the rich, knows little of his Master's work, and has little of his Master's spirit."

"How can worldly minded, hireling, for-hunting, and card-playing priests read Ezek. 2, etc., without trembling to the centre of their souls? Woe to those parents who bring up their children merely for church honours and emoluments! Suppose a person have all the church's revenues, if he have God's wo, how miserable is his portion! Let none apply this censure to any one class of preachers exclusively."

"Were men as zealous to catch souls as they are to support their particular creeds and forms of worship, the state of Christianity would be more flourishing than it is at present."

"Beware of discouraging the people; therefore, avoid continually finding fault with them. This does very much hurt. If you find a society fallen or falling, examine as closely as you can to find out all the good that is among them; and, copying Christ's conduct toward the seven Asiatic churches, preface all that you have to say on the head of their backsliding with the good that remains in them; and make that good which they still possess, the reason why they should shake themselves from the dust, take courage, and earnestly strive for more."

"Avoid the error of those who are continually finding fault with their congregations because more do not attend. Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place."

"He is not a seedsman of God who desires to sow by the wayside, and not on the proper ground; that is, he who loves to preach only to genteel

congregations, to people of sense and fashion, and feels it a pain and a cross to labor among the poor and the ignorant."

"The ambition which leads to spiritual lordship is one great cause of murmurings and animosities in religious societies, and has proved the ruin of the most flourishing churches in the universe."

"A minister of God should act with great caution: every man, properly speaking, is placed between the secret judgment of God and the public censure of men. He should do nothing rashly, that he may not justly incur the censure of men; and he should do

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nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be wrong is one of whom it may be safely said, "He is seldom right." It is possible for a man to mistake his own will for the will of God, and his own obstinacy for inflexible adherence to his duty. With such persons it is dangerous to have any commerce. Reader, pray to God to save thee from an inflated and self-sufficient mind."

"A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; "except he interpret:" and we seldom find great scholars good preachers. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned but most useful brother. This judgment of St. Paul is too little regarded."

WHAT I OWE MY HOME CONGREGATION

By A. G. HOBBS, JR.

I Owe My Home Congregation:

1. My loyalty. That means that, as long as it is conducting a Scriptural program that I will help to carry it out. That means that I will cooperate with other congregations in their evangelistic programs, but not to the neglect of my home congregation.

2. My dependability. I am depending upon my home congregation: to provide me with spiritual food; to help me if I am in need; to help me when I am sick (if I need it and cannot provide otherwise): to open the doors for my funeral services—if I should die. For all these things, I am depending on my home congregation. It is not fair and right for me to depend on it, if it in turn cannot depend on me. Therefore, it can depend on me to speak a good work in behalf of the church; it can depend on me to help serve others, for I am also myself being served.

3. My presence. If everyone stayed at home, there would be no church assembly, and no worship. I will not claim for myself a privilege that I will not allow to others. And I am not willing to concede as right a thing that will close the doors of the church to be maintained in the community. I want Christ and his Gospel preached. If I have a right to miss the worship, for fun, folly, or neglect, then every other member has the same right. If not, why not?

4. My financial support. If I went on a trip with friends, I would be a good sport and pay my part. I want to be a

good sport in everything else. With the church, I do not want to be slacker or a tight wad. It is not right to count on the church to stand by me in providing me with Scriptural teaching, to help me in need, in sickness, and to bury my dead body—without paying for services expected and rendered on my behalf. When I am away, the expenses of the congregation continue, hence, if I miss through sickness, I will make up for the Sundays missed.

Jesse M. Kelley, 2905 Wingate Ave., Nashville, Tenn.: In the four months we have been working with the Grandview

Heights Church in Nashville there have been 37 additions, eight of which were baptisms. Although 50 members went out from this congregation last September to form a new congregation which was sponsored by Grandview Heights, their places have been taken by others, and we are again using extra chairs in the auditorium and two class rooms to seat the audiences. We enjoyed the largest Wednesday evening audience this week that the congregation has had for several years. A \$20,000 enlarging and remodeling program is planned for the near future. This church is blessed with Elders who do not expect the preacher to "pastor" the



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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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

וַיָּבֹאוּ אֵלָיו הַתּוֹמָיוֹת וַיֹּאמְרוּ מַיִם לֵךְ וְנִתְּנָה לָהֶם לְמַעַן יִשְׁלְמוּ לָנוּ וְנִתְּנָה לָהֶם לְמַעַן יִשְׁלְמוּ לָנוּ

CHAPTER XVIII. In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, and said,

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

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

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

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flock, but do expect him to uncompromisingly preach the truth to both church member and sinner. For this we are thankful, and look forward to a good and profitable work in this new year. I have time for one more meeting in 1951, month of August. If I can serve you write me at the above address.

"It's So Daily"

By CLEON LYLES

Recently someone told me of a colored fellow who seemed to be losing his speed in the work he was doing. At least his boss did not believe that he was moving as fast as he could. So he asked him what was the matter. The negro said, "I don't know boss. I guess it is just life." His boss asked, "What do you mean by that statement?" His answer was, "Its so daily."

In his own way this colored man expressed much wisdom. I believe that the one hindering cause to the progress of the religion of Jesus Christ, that stands out above all others, is that it becomes common, while people are looking for thrills. Because we do not always recognize this we are often found trying to treat some disease that does not exist. Hence we guess at the cure and make a complete failure. The real trouble lies in a lack of conviction. If it takes something special to move people to do what they should in their work for Christ, you can rest assured that they will fail. When the special event wears off, their fervor is gone. We often see this when congregations make changes, by changing preachers, entering new edifices, etc. A certain group of people will become more zealous when such changes take place, but they will soon be found in the same old rut. Unless a deeper conviction exists in the heart than mere outward change, one cannot serve Christ acceptably, and will soon be refusing to serve him in any way.

Just now it might be well to look at your plans made less than a month ago. Most of us were strong on making resolutions. We call it "turning over a new leaf." We made up our minds that we were going to serve the Lord more in 1951 than we had in 1950. We decided to give a little more of both time and money to this work. And we did it. Are we still doing it? Such resolutions are good if they are carried out. People who make them and carry them out find they are better off. A man told me a few days ago that he gave as much to the Lord in 1950 as he had given in any other two years and had been better off and happier in every way. Many testimonies can be heard like

that in this good church. Some people are missing a lot of happiness, but many of our people are not missing it. Now, our question is, are you keeping your resolutions? Two Sundays have passed in the new year. No doubt most of us are still safe. But if the Lord lets us live fifty more will follow these two. Will we hold out? Time will tell. Somehow I believe most of us will. I also believe we will close this year as our best, thus far, and happiest. Let's be sure we don't let go of our faithfulness thus far. Commit this verse to memory and repeat it to yourself often, and you will find in it a great source of strength. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in

the Lord." If that one does not give you sufficient courage, add this one also, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Those who wait on the Lord, and continue to serve Him, shall be rewarded, both here and hereafter.

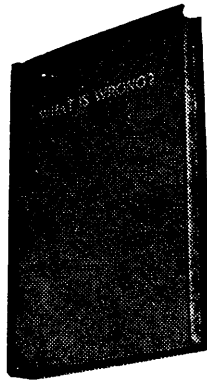
Those who do not cross rivers until they get to them have few rivers to cross.

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NUMBER 8

Translations Compared—I John 3:9

By LUTHER W. MARTIN

The man-made doctrine which teaches that 'A child of God cannot so sin as to be eternally lost,' had its beginning in the minds of those who read the King James translation and others of similar nature and failed to compare the context of John's writings with other scriptures on the same subject. Thus, by completely isolating I John 3:9 from its setting, and failing to consider any other inspired scripture, the idea of "once in grace, always in grace" spread among several religious groups. The King James Version of this scripture reads as follows: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Before we give the various translations, allow us to make the following suggestions: (1) Peter tells us that the Christians to whom he wrote had been "born again . . . by incorruptible seed . . . which is the word of God." (I Pet. 1:23). Then, we may first conclude that those who are born of God, do not commit sin, because God's word remains in them, or perhaps to better express it, God's word remains uppermost in their minds. (2) There are two phrases in I John 3:9 that pose a question; they are as follows . . . "Whosoever is born of God doth not commit sin" . . . and the second one reads, "and he cannot sin" because he is born of God. Are we to believe that it is a physical impossibility for a child of God to "commit sin?" By referring to the several versions of the scriptures, we believe you will reach the conclusion that the Christian individual cannot, in harmony with his Christian profession, practice sin or engage in sin. (3) Those to whom Peter wrote in I Peter 1:22 and 23 . . . those whom he termed as having been "born again," were those who had "purified your souls in obeying the truth. . ." Since God's word is truth, and since it is through God's word that we are born again, it stands

to reason that one becomes a child of God when one purifies ones soul by obeying God's commands.

Williams' Translation .. . Endorsed by J. R. Mantey of the Northern Baptist Theological Seminary, Chicago.

"No one who is born of God makes a practice of sinning, because the God-given life principle continues to live in him, and so he cannot practice sinning, because he is born of God." A footnote is added in this translation stating, "**Present or habitual action. Christians cannot practice sinning, but may sin.**" Professor Mantey of the school mentioned above makes the following statement. regarding this translation; ". . . it is the best translation of the New Testament in the English language."

Weymouth Translation

"No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God."

Swann's Translation

"Every one who has been begotten of God does not go on sinning, because his seed remains in him, and he cannot go on sinning because he has been begotten of God."

Berry's Interlinear Translation

"Not anyone that has been begotten of God, practices sin, because his seed in him abides, and he is not able to sin, because of God he has been begotten."

Challoner-Rheims Version

"Whoever is born of God does not commit sin; because his seed abides in him and he cannot sin, because he is born of God." The footnote in this version reads. . . . "**Does not commit sin:** this does not mean that it is impossible for him who has been spiritually reborn in Baptism to commit sin, but simply that he will not sin as long as he keeps the seed of grace in him-

self. This grace, however, can be lost through sin."

Montgomery's Translation .. . Dedicated to the American Baptist Publication Society.

"Whoever is a child of God cannot go on sinning, because his seed is abiding in him; and he cannot go on sinning because he is a child of God."

Emphatic Diaglott.

"No one who has been begotten by God practices Sin; Because his Seed abides in Him; and he cannot sin, Because he has been begotten by God."

Sawyer's Translation

"We know that everyone who has been born of God does not sin, but he that has been born of God keeps himself, and the evil one does not touch him."

Cunnington's Translation

"Whosoever has been begotten of God doeth no sin; because his seed (What God implanted), abideth in him. And, because he has been begotten of God, he cannot sin."

Revised Version

"Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God."

In concluding this comparison of translations of I John 3:9 we would like to submit the following from Bengel's Gnomon of The New Testament: "The regenerate does not sin: he proposes to himself, as far as possible, a life free from sin: nor does he ever voluntarily indulge in sin. And if at any time, contrary to his purpose, he shall have offended, he neither rushes headlong into sin, nor continues in it; but having acknowledged his error, he immediately returns to his former course as soon as, and as far as he can."

It is easily shown that I John 3:9 does not teach "once saved, always saved." If nothing else, a comparison of the translations will teach the truth of the subject.

Humdrum isn't where you live but where you are.

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

IDENTIFYING A MAN

Brother Willis Jernigan, preacher at Spur, Texas wrote in **The Word of Truth**, weekly bulletin of the Spur church, as follows under the heading "Mr. Want Work." This article deals with a problem often met in the churches, and because of this it is of wider interest; so we give it below:

May we introduce Mr. **Want Work**? He has a number of kinsmen; and some of his brothers are members of nearly any congregation.

Mr. **Want Work** tells his pals that "They don't need me here anymore. I am going to go out and find a 'little place' where I can work. There is nothing for me to do in a large congregation like this!!!"

How noble this old imposter seems! To hear him talk, you would wonder why he isn't in the ministry or an elder.

On second thought, however, one begins to wonder why **Mr. Want Work** doesn't quit the job he is on and go with a smaller company where there is more for him to do!

A little investigation will really confuse you. Mr. **W. Work, Esquire**, is not on any of the visitation committees; he is never at prayer meeting; he doesn't attend Bible school, his contribution is, well, not sensational to say the least; and he hasn't visited the sick in two years although their names are announced from Sunday to Sunday. However, don't call this man a hypocrite; he might not like that! The only trouble is a mistake in identity. He is more accurately known as **MR. WON'T WORK!!!**

AGGRESSION?

In a certain city where several churches of Christ are working together in the best of harmony and fellowship, and near where one of those churches has been for many, many years, a group of people, calling themselves the Church of Christ, have established a congregation. This new group is not a faction, or segment, of any of the bodies existing in the city. They do not care to be identified with the older congregations and advised no one of their beginning WITHIN four short blocks of a church.

Now, this new body is identical in name with the others. The doctrines of admission into the church and of salvation are the same. Their practices in Christian living are supposedly

alike. Their methods of conducting public worship and of directing certain work of the congregations are different. Their preacher, a representative man of their persuasion, no doubt, was called on, and these facts were brought out as given above.

The location chosen, almost within sight of an established congregation, may have been accidental, or at least a matter over which no one may have exercised control. This is to say that it may not have been a deliberate choice; however, it may have been. The fact that their preacher inquired about mid-week services at other churches and said, "We shall put ours another night," indicates that their intention is to try to pull away converts from among those already converted to the Lord, and get it—**converted to Him by use of methods which they condemn.**

This independent movement is such because no members of congregations meeting presently have pulled away from their associates to found the new party. Their purpose appears to be that of making inroads into existing churches of Christ to confuse, unsettle, and proselyte members. It is not an internal faction of any of that city's churches to be dealt with from within with proper discipline. It is an aggression from without. Its likenesses to the true church do not sanctify and purify its practices and discordant voice and intent. This aggression deserves to be met fairly, patiently, openly, and as surely as any denomination on earth and as any false teaching promoted by men.

All denominationalism and false teaching has its evil influence. All error stands against the New Testament church. The influence of this new "Church of Christ" will be felt much in the same way as would the influence of a new Baptist, Methodist, or Disciples denomination. This is true because it is not an internal running sore—just more outward opposition. The brethren have determined to meet their aggression.

Christianity and Culture

By LAWRENCE ROBERTS

The word "culture" is used to convey different meanings, therefore it is necessary that we define the word as used here. Culture is "the enlightenment and refinement of taste acquired by intellectual and aesthetic training," "the training or refining of the moral or intellectual faculties." Webster.

The question under consideration here is the relationship culture has to Christianity. Does the fact that a per-

son is very refined make it hard for him to be a Christian? Or does it make it easier for that person to be a Christian? Does an uncultured person become refined after becoming a Christian?

Christianity Adds to Culture

Certainly being cultured will not save a person—any more than morality will save a person without Christ. We usually think of a cultured person as being gentlemanly, or lady-like, a person who has good manners, is polite, modest, having a high standard of morals and a love for the beautiful. A person can be very highly cultured in the fullest sense of the word without being a Christian, but notice how many of the above mentioned qualities are also considered Christian characteristics.

The New Testament contains the highest standard of morals known, a standard so high that it even condemns evil thinking. Christianity requires modesty of dress (I Tim. 2:9). The true Christian is polite, "in honor preferring one another." "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12). "Subjecting yourselves one to another in the fear of Christ" (Eph. 5:21). These and other scriptures such as I Cor. 13 teach us that the true Christian is kind and gentlemanly. "Love suffereth long and is kind....." The Bible also teaches that all things should be done decently and orderly (I Cor. 14:40). We do not think of Christ as being rude and ungentlemanly. The fact that a higher degree of civilization follows Christianity is an indication that Christianity enhances culture.

"Finally, brethren, whatsoever things are true, whatsoever things are honor-

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND..... Delight, Arkansas

JAMES L. NEAL Springdale, Arkansas

GEO. B. CURTIS..... Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND, Wichita Falls, Texas
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VAUGHN D. SHOFNER.....Lubbock, Texas
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able, 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).

Sayings of Adam Clarke

By JESSE M. KELLEY

(Concerning Preachers)

"Augustine, archbishop of Tarragon, was one of the most learned men of the age: he gave literally all he had to the poor; so that when he died, in 1586, there was not found sufficient cash in his coffers to procure him a decent burial. To any of his archiepiscopal brethren, 'Go thou and do likewise,' might be esteemed a hard saying."

"A minister of Christ is represented as a day laborer; he comes into the harvest, not to become lord of it, not live on the labor of others, but to work, and to labor his day. Though the work may be very severe, yet, to use a familiar expression, there is good wages in the harvest home; and the day, though hot, is but a short one."

"The ministers of God are compared to stewards, of whom the strictest fidelity is required. 1. Fidelity to God, in publishing his truth with zeal, defending it with courage, and recommending it with prudence. 2. Fidelity to Christ, whose representatives they are, in honestly and fully recommending his grace and salvation on the ground of his passion and death, and preaching his maxims in all their force and purity. 3. Fidelity to the church, in taking heed to keep up a *godly* discipline, admitting none into it but those who have abandoned their sins; and permitting none to continue in it that do not continue to adorn the doctrine of God their Savior. 4. Fidelity to their own ministry, walking so as to bring no blame on the gospel; avoiding the extremes of indolent tenderness on one hand, and austere severity on the other; considering the flock, not as *their* flock, but the flock of Jesus Christ; watching, ruling, and feeding it according to the order of their divine Master."

"A preacher whose mind is well stored with divine truths, and who has a sound judgment, will suit his discourses to the circumstances and states of his hearers. He who preaches the same sermon to every congregation gives the fullest proof that, however well he may speak, he is not a scribe who is instructed in the kingdom of heaven."

"Every preacher of God's word should take heed that it is God's message that he delivers to the people. Let him not suppose, because it is accord-

ing to his own creed or confession of faith, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the creed first to the word of God, and scrupulously try whether it be right; and when this is done, leave it where you please; take the Bible, and warn them from God's word recorded there . . ."

"Never ape any person, however eminent he may be for piety or ministerial abilities. Every man has a fort, as it is called, of his own; and if he keep within it he is impregnable."

"A man who preaches in such a language as the people cannot comprehend may do for a stage player or a mountebank, but not for a minister of Christ."

"How foolish the preacher who uses fine and hard words in his preaching, which, though admired by the shallow, convey no instruction to the multitude."

"Seldom frequent the tables of the rich or great. If you do, it will unavoidably prove a snare to you; the unktion of God will perish from your mind; and your preaching be only a dry, barren repetition of old things. The bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts, mentioned Josh. ix. 5. Visit the people, and speak to them about their souls as often and as much as you can; but be not at the mercy of every invitation to go out for a morsel of bread. If you take not this advice, you will do not good, get no good, and utterly evaporate your influence and consequence . . ."

"Bodies of divinity I do most heartily dislike: they tend to supersede the Bible: and, independently of this, they are exceedingly dangerous; they often give false notions, bring their own kind of proofs to confirm those notions, and by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God. This is my opinion of them; the ministers who preach from them fill the heads of their hearers with systematic knowledge."

"A late morning student is a lazy one, and will rarely make a true scholar; and he who sits up late at night, not only burns his life's candle at both ends, but puts a red-hot poker to the middle."

According To Baptists

By A. G. HOBBS, JR.

Our Baptist friends teach that a sinner becomes a Christian by repentance and faith, and that he is not a Baptist until he is baptized in water.

But they insist that baptism can have nothing to do with the divine work of God in forgiving and saving a sinner from his past sins. They insist that baptism is a work of man, of human merit, and that if man must be baptized to be saved, it makes baptism man's savior. They are certainly in error on this point, but let us draw a few logical conclusions therefrom.

According to Baptists:

1. Baptism is a work of human merit. (Which it is not).
2. But no one can become a Baptist without baptism.
3. **Therefore, it takes a work of human merit to make one a Baptist.**

1. No one can become a Baptist without baptism.
2. Christ did not send Paul to baptize. (I Cor. 1:13-17). Paul did not have to administer baptism. Paul did not say that Christ sent him not to **preach** baptism. He did preach and administer baptism both by the authority of Christ.
3. **Therefore, Christ did not send Paul to make Baptists.**

1. If baptism is no part of the gospel, as some contend;
2. And no one can become a Baptist without baptism;
3. **Therefore, becoming and being a member of the Baptist church is no part of the gospel.**

1. Baptists assert that baptism is a human work, and if human, then not a divine work.
2. But no one can become a Baptist without baptism.
3. **Therefore, becoming a Baptist is a human and not a divine act.**

BACK ISSUES OF GOSPEL LIGHT FREE FOR THE ASKING

We have several hundred copies of The Gospel Light published in the year 1950 which we must dispose of due to a lack of storage space. These are rolled in bundles of from 50 to 100 copies, and we will be glad to mail them out to persons who would like to have them for distribution in their community.

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Facts Regarding The German Work

By The Elders, Broadway Church
of Christ, Lubbock, Texas

(Note: We give space here for a rather lengthy article from the Elders of Broadway Church, Lubbock, Texas, in which they report on the missionary work in Germany and other places. Since there has been some criticism of the work and the methods used, we are sure many of our readers will welcome this information, and will be able to determine for themselves whether or not it is worthwhile.—Ed.)

Although much information has been given on what is being done in the German mission efforts, some have asked questions which indicate that not everyone is thoroughly conversant with just what is being done and how it is done. Therefore, it is our purpose to restate the facts about the various phases of it. It is our constant desire to keep everyone who is interested fully informed on this matter.

Problems arise continually, and with God's help, we strive to meet and solve them to the best of our ability. We are deeply conscious of the need of wisdom in all matters and for it we constantly pray and invite the prayers of all the saints for this work that it may redound to the glory of God and the growth of His Kingdom.

From the beginning of the planning for this work, the elders here have been extremely anxious to see that our part of the work is done in a scriptural manner. **We recognize the autonomy of the local church, and we oppose anything that threatens it.** It is our purpose **at this time to describe the actual way the work is being done.**

The elders here are interested not only in seeing the work progress in Germany, but throughout the whole world. No one who is actively engaged in the German work is in competition with any other evangelistic effort, but various ones have encouraged other mission efforts wherever opportunity affords. Our evangelists and some of our elders have spoken on many occasions in the interest of mission work in general rather than the German work. In the past we have welcomed men to come here and speak in the interest of the work in Italy, Japan, Philippines, Mexico, Australia, England, the Northwestern States, the Northeastern States, and work among the colored people. The missionaries in Germany have cooperated with and helped the workers get started in Holland, Italy, Belgium, and France. Bro. Gatewood has made trips to other countries and written articles to encourage others to begin similar efforts in Palestine, Denmark, Norway and Switzerland.

We rejoice that many churches and thousands of individuals have become very active in doing what they can to obey the Lord's injunction, "Go teach

all nations . . ." Their efforts are to be commended and their examples should serve to inspire others to good works. It is our hope that many more churches will embark on a mission program, sincerely striving to evangelize the whole world **IN THIS GENERATION.**

The Work Begins

Upon granting of authority by General Lucius Clay, at that time U. S. Military Governor of Germany, two evangelists entered Frankfurt on June 6, 1947 to begin the preaching of the pure gospel to the German people. These evangelists were Otis Gatewood supported by this church, and Roy V. Palmer supported by Culbertson Heights Church in Oklahoma City in cooperation with other churches. The number of workers has increased from time to time until there are now 33 adult American missionaries including the wives, and also five full time native Germans. Of these 28 workers only three are under the direction of the elders at Broadway. Each of the others is directly responsible to a church in American (with the exception of one German who is fully supported by an individual in America). Not all of these churches were able to supply full support for a worker and others are sending funds to one church to be forwarded by them to the worker in Germany. The congregation arranged with the worker the amount of support, and he is under the directions of the elders of that congregation in the same respect as their local evangelist. In like manner it is their elders' responsibility to see that they teach the truth in its fullness and purity. The money for the support of the worker is sent directly to him by the church to whom he is responsible, and the elders at Broadway never handle that money. The worker reports directly to the elders overseeing his work and receives whatever instructions those elders deem wise to give him.

From the beginning we have encouraged more churches to assume full responsibility for sending workers. Before Brother Gatewood went to Europe, he traveled extensively over the country encouraging churches to do this. Frequently when a church expressed its desire to send money to us to help in the work, one of our number went to them to urge them to select and send a worker. This has been the plea in almost all issues of our bulletin, "Germany for Christ" (see especially May 1950 issue) and many of the articles in the gospel papers over the past 3 1-2 years. Even now a number of workers who have prepared themselves for work in Germany and are ready to go, need churches to send them to this field.

Charlotte Avenue Church in Nashville, Tennessee, has shouldered the responsibility for the work in Mennheim,

where a congregation has been established in the last few months. The Charlotte Avenue church is supporting Dieter Alten in Mannheim and have recently signed a contract leasing a building in which to carry on the work when extensive repairs and alterations can be completed. They will in other ways assist that young church until they are able to do without outside help. In like manner the church in Berkeley, California, has taken the responsibility for the work in Hanau where they are supporting Brother and Sister Bob Holston. We commend these churches in this and would like to see many other churches do the same thing in other cities.

The Bible Training Classes

It has been obvious to all that enough workers could not be sent from America to evangelize all of Germany. But the purpose has been to send enough evangelists from here to convert a large number of them and to train German workers who want to preach. Therefore, a daily Bible training program was started in November, 1948. The purpose of this project is to train preachers, Bible class teachers, and church leaders. Only the Bible related subjects are taught.

The teachers in these daily Bible training classes are the workers who have been sent from America by various churches, and their support is thus provided as described above. These instructors do other work of preaching and teaching in addition to their teaching these young people. The young men who are training to preach the gospel devote full time to study and personal work. Therefore, it is necessary for some one to supply their board. Churches and individuals in America are paying for their support, which amounts to \$40.00 per month for each student.

In addition to the support of the teachers and the students, there is a great variety of supplies and incidentals to be paid for, which is a necessary item in the efficient operation of this training program. These supplies and other incidental expenses have been provided with some of the funds sent to us for use in the German work, which we have forwarded on to Frankfurt.

On January 1, 1951, the first unit of the church building in Frankfurt (on which construction was started May 15) was completed, and the class rooms in it are being used during the day for the Bible training classes. These same rooms are also used each night to conduct night classes for different groups of people, and will be used on Sundays for the regular Sunday Bible classes. So truly this building will be used constantly for the teaching of God's Holy Word. An auditorium has been provided in the building for worship services. When the other unit of the building can be built, partitions will be put in the

present auditorium so it can be used for additional class rooms.

Clothing and Food

Every one is familiar with the overwhelming response of Christians all over this country and Canada to the workers' pleas for food and clothing when that need was greatest. Churches and individuals mailed their packages directly to our brethren in Frankfurt for distribution by them. Food was purchased, first the CARE packages, then later more economically in large truck loads from Holland. Only funds which were sent here marked for food were used for that purpose.

Approximately 30,000 of these packages have been received, valued at several hundred thousand dollars. Recently three large car loads of dried eggs and milk were received in Germany. This gift made it possible for the church in Frankfurt to supply daily supplementary rations to 15,000 undernourished school children in the city, as well as give these two basic foods to others in need. In addition to food and clothing, these people are receiving Bibles, tracts and literature which have been made possible by liberal contributions from Christians.

Church Buildings

During these 3 1-2 years over 1,000 people have obeyed the gospel, and nine congregations have been established in six cities. All this has been accomplished without a building owned by the brethren. In cities where 50 per cent of all buildings have been totally destroyed, it is very difficult for the work to continue to go forward until provisions are made to supply some church buildings. The workers in Germany desired to have Brother Gatewood return to America and report on what has been done and to present the need to the churches over here, and we agreed to have him do so. Therefore he is in this country now visiting churches in most every section, reporting on the work and seeking funds not only for the building in Frankfurt, but also for all the other congregations.

Meetings are being arranged and conducted where he is speaking in the following way. We have always contacted the elders to make appointments for Brother Gatewood to speak. The elders of a church in each city where he has gone have made all arrangements for the meetings. If their own building was inadequate to accommodate the anticipated audience, those elders in some cases have rented a larger auditorium in the city. They have invited visitors from other congregations just as they would invite visitors from all the congregations nearby during a gospel meeting.

In no instances is any contribution taken unless it is the desire of the elders where the meeting is being conducted. As stated above, all matters in connection with these meetings are determined by the elders of the local churches, and that includes whether or not a collection is taken and how it

is to be handled. In actual practice it is observed that collections taken under these conditions for a work of this kind do not detract in the long run from the collections for the regular work of the church. Instead of detracting from the local program it has actually stimulated interest very much. Many churches have found their local work was greatly befitted by their taking an active part in the support of the work in Germany or other countries.

Another thing we would like to emphasize is that nothing new or unique is being done in connection with these meetings. Brethren have for years been going to churches and asking for contributions for worthy causes in connection with the Lord's work. They have asked for cash contributions and for pledges over a period of time, both from the churches and from individuals.

Whether or not a collection is taken is determined by the elders of the church where the meetings are held, and also whether or not any pledges are to be asked for. And in case pledges are taken, the elders of the church visited decide if these are to be given to their own local congregation each month, or sent to Lubbock or directly to Frankfurt. The purpose envelopes are furnished as a matter of convenience to those who want to use them, and are now being supplied without the name of any church on them. Where the elders of the local congregation de-

sire, they use blank purpose envelopes so an individual can fill in the name of his congregation.

In any large audience there will be present people who are not having a part in this or perhaps any other such mission effort, but these individuals would like to contribute to it. When a special need arises, such as the burning of an orphanage, or a flood, or an outstanding opportunity in a mission field, brethren will give generously in addition to their regular contributions. Surely we are blessed in our giving to others (Acts 20:35, Luke 6:38). It is such giving that has made it possible for the work in Germany to go forward in such a fine way. Many brethren have observed that such meetings as these have been a means to further develop the grace of giving in thousands of Christians.

Although the preaching of the gospel in foreign lands is saving thousands of souls, we are convinced that these efforts are the means of saving thousands of Christians in this country by arousing them to their obligations to render acceptable service to the Lord.

Another value of these reports is that they encourage the mission work of the church throughout the world. When brethren learn of the success of the gospel in Germany or anywhere else, it kindles their zeal for evangelizing the whole world.

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mission work first hand in the congregation here. Many of the members have experienced the joy of giving more liberally as a result of that work. The Broadway church has always fully supported Brother and Sister Gatewood. We are also fully supporting Helen Baker, who is from this congregation. Members of the church here had given over \$7,500.00 into a foreign mission fund by the close of the war, which has been invested in the German work. Also special collections have been taken at different times in which amounts from \$2,200.00 to \$15,000.00 have been given. So far this church has contributed approximately \$65,000.00 to the German work. Thus this local church has more than provided all of the expenses incidental to the collection and forwarding of funds to Germany, so that every dollar contributed by those outside of this congregation is applied to the work in Germany. These facts are not given in a boastful spirit for we feel humbly our obligation to do more, and with the Lord's help we are determined to do more. We mention these figures to show how the giving has inspired greater sacrifices. The true Christian spirit does not demand any credit or glory—only the Lord's will be done. Let us all work while it is day and to God be the glory through the church.

The Use of the Funds

The money that has been sent here by others is spent for such things as:

1. Food for relief (only that designated for Food in thus spent).
2. Bibles, tracts and literature.
3. Daily Bible training classes, including supplies and incidentals necessary to carry on this work.
4. German workers, such as office help, janitor work, etc.
5. Postage and office supplies.
6. Rent on buildings that are used to carry on the work (the missionaries rent their own living quarters).
7. Erection of church buildings.

Of course any money that is designated for a particular purpose is used only for that need. All contributions are promptly acknowledged. Monthly reports of money expended from funds sent from America are furnished by Brother J. C. Moore, Jr., the treasurer of the English speaking congregation in Frankfurt. There are given in three currencies as purchases are made with dollars, German marks, and Swiss francs.

We have always recognized that money can be sent in more than one way, and that it is scriptural to support the preaching of the gospel in these ways:

1. An individual Christian can send direct to the support of a gospel worker.
2. A church can send direct to a worker.

3. Several churches can combine their contributions sending by one person whom they have selected.
4. One church can send direct to another church to be expended in a particular work of the Lord.

We encourage Christians to help in any one of these scriptural ways. The address of one of the churches in Frankfurt has been widely published, and J. C. Moore, Jr., is the treasurer there. It has been demonstrated that it is often convenient to have an address in this country to which contributions can be sent, and we have offered our services in being responsible in this manner. One convenience of a local address is that it saves in the cost of sending small contributions to a foreign coun-

try. The postage on air mail to Germany is 15c (or 5c on regular mail with 30 day delivery) and on some small contributions our brethren in Frankfurt recently reported it cost 25c bank exchange on each. In some instances it might cost 30c to get a dollar contribution to Frankfurt. We have been combining smaller contributions and transferring the money to Frankfurt through the bank with practically no expense for we have arranged with a bank to handle this without charge.

The German members contribute to the support of their own local congregations and they are being taught their obligations in giving to the work of the Lord. Not any of the congregations are now fully self-supporting, yet it is

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the goal of the workers to have them become so as soon as possible.

Conclusion

It is not our purpose, nor our desire, to control any other church of Christ either here in America or in Germany, or anywhere else. Our relations to the church in Frankfkurt are parallel to that of a church in this country with a church in a mission field in the United States where they have undertaken to establish the church, whether that mission be near at home or at the far parts of the nation. We believe we are as familiar with the work in Frankfurt as many churches are with their mission work in this country. Some of us have visited it more than once. We can have mail in four days, a cable in a matter of a few minutes, or talk by phone.

It is the purpose of all concerned to have independent self-supported churches with their own elders and deacons as soon as that is possible. Classes are being conducted for the purpose of training men to make elders, deacons, song leaders, and also to develop Bible class teachers. While the churches are still without elders, their own congregational affairs, including the handling of their local funds, are conducted by the men of the congregation, meeting with the evangelist who works with it, in the same manner that churches in this country do that do not have elders. In no sense are we elders of a church in Germany. We are only engaged in helping each of the four churches in Frankfurt and others in Germany as independent entities.

The work in Germany is not just the work of Broadway, but the work of many churches. We appreciate all that has been done by these churches in America in the spirit of unity and love, cooperating according to the New Testament. We stand opposed to all human organizations which undertake the work of the church. Many churches cooperating on a scriptural basis are showing the world effectively that there can be cooperation without a missionary society. The best way to stay clear of human societies if for the church of the Lord zealously to abound in the work assigned to it by the Lord. Paul admonishes Christians to be "always abounding in the work of the Lord" (I Cor. 15:20). Webster says to abound means: To be or have in abundance. We believe every church of the Lord should do its utmost to carry out the great commission, "Go teach all nations . . .", and also that it should **ABOUND** in this as in other good works.

DR. BALES WILL DO SOME "DOCTORING" IN HAITI

(By Public Relations Office, Harding College).

Searcy, Ark., (Jan. 19)—An unusual opportunity for preaching the gospel to foreign people has come to Dr. J. D. Bales, head of the Bible Department at Harding College. Dr. Bales has ac-

cepted an assignment to furnish recordings of a 15-minute sermon daily for two years to a world-wide short wave radio station at Cap Haitien, Haiti. The station may be heard in at least 28 countries at present, and a power increase is in prospect.

Dr. Bales' series of sermons will include the following topics: The Existence of God; Why We Believe the Bible; How to Study the Bible; The Sufficiency of the Scriptures; Faith; The Church; The Book of Acts; Romans; and Hebrews. The sermons are being recorded on tape with college recording equipment and are shipped bi-weekly to the station in Haiti.

Dr. Bales has written several books, the latest of which is "New Testament Interpretations of Old Testament Prophecies of the Church," soon to be released by the Harding College Press. He is the author of the college-age students' Bible lessons in the Gospel Treasure series, recently published by Eugene S. Smith, of Dallas, Texas. Jesse P. Sewell, also of the Harding Bible Department, is editor-in-chief of the series.

Church Pews For Sale

The church at Dierks, Arkansas, has 33 pews for sale. Twenty-one are twelve feet long and twelve are eight feet long. In good condition. If interested, write to Church of Christ, Box 36, Dierks, Arkansas.

W. Curtis Porter, P. O. Box 195, Monette, Arkansas, January 15, 1951: An encouraging response has been received from my recent announcement concerning the publication of my debate with Ben M. Bogard. In order to make the publication of the book possible I have asked for pre-publication orders. As an inducement to secure your order in advance of publication the book is being offered at \$2.50. It will sell for more when it is in print, as it will be a large book of approximately 400 pages. If you intended to send your order but let it slip your mind, this will be a reminder to you. The church at Bixby, Oklahoma, recently ordered thirty copies of the book. Evidently they intend to sell them among the members of the congregation. If a number of other churches would follow their example, the book would be assured in a short time. If you want one copy, or a hundred, let me hear from you immediately.

1950 BOUND VOLUMES READY

We have just received from the bindery a small quantity of bound volume of The Gospel Light for 1950. The volume contains a copy of each issue published in 1950, beautifully bound in blue cloth. Our very low price of \$2.50 hardly covers our actual cost of these. But we are anxious to get a number distributed among our friends. Let us have your order.

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OBITUARY

R. L. WHITESIDE

On the afternoon of January 8, 1951, the body of R. L. Whiteside was laid away in the burial ground at Denton, Texas. He departed this life January

5. A valiant soldier of the cross has laid his armor down, and his great soul has passed on to wear the crown of righteousness. The church has lost one of her strongest defenders of the faith. May God's richest blessings rest upon his good wife and family.

I am deeply saddened by his passing. Denton is my home town, and I have had the pleasure of his association, and the benefit of his counsel ever since my birth into the divine family. For nearly fifteen years I had the advantage of his scholarship close at hand, and I tried to use it to the fullest. The hours I sat at his feet are of more value to me than all the human instruction I received elsewhere. I cherish his writings as the best gems in my library.

Brother Whiteside has left a heritage to the church, through the power of his pen and the influence of his life, that will live forever. His passing is a great loss, especially in our time. But I take courage in knowing that there are other great men in the church who are fighting to uphold the principles to which he dedicated his life. As much as in me is, I want to join in the fray with renewed determination, and trust that God will strengthen us to meet the responsibility which rests more heavily upon us, as these great soldiers pass on to their reward.—Claude B. Holcomb, Corsicana, Texas.

KAUFFMAN

Lewis C. Kauffman was born March 7, 1895 and passed away January 3, 1951 at his home in Fordyce, Arkansas. He is survived by his wife, one son, Lewis T., and four brothers. Brother Kauffman was baptized into the body of Christ at the hands of Brother E. R. Harper, July 4, 1940, coming from a sectarian family. He had much to hinder him but seemingly with each test his faith grew stronger in the Lord. Perhaps he did more in these ten short years for the cause of the Lord than many people do in their life-time.

He was attracted to the Gospel through radio preaching by Brother Harper in Little Rock. His wife first appeared at the church in Little Rock asking to be baptized into Christ. Soon thereafter Brother Harper was invited to Fordyce to hold a meeting and it was then Lewis heard, understood, and was obedient to the faith. He went to work and with what help he could get, a nice meeting house was soon built in his home town. It has been the writer's privilege to visit in his home many times while singing for meetings. His deportment was always that of a Chris-

tian. Brother Harper was called 500 miles to say the last message of comfort to those who weep with a hope. A great crowd heard the gospel of Christ preached as he told the story of his conversion and faithfulness. His body was laid to rest in Oakland Cemetery in Fordyce. Precious in the sight of the Lord is the death of his Saints.—Hugh R. Hogg, Camden, Arkansas.

Arley E. Moore, 841 Flanagan Ave., Coos Bay, Oregon, Jan. 20: The Lord's work on this mission field progresses in an encouraging manner. On a recent Lord's day fifty were present for the

morning service—a record crowd. These were all local people except four. On another Lord's day recently the regular contribution amounted to \$97.76. Three adults were baptized last Lord's Day. Our radio program continues to produce good results. A family of five attended our services last Lord's Day from North Bend. They were attracted by our radio broadcast. We now have a fifteen minute program on KOOS each Lord's day from 10:15 to 10:30 A. M. We have made application for additional time during the week. If you know of the presence of Christians anywhere in Southwestern Oregon please send me their names and addresses.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The
Bible Student - Teacher - Preacher
Church Worker

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

Allusions to the customs of the times and the countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history and to various other matters are made clear by Mr. Johnson's labor of love.

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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

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 (o him a little child, and set him in the midst of them, and said,

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

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

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

VOLUME 21

DELIGHT, ARKANSAS, FEBRUARY 1, 1951

NUMBER 9

The Significance of Small Things

By VAUGHN D. SHOFNER

A readiness to do some great thing, or a desire for some great thing to happen is not peculiar to Naaman the Syrian. There are multitudes of worldlings and countless Christians who never find a place large enough to do their duty. Any change short of a revolution; any reform in character not attended by a miracle, is too small a thing in the minds of most people to be considered worth much. Trying to do great things only, to have outstanding occasions daily, to produce extraordinary changes entirely and utter disregard for small things will always end in defeat.

"He that is faithful in that which is least," says the Lord, "is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16: 10). Thus we are taught that the person who thinks of himself as being too great to consider the little things; too big to be held by little laws, is unfaithful in great things, a rebel indeed. This was a favorite sentiment with the Savior. In the sermon on the mount he expressed it this way: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19). Here he taught that men might by their standards consider certain commands of little significance, and they might teach so; but that person who rises above the small things of God's law, in his own mind, has descended to the lowest ebb of Christianity.

On another occasion the Lord rebuked certain people for the distinctions made. It was thus expressed: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye

to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:23, 24). Notice that they did things which were considered essential by them, that these things were to be done; but they left undone the things they thought to be of little value. The Lord said they should do the big things, yes! but the things they thought of as being small should be done also.

These lessons will instruct us in prosecuting the proof of how little we know concerning the relative importance of events and duties. We use the terms "great" and "small" in describing actions, occasions, plans and duties, and this we do with a look only at the outward and in obedience to our first impressions. We call them "great" or "small," not according to their efficiency, but according to size, count, report or show. So in our weakness we classify certain things great and other things small when in reality the small thing may be many times more important than the one we consider great. For example, we may think of two transactions in business as different in their nominal amount as a million dollars and a single dollar. The first we call a great transaction and the latter we term a small one. But the truth of the case is that God might reverse these decisions. He would have no such thought as deciding what was great by the counting of dollars. He would look first at the principle involved in the two cases; and here he might discover that the nominally small one, due to the nature of the transaction, or the humble condition of the parties, or to their peculiar temper and disposition, took a much deeper hold of their being and did far more toward settling great and everlasting principles than the other, which we consider great. Then, no doubt, he would look at the consequences of the two transactions as developed in the far future, and there

it might be that he would find that the one which seems to us the smaller is the hinge of vastly greater consequences than the large one. Therefore if the dollars had been but sands of dust they would not have had less weight in the mind of God.

We also observe that the things which the world considers small constitute almost the whole of life. Great days of the year come and go without offering us any great things. And all the days thought of as ordinary are made up of small things. But three hundred and sixty-five such days make a year, and a year is a twentieth, fiftieth, seventieth part of your life. By what standard can we determine the greatness or smallness of a day, a year? In reality a single day measures the lifetime of the tiny ephemera, and also the life time of many human beings. At the end we shall stand at the bar of God and look back on a life made up of small things—yet it was a life, and how momentous!

We notice too, that God upholds the sparrow's wings, clothes the lily with raiment incomparable, and numbers the hairs of our heads. He holds the balancing of the clouds, he makes small drops of rain, he carries on the minute process of growth in every plant and animal of his kingdom. God is as careful to finish the mote as the planet, because the perfection of his greatest structure is the result of perfection in their smallest parts or particles. God could thunder throughout the year; he could vibrate the ribs of the world with earthquakes perpetual; he could ignite the air and brush the affrighted mountains each day with his comets; but if he could not give drink to the grass with his dew, and breathe into the lungs of his insect family; if he could not descend to an interest in the perfection of small things, his works would be without a perfect end.

The works of Christ illustrate the same truth. Notwithstanding the vast stretch and compass of the work of redemption, it is a work of the most humble detail in its style of execution. The Savior could have preached a sermon

on the mount every morning; each night he could have stilled the sea and displayed his power in the conscious waves lulling into peace beneath his feet. He could have transfigured himself before Pilate; he could have made visible ascensions in the noon of every day and thus revealed his glory in the sun, as the angel visited John on Patmos; but his mind was to also do the humble, the unpretending. His teaching was in retired places and dealt with ordinary things as well as things eternal. His lessons dipped in the slime of the swine pen and rose to the arch of heaven; they descended to the depths of hell with the rich man and rose to exaltation on Abraham's bosom. When the world was darkened in sympathy with his cross, and the earth was convulsing in wonder, the Lord was remembering his mother and doing the small duties of a son. When he burst the bars of death, he folded the linen clothes and the napkin, placing them in order, and declaring that in the greatest things he also had a purpose concerning the smallest. Thus, when profoundly scanned, the work of Christ's redemption, like the created universe, is seen to be a vast orb of glory made up of finished particles.

Friends, in view of all these facts, How can we desire only great things, and ask that miracles move us from the ordinary realm of life? Reason forbids that we shirk our duty on the grounds that we have decided what is great enough to be obeyed and what is too small to be essential. Looking at our inability to view the purpose, to see the consequence, to measure the motive of God, causes our entire beings to revolt at the idea that some of the Lord's commands are too small to be obeyed.

Conversion is not a condition attained by the grasp of one miraculous occasion! Conversion is a great perfection reached in the attaining smaller perfections. The simple story of a risen Christ comes to us in the ordinary way, we receive conviction as to things unseen and confidence as to things hoped for in this story of redemption. This is faith, and this faith moves toward the desired perfection by small steps. In this attitude of conviction and confidence we determine to follow the Lord, to change our ways to agree with his. Then by these attainments, and in this penitent determination to die to the sinful world, we are buried with Christ by baptism, into his death, knowing that in the plan and purpose of God we come forth in the likeness of his resurrected Son—in a new existence. This is conversion! not by a miraculous metamorphosis, such as Naaman desired, but by obedience to small changes this great salvation is ours! We can-

not decide that one, or more, of these commands are not essential because they do not meet with our favor, and thus desire this salvation by doing only what we think to be great.

Nor is this salvation from past sins a guarantee that heaven is ours without any further effort. Besides this faith that saved from sins of the past we are to add the Christian graces; we are to take care of the small things. We have no authority to determine which are the commands great enough to do and which are so small we can refuse to obey. We cannot choose the command to partake of the Lord's supper as a great command that would condemn us to hell to disobey, and turn a deaf ear to the commands to assemble to teach, to study together, to give as we are prospered, to use every talent, opportunity. This partaking of the Lord's supper we ought to do, and not leave the others undone!

Eternal salvation is not one great flight from hell to heaven, but a walk with the Lord, a ministry on foot that stops to do the humble matters, the small commands. The residents of the glory-world are the saints of God, produced in small beginnings, step by step, in joys of sunshine, in the gloom of cloudy skies, ripened for eternity!

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

More About Assembly of God Church

A few weeks ago, in this column, we had some information on the establishment of the Assembly of God Church. The material for it was from the official publication of that denomination and from witnesses. Since then, a pamphlet, "The Origin and Development of the Assemblies of God," has come into my hands. Perhaps, the readers of the **Gospel Light** would like to know more about the origin and doctrines of that church. Origins are discussed herein, and we hope to write some on the doctrines and practices of that organization later.

The first few pages of the booklet are given to recounting some of the earlier "Pentecostal" revivals. The earliest date for origin of the movement is given as follows: "A minister by the name of Daniel Awrey received the Holy Spirit in Pentecostal fullness in January of 1890 at Deleware, Ohio."

The genesis of the movement is described on page 6 as follows: "The spread of this Pentecostal message in so short a time characterized the work

as a movement, and the term 'Pentecostal Movement' was applied to any and all groups teaching the need for the experience of the Baptism in the Holy Spirit, to be evidenced by the speaking in other tongues as the Spirit gives utterance."

The birth of the Assemblies of God fellowship is given on pages 6 and 7 as follows: "It was because of this great need, apparent to all, that a group of representative Pentecostal ministers decided to issue a call for a General Council, patterned after the Council described in the fifteenth chapter of Acts, to be held for the purpose of unifying and standardizing the teachings and practices of the movement. The call was issued by Reverend E. N. Bell and a number of associates. E. N. Bell was then the editor of an independent monthly paper known as **Word and Witnesses**, published at Malvern, Arkansas. In response to this call, the first General Council was held at Hot Springs, Arkansas, from April 2 to 12, 1944. Most of those who joined in the issuance of the call were of the early Middle Western group rather than from Los Angeles group."

Following this account of the beginning, the history and growth of the organization is traced. Head-quarters for the denomination is in Springfield, Missouri. Their Central Bible Institute and Seminary, General and Executive offices, and a publishing plant the cost of which is "estimated at close to two million dollars" are located in Springfield.

A Resounding "Amen" Needed

Brother Dale Richeson, the splendid young preacher at Mena, Arkansas, wrote in the church bulletin, **Mena Messenger**, last week, saying: "No one

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VAUGHN D. SHOFNER.....Lubbock, Texas
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ELMER A. L'ROY.....Springfield, Missouri
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can say how much it helps to have a brother pipe up with a resounding 'Amen' now and then during the sermon."

Every preacher will know exactly what he meant. Brother Delmar Owens, the efficient evangelist of East-side church at Tulsa, Oklahoma, once said, "It's (brethren saying 'Amen' to the sermon) like saying 'sic'm' to a feist dog'."

Preachers would probably do better preaching with a few "Amens" to encourage them and let them know that what they were saying was falling on a responsive ear. On the other hand, preachers might "get" more "Amens" if their points were worthy of such weighty words of encouragement and approval. Could be that they (we) need dig deeper into the word of God for richer treasures.

Translations Compared—Acts 2:38

By LUTHER W. MARTIN

The Biblical passage under consideration in this article is perhaps one of the most controverted passages of the entire New Testament. This has resulted primarily "because of" the use of the English word "for" when translating the Greek word "eis." This same Greek word, "eis," is sometimes translated "unto," or "in order to." However, "in order to" get this study on biblical grounds, let's read the King James Version of Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The word "for" which was italicized is the point of contention in this scripture. Some religionists teach that believers are saved prior to being baptized, and that these supposedly 'saved' believers are then baptized "because of" the remission of sins. These same religionists who teach this false doctrine, generally claim that the word "for" in Acts 2:38 means "because of." rather than "unto" or "in order to." In several years of searching, I have failed to locate even one single translation of the Bible that renders Acts 2:38, "because of." Suppose we compare these translations.

(1) **University of Chicago Divinity School** . . . Allen Wikgren.

"And Peter (said) to them, 'Repent (plural) and let each one of you be baptized in the name of Jesus Christ for (literally "to") the forgiveness (or "remission") of your sins, and you shall receive the gift of the Holy Spirit.'" (Westcott-Hort text).

(2) **Southern Baptist Theological Seminary.**

"And Peter said to them, "Repent, and be immersed each one of you in the name of Jesus Christ unto remission of your sins; and you will receive the gift of the Holy Spirit."

(3) **Presbyterian Theological Seminary** . . . Paul E. Davies, Ph. D.

"Peter then (said) to them, 'Repent and get baptized each one of you in the

name of Jesus Christ unto forgiveness of your sins, and you will receive the free gift of the Holy Spirit,"

(4) **Harvard University Divinity School** . . . Prof. Henry J. Cadbury.

"But Peter (said) to them: 'Repent, and let each of you be baptized at * the name of Jesus Christ to (the) forgiving of your sins, and you will receive the gift of the Holy Spirit.'" * Important early MSS read here 'in'.

(5) **Bangor Theological Seminary** . . . Alfred M. Perry.

"But Peter (said) unto them, 'Repent (change your minds), and let each of you be baptized (caused to be dipped?) in (by) the name of Jesus Christ unto (for the purpose or result of) forgiveness (sending away) of your sins, and you will receive the present of the Holy Spirit."

(6) **Vanderbilt University, School of Religion** . . . Prof. R. M. Hawkins.

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

(7) **Williams' Translation** . . . Endorsed by Prof. J. R. Mantey, Department of New Testament, Northern Baptist Theological Seminary.

"Peter said to them, "You must repent—and as an expression of it, let everyone of you be baptized in the name of Jesus Christ—that you may have your sins forgiven; and then you will receive the gift of the Holy Spirit

(8) **H. T. Anderson's Translation.**

"And Peter said to them: Repent, and be immersed, every one of you, in the name of Jesus Christ, in order to the remission of sins; and you shall receive the gift of the Holy Spirit."

(9) **R. F. Weymouth's Translation.**

"Repent, replied Peter, "and be baptized, every one of you, in the name of Jesus Christ, with a view to the remission of your sins, and you shall receive the gift of the Holy Spirit."

(10) **E. E. Cunningham's Translation.**

"But Peter said unto them, Repent, and be baptized each of you, in the name of Jesus Christ, unto forgiveness of your sins, and ye will receive the gift of the Holy Spirit."

(11) **George Swann's Translation.**

"Then Peter said to them, Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

(12) **American Bible Union Version** . . . (Baptist).

"And Peter said to them, Repent, and be baptized everyone of you, in the name of Jesus Christ, unto remission of your sins, and ye shall receive the gift of the Holy Spirit."

(13) **Living Oracles** . . . Campbell, MacKnight and Dodridge.

"And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit."

(14) **American Commentary on Acts.** . . . Hovey and Hackett. (Baptists)

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." In commenting upon the subject of the Greek word "eis," we copy from page 53 of this commentary as follows: "IN ORDER TO THE FORGIVENESS OF SINS—we connect naturally with both preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

Thus far, we have given fourteen different translations that render "eis," unto, to, or in order to; all of which teach that penitent believers must be baptized, in order to receive the forgiveness of their past sins. But, to continue this investigation would become monotonous. So, we include the following list of translations or scholars who have rendered "eis" in Acts 2:38, in the same fashion as the King James Versions . . . namely, by the use of the word "for:"

(15) John Wesley's Translation.

(16) George M. Lamsa's Translation.

(17) The Emphatic Diaglott.

(18) New World Translation.

(19) L. A. Sawyer's Translation.

(20) Helen Barret Montgomery's Translation.

(21) Revised Standard Version.

(22) James Moffatt's Translation.

(23) Challoner-Rheims Version..... (Confraternity).

(24) Episcopal Theological School . . . Sherman E. Johnson.

(Continued on page 5)

One Hundred Dollars And A Baptist Preacher

By GLENN A. PARKS

(NUMBER 2)

We are continuing our review of an article by Mr. G. E. Jones in a late issue of the Temple Trumpet, in which Mr. Jones is offering to give away one hundred dollars to any member of the church that he most heartily enjoys calling the "Campbellite church," for anything in print on Romans 4:1-11 prior to the date of November 18, 1950. In a former article we have paid our respects to the gentleman on this passage of Scripture and to his foolish display of showering some brother with a hundred dollar bill. And it is not my intention in this article and those to follow to say anymore, except incidentally, to that very fine passage of truth contained in the Roman letter. I want to notice some of the other false assertions made by this gentleman with reference to the church.

Mr. Jones in his article styled "Campbellite Theories Exploded" claims that he is examining an article written by one of our brethren that was handed him for review by "a certain Baptist sister." The title of the article that Mr. Jones is reviewing was titled by the brother "You are not the judge." I do not recall reading the articles, neither do I know the writer in the absence of the writer's name withheld by Mr. Jones. And, at this time, at least, I am not concerned about the article that the brother wrote in the least. The thing I am so concerned about are the false assertions made by Mr. Jones and attached to that body of people he wants to refer to as "Campbellites" but whom he says "belong to the Church of Christ."

It is a very serious thing to charge upon an individual writer that the writer did some "propping up of error in an outward covering of truth" in order to "catch the unwary and lead them astray." Mr. Jones goes on to say that, "Like the woman in the parable he seeks to hide the leaven in the meal unawares until it has time to do its putrefying work." That is, indeed, a new slant on the parable of the leaven as given by our Lord. I never got the idea from reading that parable that the woman was trying to hide anything in the sense of Mr. Jones. The Baptist people as a whole, there are exceptions to be sure, are the most careful people that I know anything at all about to hide their real doctrine. Not many times does one attend their services and hear the preacher declaring in unmistakable terms the doctrine of the Baptists. They are long and very extended on salvation by grace; by faith

only, and by experimental religion, but how cleverly do they avoid in the main such doctrines as total hereditary depravity and its consequences, the old Calvinistic doctrine of election which all Baptists have to believe if they are consistent, the direct operation of the Holy Spirit separate and apart from the Word of God, and that the Baptist Church is held by them as being the only scriptural church in the world. The reason is apparent. If they would speak out plainly on all the positions that are held by the Baptists there would not be so many people fooled by their fair speech. I have known many people in my life time that were considered members in good standing of the Baptist Church that did not know Baptist doctrine. The reason they did not know it was because the "error was propped up in a outward covering of truth" and in words of our Mr. Jones it caught "the unwary" and led them "astray." When every Baptist preacher in the land returns to the pulpit with his doctrine and presents it as it actually is, there will be a wholesale leaving of the Baptist Church. And do not forget it, the Baptist leaders and preachers are smart enough to know it. Let the Baptists preach the doctrine of hereditary total depravity, the Calvinistic doctrine of election, the absolute impossibility of apostasy, close communion, the Baptist chain of church succession through all the many and varied sects of church history with all each one of them believed and practiced without taking out a little of their belief and practice that is similar to Baptist doctrine today, but give it in its fulness, let them teach an unbroken line of flesh-and-blood baptizers out of these sects before baptism is scripturally administered, and they will be literally shocked at the results. It comes with poor grace from a Baptist preacher to say that anybody has been "propping up error in an outward covering of truth" in order to catch the "unwary and lead them astray."

Mr. Jones goes a bit further in his article by saying that the brother of the church stated that "God always had a message for his messengers." And then Mr. Jones admits, That is the truth. But how it ruins them. The Campbellites being witnesses against themselves, they know that what they preach has not always been preached. According to them it was preached for a century or two, or three, then the whole Christian world went astray from the truth, then a little over a hundred years ago, it began to be preached again." Our friend Mr. Jones thinks he has really

found a "sugar stick" at this point in his one hundred dollar tirade. I do not know the intention of the brother who wrote the article that Mr. Jones refers to in the Temple Trumpet, and it is not my disposition to say what he meant. This much is true, that there is a vast difference in God's having a message for the human family, and in that message being preached or declared to the world without sectarian bias or color. I believe that there has never been a time in the history of the world when God has left man without a revelation of his mind and will. But, to say that, does not mean, as far as church history is concerned that that message has always been accurately declared to mankind. The sects of church history taught some truth, but even Mr. Jones would not accept all that they taught through every period of church history. And he knows without any equivocation of words that he would not teach, believe, and practice all that they held. But the message of God to man does not depend on finding a group in church history in every generation from our time back to the days of Christ and the apostles, for that message to be in the world for all people. Christians of former generations were subjected to many horrors, and endured many seasons of persecutions of which Mr. Jones knows, but it is my earnest opinion that some where and in their possession copies of the Holy Scriptures were to be found, and that there were some who followed them carefully and to the letter. About these church history, may be silent, but that does not do away with the truth of the matter. It is the position of the church of Christ to place always a construction upon the word of God that is free of partyism or sectarianism. If we teach anything that cannot be supported by the Bible it must be eliminated from our teaching service. And for the church to admit that it teaches all of the truth always upon any and all themes of the Bible is going farther than we have ever claimed before. We do insist that much of the doctrine held by religious bodies in past centuries was false, and we insist today that much is preached from the modern pulpits of our land that cannot be supported by the Bible. Mr. Jones does the same thing. Show me the system of religious doctrine outside the Missionary Baptist Church that Mr. Jones would consider entirely free of religious error? In fact of the business the Missionary Baptist Church of our time is continually weeding out of its own ranks what the majority of the people of that religious body considers false. Mr. Jones talks long and loud about the message of God being known to modern man in the "last one hundred and twenty five years." Of course anybody that knows anything about Bap-

tist maneuvers knows what our friend means. He is trying to say that Alexander Campbell set up, organized, and established the church that he delights in calling a body of "Campbellites." Mr. Jones has had this position denied in his presence too many times for him not to know the position of the people to whom he refers. He is trying to say that the church today must accept the position that since man departed from the truth of God and went into all kinds of error, and that Mr. Campbell played a part in calling men's attention to those departures and with many, many others of his time, led many out of partyism to the plain simple position of the truth that God has ever had for man since the apostolic period, that Mr. Campbell must therefore be accepted as the founder of the church. The people of the church of Christ have denied this all through the years. Mr. Jones has heard it denied in oral debate with preachers of the gospel, yet he persists in using the term "Campbellite." It might be interesting for Mr. Jones to tell us, where were the Baptists of his kind, in doctrine, faith, and practice, before the split with the Primitives in the early years of the nineteenth century. It would be more interesting for him to find a regularly organized Baptist church that his brethren today would fellowship and consider worthy to commune with around the Lord's table before the early years of the seventeenth century. Mr. Jones knows it cannot be done. Better informed men than he have attempted it but when they pass the year of 1607 church history is as silent as the grave with reference to the people that he would fellowship as Baptists. And if Mr. Jones wants to turn to the Bible he will find it as silent as the tomb with reference to just one Baptist church, or even more, any people that ever referred to themselves as Baptists. There never was but one in the Bible and he was called "THE Baptist" not "A Baptist." It might also be interesting to our readers, that God did not call John, " a Baptist." He was called "the Baptist" by men because he baptized people. God very distinctly told Zacharias that his name was John and that he should be called John (Luke 1:13, 60). By this title he is introduced to us by Mark, Luke, and John and one has to read through several chapters of these books before he is called "the Baptist." When you come to the gospel according to Mark chapter 1:2 he is spoken of as "John who baptized." And then when you get into the sixth chapter he is first called "John the Baptizer" and then later on "John the Baptist." When the Improved Edition of the Baptist Union Version was published in 1912—a translation made by Baptist scholars

--it gives us "John the Immerser" in the passages referred to. So when our friend begins to talk about the "Campbellite" church, meaning that Mr. Campbell gave it to the world, which we have ever denied was our position or that of Mr. Campbell, and Mr. Jones knows that, for he says, "but who claim that they are not Campbellites, but belong to the Church of Christ" it comes of poor grace since his ancestry makes such a poor show on the informed world.—Camden, Arkansas.

(More to follow)

Translations Compared—Acts 2:38

(Continued from page 3)

- (25) Duke University . . . Kenneth W. Clark.
- (26) Berkeley Baptist Divinity School . . . J. W. Bailey.
- (27) Princeton Theological Seminary . . . Otto A. Piper.
- (28) Concordia Theological Seminary . . . Martin H. Coyner.
- (29) Union Theological Seminary . . . Samuel L. Terrien.
- (30) Yale University Divinity School . . . (Quoted from F. J. Folkes-Jackson's Commentary).
- (31) Southern Methodist University . . . J. S. McIntosh.

I have in my possession, either cor-

respondence containing these translations, copies of the published versions or copies of the commentaries from which the above information has been taken. I realize that there are numerous widely known translations that I do not have in my library. However, with these thirty-one different renditions of Acts 2:38—thirty-two when we count the King James Version—we'd like to remind those who erroneously believe that salvation precedes baptism, that there is not a single scholar among these quoted, who has translated "eis"..... "Because of." These scholars value their scholarship too highly to bow to the petty demands of some denominational preacher who is not willing to accept Acts 2:38 or Mark 16:16 at their face value.

If anyone, anywhere, can supply me with any translation of the New Testament that uses the phrase . . . 'be baptized **because of** the remission of sins' . . . I'll be very pleased to hear from them.

Lee Starnes, 1238 E. Bennett, Springfield, Mo., January 22: We had a pleasant and a profitable day with the church at Marshfield, Mo., yesterday. Four fine young people were baptized into Christ. We are endeavoring to stay busy in the Lord's work.

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THE ONE WAY

By HOYT BAILEY

God said through Isaiah: "And a high-way 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 the redeemed: the way-faring men, yea fools, shall not err therein." (Isa. 35:8). "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said. We will not walk therein." (Jer. 6:16).

Many ways are presented by men in religion, and many attractions are offered by men in the different ways. The language that every one has a right to his own way is a most pleasant language. The wise man, Solomon, said: "All the ways of a man are clean in his own eyes; but Jehovah weigheth the Spirits" (Prov. 16:2). Again, Solomon said: "Every way of a man is right in his own eyes; but Jehovah weigheth the hearts." (Prov. 21:2). "There is a way which seemeth right unto a man: But the end thereof are the ways of death." (Prov. 14:12). Prov. 12:15 says: "The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsel." Isaiah said: "We have turned everyone to his own way." (Isa. 53:6). Job asked: "Wilt thou keep the old way which wicked men have trodden? Who were snatched away before their time, Whose foundation was poured out as a stream, Who said unto God. Depart from us; And, what can the Almighty do for us? Yet he filled their houses with good things." (Job. 22:15-18). Jehovah's prophet exhorted: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:7-9).

Let every one observe some things respecting the one way. The Bible says: "It shall be called The way of holiness: the unclean shall not pass over it; but it shall be for the redeemed: the way-faring men, yea fools, shall not err therein." Jehovah commands persons to "seek, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."

We are not left to guess what is the right way of the Lord, nor are we left to guess where his way can be found. John was sent to make ready the way of Jehovah. Mark writes: "The begin-

ning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet. Behold, I send my messenger before thy face. 'Who shall prepare thy way: The voice of one crying in the wilderness, Make ye ready the way of the Lord? Make' his paths straight" (Mark 1:1-3).

It was Jesus Christ who said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14:6). There is no way to the Father except the way Jesus Christ provided. The scripture says: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated

for us, a new and living way, through the veil, that is to say, his flesh" (Heb. 10:19-20). The blood of Christ purchased his church (Acts 20:28). Those who enter into the holy place do so by the blood of Christ, but his blood purchased his church. It is the blood of Christ which cleanses from all sin. (I John 1:7). We are clearly taught by the inspired scripture that Christ is the way to heaven, and that there is no other way to heaven. There is no way to reach the Father except through the Son. We cannot reach the holy place except by the blood of Christ. This is the way Christ dedicated it and arranged it. We cannot have the benefit of

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his blood outside of his church, because he purchased his church with his own blood. We cannot have fellowship with God or Christ except we walk in the light. We do not walk in the light unless we walk according to his word. It is impossible for us to follow his word or to walk in the light of his word without entering into Christ. For one to be in Christ is to be in his body, because the same act which inducts one into Christ inducts him into the body of Christ. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27). "For in one Spirit were we all baptized into one body . . ." (I Cor. 12:13).

We are plainly informed that no one can go to the Father except by Christ. Christ is the way. He dedicated a way by which we can enter the holy place. When we enter into Christ, we enter into (the way Christ has dedicated for us. At the same time we enter into Christ we also enter into the one body of Christ. When we enter into the one body of Christ, we enter into his church, because the body is the church. Christ is head of the body which is the church. (Eph. 1:22-23; Col. 1:18). Christ is Savior of the body (Eph. 5:23). Titó saved are added to the church (Acts 2:47). Christ said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16). The ones of whom we read being added to the church are those who heard the word and were baptized. Acts 2:41 says: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." When one enters into Christ, he enters into the one way which leads to heaven, the way which Christ has dedicated for us. He enters into the one body which is the church. It is in the church that we have the benefit of the blood of Christ, because Christ purchased the church with his own blood.

In his sermon on the mount. Jesus said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it" (Matt. 7:13-14). "And one said unto him, Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." (Luke 13:23-24). "Jesus therefore said unto them again, Verily, verily, I say unto you . . . I am the door: by me if any man enter in, he shall be saved" (John 10:7-9). The one acceptable way is the way of holiness. The redeemed walk in the one way.

From a study in the book of Acts of

Apostles, we learn that persons who had believed in Christ, repented of sins, confessed Christ, and had been baptized for the remission of sins--are called "the Way." "But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues. that if he found any that were of the Way, whether men or women, he might bring them bound unto Jerusalem." (Acts 9:1-2) Christ said: "I am the way" (John 14:6). When Saul persecuted disciples, he persecuted the Way, but he persecuted Christ. "He heard a voice saying unto him. Said, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest," (Acts 9:4-5). We see that when he persecuted the disciples that he persecuted the Way. In his persecution of the Way he persecuted the church. Paul admits that he persecuted the church. He said: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 1 15:9). This is positive proof that the church is the way. The Lord adds to the church those that are saved (Acts 2:47), but they could not be saved without being redeemed by the blood of Christ. It is in the Way

that we are benefited by the blood of Christ, but the Way is the church. Christ purchased the church with his blood (Acts 20:28). The Hebrew writer says: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way . . ." (Heb. 10:19-20). When one accepts the terms of pardon, he completes obedience to the first principles of the gospel, and when he is baptized into Christ he enters the church. Those who are in the church are in the Way which leads to heaven.

The following passages make it clear that the Way has reference to the church. At Ephesus: "When some were hardened and disobedient, speaking evil of the Way before the multitude, Paul departed from them and separated the disciples, reasoning daily in the school of Tyrannus" (Acts 19:9). "And about that time there arose no small stir concerning the Way" (Acts 19:23). Paul admits that he persecuted the church, but the church is the Way. Paul said: "And I persecuted this Way unto the death, binding and delivering into prisons both men and women." (Acts 22:4). One does not get into Christ, the Way, without also getting into his church. To be in Christ is to be in the church, but to be in the church is to

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be in the Way which leads to heaven. When Paul was preaching Christ, Paul said: "This I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets." (Acts 24:14).

One who is in the Way of the Lord, in the church of the New Testament, in the one body of Christ, does not have to beg mercy for man-made, religious bodies. The New Testament nowhere authorizes the existence of religious denominations. A religious person can be in the Lord's church, in the Way which leads to heaven, without being connected with a religious denomination. Why spend time making apology for and begging mercy in behalf of man made, religious bodies? Why not be simply a member of the church of which you can read in the New Testament? God commands us to walk in the good way. The Bible informs us that some "WILL not walk therein" (Jer. 6:16).

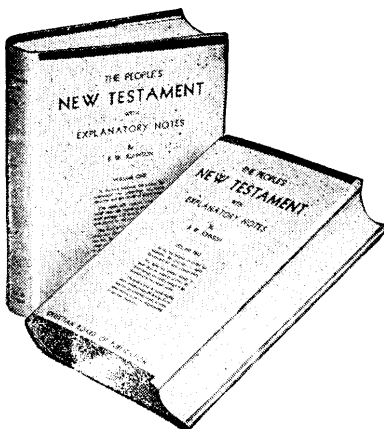
Why not enter in through the one door (Christ) (John 10:9), the one Way (Christ), (John 14:6), according to the voice of the one Shepherd (Christ), (Jno. 10:16), into the one fold or church built by Christ (John 10:16; Matt. 16:18)? Christ commanded the preaching on one gospel (Mark 16:15; Gal. 1:7-9); called religious people into one body (Eph. 4:4; Col. 3:15); instructs by the words of one Spirit (Eph. 4:4); and encourages us with the one hope (Eph. 4:4) Christ is the one Lord in whom we can have but one faith, and into whom we have been baptized with the one baptism. (Eph. 4:5; Gal. 3:27). There is but one God and Father of us all. (Eph. 4:6).

Christ teaches that there is ONE way, not many ways; ONE door, not many doors; ONE fold, not many folds; ONE church, not many churches; ONE Gospel, not many gospels; ONE doctrine, One body, One Spirit, One hope, One Lord, One faith, One baptism, and One God and Father.

Wm. H. Parsons, Box 496, Magnolia, Arkansas, January 23: Interest and attendance are on the increase here in Magnolia. Four have placed membership with us recently. Contributions are averaging \$250 a week. We have purchased property for an auditorium and Bible School Annex just across the street from our present location at a cost of \$17,000. This gives us the best property in town. Bro. Horace W. Busby begins our meeting February 4th. Bro. Earl Richardson, of Camden, Arkansas, is to direct the song service. We invite our brethren in this section to attend. I am to begin a meeting with Brother O. C. Hartsell and the church at Springhill, Louisiana, March 12th.

Geo. B. Curtis, 400 Ward Avenue, Poteau, Okla., Jan. 14, 1951: One baptism today, one the first Sunday of the New Year and one the last Sunday of the old year. I have tendered my resignation to the congregation here effective May 20, 1951. Wife and I shall return to our home in Clarksville, Arkansas. I shall resume my work in evangelism which I interrupted to do the work done here. I hope to leave a united church working harmoniously for the Lord. Some of the very best material anywhere is in the Poteau congregation. Given a few years that the scars of discord may heal, I predict good things for this group of God's children.

James C. Bays, P. O. Box 372, Smyrna, Tennessee, January 20: Our mens' training class is making gratifying progress. The brethren are conscious of the improvement of their talents. All can make good fifteen minute talks. Soon they will conduct our mid-week Bible study. Our indebtedness on the lovely home for the preacher was relieved last week. In a few weeks we will start our fourth year here. We haven't done a great deal other than lay a foundation. Indifference and trying to keep the good will of the sects all but wrecked the church here. So we have had a difficult task.



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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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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, d,

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

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

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VOLUME 21

DELIGHT, ARKANSAS, FEBRUARY 8, 1951

NUMBER 10

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 1)

"Now concerning spiritual gifts, brethren, I would not have you ignorant." (I Corinthians 12:1).

Ignorance of the use of spiritual gifts in the early church was a source of trouble in the Corinthian church. Ignorance of spiritual gifts today is a source of much trouble in the religious world.

At the request of a friend I am beginning with this issue of *Gospel Light* a series of articles concerning spiritual gifts with the hope that some of the ignorance beclouding this issue may be dispelled. Failure to conceive that the inspiration of the Holy Spirit that led the apostles and other inspired men in the first century to write the New Testament and perform the miracles that confirmed it has passed away leads to a whole train of evils among some of the very most religious groups of the age. My deepest sympathy goes out to all who are the victims of religious delusions. Therefore I am not writing in the vein of sarcastic criticism but with the sincerity and hope of helping someone.

The Corinthian church had fallen into grievous errors bordering on idolatry in the matter of spiritual gifts. "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." (I Cor. 12:2). These same Gentiles had once been idol worshippers. They were accustomed to the idle of many gods. The apostle enumerates nine manifestations of the spirit in the church at Corinth: (1) "word of wisdom," (2) "word of knowledge," (3) "faith," (4) "gifts of healing," (5) "working of miracles," (6) "prophecy," (7) "discerning of spirits," (8) "divers kinds of tongues," (9) "interpretation of tongues." (I Cor. 12:8-10).

There is more than a suggestion that the members of the church in Corinth attributed each manifestation of the Spirit to a separate and distinct god. To illustrate, a god of the "word of wis-

dom," a god of the "word of knowledge," a god of miraculous "faith," a god of the "gifts of healing," etc. The writer of the Corinthian letter labors to dispel this error by pointing out that all are simply manifestations of one and the same Spirit — not a number of spirits, or gods.

Incidentally in the refutation of this idea of a multitude of spirits, Paul teaches clearly on the unity of the body of Christ—the church. He uses the human body to illustrate this lesson, showing that the various members of the body are all component parts of the one body. It takes arms, legs, hands, feet, eyes, mouth, head, stomach, etc., to make up one body. But these are all members of the same body—not many bodies. This doctrine is contrary to the modern idea about there being a number of churches all acceptable to the God of heaven.

There also seemed to be something akin to rivalry over the various gifts of the Spirit with, perhaps, attendant jealousy. This was shown to be foolish by the examples of the members of the human body warring over pre-eminence. (Verses 14-17). The gift of tongues seemed to be the cherished gift. It was spectacular. It challenged the attention to the possessor of the gift perhaps more readily than that of any of the other gifts. So this particular gift comes in for a more lengthy discussion than is accorded the others.

Keep in mind that we are studying a church and its activities in an age of miracles and revelation. This church did not have the New Testament to guide the conduct of its members. It necessarily relied upon the word of mouth teaching by those who were inspired or, had been taught by inspired men. Those who spoke by inspiration of God confirmed the things spoken by the performance of miracles: "And they went forth preaching everywhere, the Lord working with them, and confirming the word with signs following."

(Mark 16:20). "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." (Heb. 2:4). Miracles of all kinds had for their purpose the confirmation of the word spoken. They were not for the self-satisfaction of the ones possessing the gift, nor for a plaything. The miracle was genuine. And the message that it confirmed was also genuine.

When Peter stood up with the eleven on the day of Pentecost and delivered the discourse recorded in Acts two, the message was from God. The speaking with tongues on that occasion was beyond the power of man. That, too, was from God. It signified that God had given the message. When Philip went down to Samaria and preached Christ to the Samaritans, the message was from God. When he cast out devils, healed the sick and did many other wonderful works, these were from God also. The miracle was God's signature to the genuineness of the message. To illustrate: I write this article on my typewriter, but at the end of the article I sign my name in ink. The signature tells the editor that the message is indeed from me. It attests the genuineness of the message. The miracle was God's signature to the messages delivered by His servants.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (I Cor. 12:28-31). These things were set in the church in the beginning of the church. They were the divine protection thrown around the young organization until that time when God's full revelation was completed. These were all given to the age of miracles. The office of the apostle was a temporary one, that of the New Testament prophet also was temporary, the gift of teaching in the age of inspiration was

temporary. So with miracles, gifts of healings, tongues, helps and governments in the sense of spiritual gifts.

In an age of spiritual gifts they were to covet the best gifts. These gifts had their divine purpose. The perfect way was not yet disclosed—His word—, so until that time came, gifts were to be used, not abused. But there was to be a "more excellent way" than this way of spiritual gifts. This more excellent way was to be an abiding way. Our next article deals with THE MORE EXCELLENT WAY.

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

Doctrines and Practices of Assembly of God Church

Last week, in this column, we wrote of the origin and growth of the Assembly of God Church. Material for that article was taken from a pamphlet, "The Origin and Development of the Assemblies of God," published by the denomination. From that source, beginning on page 17, "the doctrinal belief or tenets of faith" are found. These are introduced with the following statement:

"There was one great Christian experience which brought together all the component parts of the Assemblies of God movement, the Baptism of the Holy Spirit accompanied by the speaking in tongues as the Holy Spirit gave utterance. This one truth has designated and set apart the Assemblies of God as a distinct religious body and the Pentecostal experience is the one excuse for its very existence as a religious body, separate from other organizations of similar faith."

On page eighteen, we find the following: "The simple ordinances of the Lord's Supper and baptism by immersion are practiced regularly. The spirit of the movement is intensely evangelical and missionary. . . .

"It is held that the Bible is our all-sufficient rule for faith and practice. The statement of fundamental truths adopted by the General Council in 1916 was intended as an expression of truths generally taught throughout the fellowship. The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth therein is held to be essential to a full Gospel ministry. No claim is made that it contains all truth in the Bible, only that it covers our present needs as to these fundamental truths. The statement is simple enough to permit elaboration

based on further light which may be received from the Holy Spirit in the future."

There follows a "Statement of Fundamental Truths." We give below the main headings, or subjects, found in the creed:

1. The Scriptures inspired.
2. The one true God.
3. Man, his fall and redemption.
4. The salvation of man.
 - A. Conditions of salvation.
 - B. Evidences of salvation.
5. Baptism in water.
6. The Lord's Supper.
7. The promise of the Father.
8. The evidence of the baptism of the Holy Ghost.
9. Entire Sanctification.
10. The church.
11. The ministry and evangelism.
12. Divine healing.
13. The blessed hope.
14. The millennial reign of Jesus.
15. The lake of fire.
16. The new heavens and new earth.

One cannot read the information given above and the "articles of faith" of the Assembly of God church without being impressed with the fact that it is only another denomination among the sects of Christendom. This is not said to be spiteful and hurtful to our friends among their fellowship. It is lamentable that it is true, and honesty demands that notice be taken of the fact. And a fact it is, for the Assembly of God church is not the church of the New Testament.

What does the reader notice in the statement of doctrines and tenets of faith given above? He sees those things that are **peculiar** to that **particular** fellowship. Those peculiarities make the organization denominational. They set it apart, describe and identify it, and distinguish it from all other bodies. It is true in this case just as it is true that the peculiarities of the Baptist, Methodist, Catholic, or Presbyterian denominations make them what they are. Nothing that is a distinctive mark of any church organization is a true doctrine or practice of the church you read about in the Bible. There is possibly one exception: viz., the one peculiar mark, or distinctive feature, about the church of Jesus Christ is its complete lack of peculiarities! What it teaches and practices is universally admitted to have been, to be, apostolic.

The first paragraph quoted from "Origin and Development of the Assemblies of God" in this article states the distinctive feature of that church. The so-called "one great Christian experience" lies at the bottom of the complete system. One's own analysis of their doctrines and practices shows it to be true, and the candid admission

of their literature confirms it. In items 4 B, 7, 8, 9, and 12 of "Statement of Fundamental Truths" the denominational peculiarity of the "Holy Spirit system" is outlined.

Of course, several of the sixteen items listed are held in common with other religious people. Some of which are Scriptural and some of which are the teachings of men. Those numbered above, however, are among those held exclusively as tenets of faith by the Assemblies of God. We shall write further about these in another article.

The Successful Church

By J. A. McNUTT

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: For then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:7, 8).

The Basic Principles of Success

The selection of Scripture at the heading of this article is a portion of the Lord's charge to Joshua the successor of Moses. The basic principles set forth in these words of admonition in 1451

B. C. are just as true in 1951 A. D. as they were when these challenging words were penned. These words of instruction contain Jehovah's infallible rule for prosperity and success in the service of God. Follow these principles faithfully, the Lord says, "For then thou

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shalt make thy way prosperous, and then thou shalt have good success."

What are the traits of character and the overt action which will invariably lead to victorious and successful living? Read this passage again and analyze it very carefully and these words will stand out . . . Strength . . . Courage . . . Faithfulness . . . Knowledge . . . Complete Obedience. Who can improve upon the Lord's formula? Who can hope to succeed without these characteristics? Surely there is a message here for every clime, a lesson in these words, which will endure for all time.

The Challenge Of The Hour

One can imagine the thoughts that must have stirred the soul of Joshua. Here he stands at the banks of the Jordan, Moses the great leader is dead, and Joshua must assume the leadership of a nation and command its army. He is faced with the conquest of Canaan and the distribution of the territory among the tribes of Israel. His task was no easy one. He was confronted by a group of heathen nations bound together by treaties, living in fortified cities, and equipped with horses and chariots. The challenge was enormous, the outlook was gloomy, but Joshua had "good success." God was with him and within six years six nations were overthrown, thirty-one kings were slain, and Canaan began to be divided among the tribes as the Lord had promised.

Consider the challenge before the church today. The church stands in a world which has already been ravished by two "world wars" and is now threatened by the third. It stands amid the chaos of denominational confusion and division. It is beset by godless materialism, religious indifference, and confronted by threats of political and religious dictatorship. The church of the Lord is now engaged in its most active program of gospel preaching, at home and abroad that has been witnessed in modern times. The church is growing and New Testament Christianity is spreading, but the forces of evil are also on the march. Truly, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12).

It is the duty of the whole church to preach the whole gospel to the whole world. The task is not an easy one. but God has promised to prosper his people and crown their efforts with success when they follow his plan of conquest.

Things That We Need In Fifty-One

1. Spirituality: The warfare in which the church is engaged is a spiritual conflict, and the carnally minded are not prepared to engage in such a battle. Paul said, "Let this mind be in you, which was also in Christ Jesus." (Phil.

2:5). "For as many as are led by the Spirit of God. they are the sons of God." (Horn. 8:14). "But ye are not in the flesh, but in the Spirit, If so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." (Rom. 8:9).

2. Courage: God commanded Joshua to be "very courageous." The Lord's cause needs bold men. men of courage who will preach the gospel without fear or favor. (Acts 4:13, 19, 29). There is no place for cowards in the Lord's army. The church needs men who are brave and determined to stand for that which is right. Any preacher who places a higher estimate upon popularity than he does upon principle is unworthy of the name of Christ. The Lord never has needed a man who was afraid to contradict the devil. There is no place in the ranks of true gospel preachers for men who enter the pulpit to utter "sweet nothings," excuse sin, and defend false teachers.

3. Co-operation: Christians are always "Workers together with God." There is power in the concerted effort of God's people. A house divided against itself cannot stand, a country divided by internal feuds and torn by faction is no match for a united nation. We might learn a lesson from observing a bee hive where the inhabitants work together as a colony and along the lines of mutual aid for the common good. Co-operation is one of the keys to success in the work of every congregation of Christians.

As some one well said concerning the success of a victorious army:

"It is not the guns or armament

Or the money they can pay.

It's the close co-operation

That makes them win the day."

4. Efficiency: The church should be "ready unto every good work." This means trained Bible teachers and experienced personal workers. This calls for a planned program of work and then enough zeal and faith to work the plan. The indifferent, careless, and covetous members of the church are never ready to do anything. They are like the colored draftee, who was asked if he was willing and ready to die for his country. He replied, "I is willing, but I is un-ready."

5. Responsibility: The church today needs a greater feeling of responsibility. Thousands of people in our land have never heard the simple gospel of Jesus Christ, millions beyond the seas have never heard the truth, many of our neighbors and friends need to hear the plea for original, undenominational Christianity. "Go ye into all the world, and preach the gospel to every creature." These are the marching orders for the church militant.

"Onward Christian soldiers Marching
as to war,
With the cross of Jesus going on before;
Christ the royal master leads against
the foe,
Forward into battle, see His banners
go!"

Inflation

By DALE RICHESON

This is an era of inflation. For half a generation our nation has been on guard against it. It has become as much a part of our lives as the dollar. At present we hear much about it as prices, wages and the cost of living soar in the wake of a new global conflagration.

But there is one thing in this old world which resists inflation and remains constant—the cost of discipleship. While the Son of man yet walked our earth, he set the price and the tug and surge of the tides of time have altered it not one whit.

Some have tried to estimate the cost of discipleship, The rich young ruler was surprised to learn it was more than simple morality. The widow's last two mites were accepted by the Lord as a fair price. The parable of the hidden treasure tags the kingdom of heaven as worth all that a man has. Jesus paid the great price of his life for the kingdom. His apostles likewise were always willing to pay an equal sum. Throughout their teaching is interwoven a demand for all that a man has. That was the minimum price.

In this day of inflation, that cost remains the same. The blessings to be gained are just as great as when the kingdom was new: the blood of Christ just as capable of washing away our sins as when it was first shed. The cost of everything else has soared, but the cost of discipleship is constant. That's because it has **always** borne the maximum price. It could not be raised.

One thing some people seem to be inconsistent about is this matter of inflation. Some seem to think this one thing has been deflated, and render just a taken service to God.

Only one other thing has remained constant. The wages of sin are still death. Remember that!—Mena, Ark.

Class Discussion At Booneville, Ark.

March 6 to 9

There will be a four-nights debate on the class question in Booneville, Arkansas March 6th to 9th. Lester Hathaway of Mobeetie, Texas will represent the anti-class brethren and Sterl Watson of St. Louis will represent the Bible class brethren. A large attendance is expected.

One Hundred Dollars And A Baptist Preacher

By GLENN A. PARKS

(NUMBER 3)

To our readers who may have missed the other articles that have appeared under the above heading, we are reviewing an article written by Mr. G. E. Jones that appeared in the November 22, 1950 issue of the Temple Trumpet, under the heading "Campbellite Theories Exploded." Mr. Jones is a well known Baptist preacher among the Missionary Baptists of this section. We do not have anything personal against Mr. Jones, or against the great body of Baptist people, but we certainly cannot sit idly by and hear him slander the truth of the Bible, as he does in this article, without making some reply. It has been a long time since I have seen an article coming from any that has any more error in it, to say nothing of the slanderous remarks, than this we are reviewing. I have known Mr. Jones for many years. I met him several years ago when I was a student at Harding College when the school was situated at Morrilton, Arkansas. I have heard him preach, and debate. Through the years of my acquaintance with him I have been led to appreciate him from the view point of his willingness to press what he honestly believes, but I cannot appreciate the element of slander in any man, or the matter of putting words into the mouth of the people he is opposing.

Mr. Jones wants to know if any ever heard preachers of the church of Christ "preaching on the doctrine of God's foreknowledge, election and predestination?" And, also he wants to know if we ever preach on other themes that we shall mention in this article.

The primary thought before our critic Mr. Jones, is that we do not teach all the truth of the Bible. It is very apparent that Mr. Jones never did attend many services of the people whom he likes to style "Campbellites" but who belong to the "Church of Christ." If he means that we never preach the old calvinistic view of predestination, foreknowledge, and election, we do not, except to show how far from the truth that doctrine actually is. But to say that we never preach on the grand themes of election, etc., is entirely false. No one who reads the Bible will deny that God has had much to say about those grand and wonderful themes, and no man can preach the Bible without teaching them. However, it is quite another matter to preach the truth on those doctrines, and to so present it with the slant that every Baptist in the land must present them to be consistent with his doctrine. There is no possible

way to avoid the pitfalls and groundless conclusions of Calvinism by a people who believe that a baby is born into this world hereditarily totally depraved, and then to follow up with the doctrine that God will, separate and apart from the word of truth convict, convert and save from sin to such an extent that regardless of how he lives he can never so disgrace himself, or the cause he represents, as to be finally lost in hell. I am conscious of the fact that Mr. Jones, and the people he represents, does not teach this as an actual consequence of Calvinism, but it is impossible to avoid the results of that disgraceful and utterly false doctrine by any who hold to the views of the Baptist people with reference to the nature of man, the direct operation of the Holy Spirit in conversion, and the doctrine of the impossibility of apostasy. If the doctrine of Calvinism on these themes be true, the results are clear, and some of them are these:

1. Whatever man does is in keeping with God's foreordination, and therefore cannot be wrong. It matters not what he does, whether good or bad, if God foreordained everything, he has ordained that thing.
2. It restricts the benefits of the death of Christ to a few elect ones, and allows the devil to have the many, and thus he glorified by their destruction—it being no fault of theirs.
3. Since only the elect can be eternally saved it makes a tyrant out of God in that he made man to glorify him, and at the same time to fully glorify Him must unalterably so make him and arrange divine matters that the greater portion of mankind will be consigned to eternal misery, dishonor, and wrath. Now, if this is what Mr. Jones is concerned about our never preaching, he can be sure that we do not preach that. We most assuredly teach against such a godless doctrine. And as we do, we without hesitancy declare that the eternal purpose of God contained Christ, the gospel, the plan of justification for both Jew and Gentile by faith in Christ which was embodied in the promise made to Abraham. This was followed in after ages by many predictions bearing on the great purpose of God to give this glorious system to man. In the New Testament frequent reference is made back to the promise and predictions of the prophets; and the knowledge thus communicated before is called the foreknowledge of God. This was the grand secret, hid in God for ages and not made known to the sons of men as it is now revealed by the Spirit of God. It was concern-

ing this plan of salvation that the prophets "did inquire and search diligently, inquiring what things, and what time the Spirit of Christ that was in them did signify, when it testified beforehand, the sufferings of Christ, and the glories that should follow them; to whom it was revealed, that, not for themselves, but for us, they ministered the things that are now preached to you by those who have made known to you the gospel, through the Holy Spirit sent down from heaven; into which the angels desired to look." (I Peter 1:10-12).

But, Mr. Jones goes on with such questions that have no real point in them, such as, "Who ever heard of one of them preaching the federal headship of Christ over the new creation?" This "federal headship of Christ" that Mr. Jones talks about is a misnomer. The Bible says nothing about the "federal headship of Christ." The Bible does present Christ as head over his church (Eph. 1:22, 23; 5:23; Col. 1:18). And the church, by many who study the Bible without bias is the "new man" that Paul talks about in Eph. 1:15; the Bible also represents him as the final judge, the present Advocate, as the final restorer of all that man lost in Adam. Now, if this is what Mr. Jones means when he talks about the "federal headship of Christ," we preach that all along. But if he thinks we are going to follow the Baptists off into a speculative tail-spin over matters that bring about the wild guesses of man, he is wrong.

"Who ever heard of one of them preaching that our life is hid with Christ in God?", a question by Mr. One Hundred Dollar Jones. The position of the gentleman here is clear to any body that knows anything about Baptist doctrine. His thought is that when Christ died we died, and that in the council of God every believer is already in heaven glorified with Christ. When he rose from the dead we came forth also. When he ascended, we ascended. In the reckoning of God we are now in heaven risen, ascended and glorified. That is what he means when he talks about our life being hid with Christ in God. All of this ado is made over the predestination of the saints and the impossibility of apostasy. In other words, Mr. Jones is a bit astonished that we do not preach a construction of a passage of Scripture that is utterly false! What does he want us to do, leave the Bible and go back to the old musty creeds of Calvinists? Well, I hate to disappoint my disappointed friend, but he will never hear us putting such a construction upon a passage of Scripture that runs directly opposed to the natural reading of the many exhortations and admonitions of the Bible addressed to Christians lest they be lost

in the judgment. We preach with all our soul that the Christian is dead with Christ to the world, and that his life is swallowed up in the life of Jesus Christ (Gal. 2:20) and that the Christian should not, and must not, seek after the things that destroy his relationship to Christ. And, ladies and gentlemen, he is wrong again Jones

On and on he rides his horse loaded down with Baptist doctrine. "Who ever heard them preach that the natural man cannot understand the things of the Spirit?" And who ever heard a Baptist preacher refer to this passage of Scripture in I Cor. 2:14 that did not wind up in wild, unfounded theories of Calvinism? They take us right back to the false and groundless position that the unregenerate man cannot understand the things of truth until that unregenerate man has been convicted by the Holy Spirit without the agency of the gospel in conjunction. The argument of the Baptists is that the sinner man is not only lost—and he has been that way a long time, you remember he was born hereditarily totally depraved—and he cannot think a good thought, do a good thing, express a holy emotion, and I have wondered some times if the fact that he went to hear one of them preach was not a bad thing. That is the lost man in the eyes of our friend, Mr. Jones. He cannot understand the Bible, the scheme of redemption, the promises of God to forgive him and wash him white in the blood of Christ until the Holy Spirit destroys the natural man and replaces him with the spiritual. Now ain't that sumpin? Yes, Mr. Jones, we preach against that chain of false doctrine every time it comes handy. We also preach what Paul means in this passage of Scripture and what he means in the entire context of the chapter. When one examines the context he will find that the apostle is talking about God's making His will known to mankind in the gospel of Christ which the wise and the great looked upon as a system of foolishness. And that the gospel before it was revealed by the Holy Spirit to the apostles was a mystery, and since it had not been revealed before the coming of the Spirit of God man could not imagine the wonderful things that God had prepared for them that serve Him; that is briefly speaking, what Paul is saying in verses 7, 8, 9 of I Cor. the first chapter. Then in his reasoning he tells them that God, through revelation, had made known unto them these things (vs. 10). Then in verse 13, the apostle tells us that the things they received by inspiration they spoke to the world. They spoke them not in the words suggested by the wisdom of the world, but in words that fully represented the wisdom of God. Then finally he comes to

verse 14, that Mr. Jones is so hot and bothered about, and in this passage of Scripture when left with the context, and not removed to bolster some sectarian theory, the apostle is saying that man by his natural faculties, without revelation, could not learn the will of God. And, in order that man might know what the will of God was, the Holy Spirit was given to the apostles which made known to them God's will, and they revealed it to the people. It surely does not mean that men to whom the revelation was declared by those possessing the Spirit cannot understand and obey it. If so, we had about as well burn up our Bibles and turn the whole matter of saving the souls of the lost to God without a word of revelation as to man's duty to God.

Then in order to make out a case for Baptist readers, Mr. Jones even misquotes Scriptures. Hear him: "Who ever heard of one of them telling the people that there is a veil over the heart of the lost man which must be taken away by the Spirit?" (II Cor. 3:15-17). Who ever read the passages referred to above by Mr. Jones that made such a ridiculous application of it as he attempts here? The passage says not one single word about the lost man. The writer in the passage is talking about the Israelites as can be clearly seen by

reading the verses that immediately precede the ones Mr. Jones cited. But he has labored under the delusion so long that the lost man must have a direct operation of the Spirit upon his heart that he even mutilates texts of Scripture to prove it. No, Mr. Jones, when we have to resort to a mutilation of plain passages of Scripture to carry our point, we will send out an invitation to you to come hear us do it. Furthermore, the passage of Scripture that Mr. Jones cites does not say a word about the Spirit removing the veil, either. Do not try to fit the Bible to Baptist doctrine, Mr. Jones; it just will not fit. But what does Paul mean in the passage? And I might tell Mr. Jones that this is what we preach about the passage, instead of presenting his view of it which seems to be so disappointing to him. Paul is simply saying that when Moses came down from the mount (vs. 13) after his interview with Jehovah that his face shone with such glory that the people could not look upon him, "and when Moses had done speaking with them, he put a veil on his face" (Ex. 34:33). This is interpreted that the people could not look to the end of that dispensation and see Jesus, who was the end of the law. Their vision was too weak and limited. God was not then making fully known what he lat-

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er revealed to other generations through his apostles and prophets by the Spirit (Eph. 3:5). The minds of the people were blinded and hardened so they could not see the full truth concerning the very purpose of the law, and until this very day when the Jews read the Old Covenant that same veil that hindered their fathers from seeing to the end is not taken away. But in Christ it is revealed that the veil is taken away. He opens up the vision so that they can see the end of those matters. But, as they reject Christ, the veil remains. (vs. 14). Christ has taken away the veil, but the Jews yet reject him and retain the veil over their hearts when they read the law of Moses. When they shall seek to know God and his will, the veil that prevents their seeing that Jesus is the Christ will be taken away. They shall then see that the many prophecies of the Old Covenant referred to the Lord Jesus Christ, the incarnate Son of God, and the true Messiah.

This is what we preach, Mr. Jones, and whether you believe it or not, it is the truth about the passage before us, and away goes your bubble of Baptist blunders.—Camden, Arkansas.

(More to follow)

Catholicism Vs. The Bible

(NUMBER 1)

By JADY W. COPELAND

The above caption will of course be questioned by many. Of that fact I am aware as I write, but with all of my heart I believe Catholicism contradicts the Holy Word of God. (That I propose to show in this and possibly other articles in the Gospel Light). I love all men and that includes all who believe Catholic doctrine: and for that reason I write on this subject. If I did not love the souls of men then I would not try to warn them of the danger of error—in this particular case the dangers of CATHOLICISM. I believe there are many fine people who are Catholics and it is that group of people that I want to warn just here. I also hope this might in some small way at least show people who are not Catholics the dangers of that religion so that they will be prepared to meet the issue when it presents itself. There are hundreds of people now preparing themselves to be Catholics and I would to God they could be warned of its nature before they are engulfed in its doctrines so far that they will be blinded by its false teachings, and once in it, will never see the true light again. May I say again, I have no "ax to grind" and it is through love of the souls of men and women that I write what I firmly believe to be the truth of God on the subject. Read the Bible for yourself.

May I begin by saying that the word "Catholic" is not in the Bible. The very name of the church is unscriptural. I know it means primarily "universal" and I believe the church of the Lord is to be spread and established in all parts of the earth, but such does not justify the name "Catholic Church." That robs Christ, the founder of the glory that rightly belongs to Him. (Matt. 16:18). Christ built the church and Paul called it the church of Christ. (Rom. 16:16). I want to call it the same name by which it was known in the New Testament. If you read all of the Bible, will you one time get the idea that the church spoken of in the

Book should be called "Catholic Church."? Surely not. Why not honor the head, Christ, who died for it? I contend, then first of all, that the Catholic church is not wearing the name (and the name is usually the first mark of identification) given to the church by the Lord. I prefer to use the God-given name. Read again Romans 16:16; I Cor. 1:2; Heb. 12:23.

We shall now investigate some doctrines and dogmas of the Catholic Church and compare (rather contrast) them with the teachings of the Bible. Let me say here that, unless otherwise stated, I shall use the Catholic New Testament in quoting scriptures as I

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do not want any reader to think I am taking an unfair advantage by use of the King James version. I do not believe the Catholic Bible is always accurate, but to show that even the Catholic Bible condemns their doctrine, I shall use it unless otherwise stated. Where, as the case may be, I believe the Catholic version to do violence to the moaning of the passage, I shall make note of that too. In the most part, the meaning in the Catholic and King James version of the Bible will be the same, but not always. The version I am using is a revision of the Challoner-Rheims which was really a revision of the Rheims-Douay and is copyrighted 1941. Therefore as far as I know this translation is, to the Catholics, one of the latest and best translations and has the approval of the Catholic Church. It was edited by Catholic scholars. These facts I give to let all the readers know that the translation of the Bible I am using is recognized by the Catholic Church.

The first error that I would like to examine relative to the Catholic Church is taken from the CATHOLIC DICTIONARY AND CYCLOPEDIA. I take it therefore that no one would doubt the authority from whence this doctrine comes. Catholics believe and teach it in no uncertain terms. If one be a true Catholic, he must believe it—the doctrine that says that **tradition is on a par with the Bible**. I quote from above mentioned Cyclopaedia page 231, question No. 19. "Question: Was the Bible the sole Rule of Faith for the first Christians? Answer: No; for at least the first century the Bible was not complete, and the faithful received the rule of faith by tradition; hence St. Paul writing to the Thessalonians, says; "Therefore, brethren stand fast and hold the traditions which you have learned whether by word or by our Epistle. (Thess. 2, 14). Again we quote from the same page, "More over **some of the Epistles written by the Apostles are lost**. (Ital. mine. JWC). The Bible cannot be received as the sole rule of Faith, for it does not contain the entire revelation of God." This friends is a bold assertion. Let us examine it.

I will agree that the New Testament was not completed and compiled in one book in the lifetime of the apostles. I will also agree that the APOSTLES AND OTHER INSPIRED MEN TAUGHT BY TRADITION for tradition means, according to Webster primarily "to transmit or to give up." "Deliver," or "oral delivery of something to be learned. The oral transmission of information, beliefs, customs, etc." (Webster's Collegiate Dictionary). That is the way the apostles and other inspired men did much of their teaching—orally. Since they did not have in their

hands a book, the New Testament, as we have it today, they had to teach by oral teaching (as they were guided by the Holy Spirit). That is all that is meant in I Thess. 2:15, the passage referred to in the Catholic Cyclopaedia above. So they did teach by means of tradition, oral instruction, but what did they teach by this instruction? Turn to I Thess. 2:13. "Therefore we too give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God, who works in you who have believed." Paul here, in writing to the same church as above mentioned who had been admonished to "Hold the traditions which ye have learned, whether by word or by our epistle," says that the Thessalonians received this NOT AS THE WORD OF MAN BUT AS IT TRULY WAS THE WORD OF GOD. Paul admits it is from God, not their own words. Paul both by oral instructions, (tradition) and in his former letter had taught this church. They had received it as God's word. As long as any preacher teaches God's word whether orally or by written word, it is true.

But now let us look at the rest of the statement in the Catholic Cyclopaedia. It continues by saying, "The Bible can-

not be received as the sole rule of Faith, for IT DOES NOT CONTAIN THE ENTIRE REVELATION OF GOD. (Ital.

mine—JWC). We check this statement with the Bible. Jude 3 says "Beloved, while I was making every endeavor to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith **once for all delivered to the saints**." This ought to be enough to answer the question, "Does the Bible contain all of the will of God?" Jude says "Yes." However turn now to

II Tim. 3:16 "All scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work." (Remember I am quoting from a "Catholic" translation of the New Testament). Now we have it from Paul. The scriptures are all inspired by God. Furthermore says Paul, they are useful for instructing a man in the ways of righteousness. If the Bible tells us how to be righteous, then why do I need more than God's word. Now he

says they furnish this so that the man of God may be perfect, or complete. Do we need more than this in religion? What better instruction do we need? How much can "perfect" be improved upon? But that is what the Word will

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do for the man of God. Then he says it equips one for EVERY GOOD WORK. If the Bible furnishes every good work for a man to do, what of the works that man furnishes that are not mentioned in the revelation of God? Would they be good works? Surely not. Catholics say that the Bible is not complete. Paul and Jude say it is. Catholics say they need the traditions of men to help the Bible and the church. God says the scriptures are sufficient. Friend which will you take?

Let us conclude this article by saying that by "tradition" the Catholic Church means more than "oral instructions." They mean that even now when the Pope speak on matters of faith and morals that his word becomes as much authority as God's word. They mean that when he speaks for the Catholic Church that that word is infallible and he keeps the divine doctrine pure and incorrupt. Friends where in the Bible did God give instructions for one man, pope or otherwise, the power to speak with infallibility and to guard the doctrine of the church. The only ones who spoke with infallibility were the ones who were guided by inspiration of the Holy Spirit, and no such man is living today. God gave such to the apostles and other inspired men so that the pure word could be given to future generations. It has come to us today, and no pope or any human today speaks by direct revelation from God. The Gospel is God's power to save. (Rom. 1:16). "Heaven and earth shall pass away, but my words shall not pass away," said the Lord. Let us be careful what we believe. It is not safe to take man's word—regardless of who that man might be. It is safe to stand on the promises of God.

ANNUAL LECTURESHIP
ABILENE CHRISTIAN COLLEGE

February 18 - 22, 1951

The program for the Annual Lecture-ship at Abilene Christian College has been announced by President Don H. Morris as follows:

Sunday, February 18

10:30 a. m.—(Subject to be announced)—Glenn L. Wallace, Abilene, Texas.

7:30 p. m.—"Organization of the Church"—Melvin J. Wise, Dallas, Tex.

Monday, February 19

9:30 a. m.—"Benevolent Work of the Church"—A. R. Holton, Nashville, Tennessee.

7:30 p. m.—"Edification of the Church"—Leroy Brownlow, Fort Worth, Texas.

Tuesday, February 20

9:30 a. m.—"Work of the Church in Italy"—Cline Paden, Frascati, Italy.

2:30 p. m.—"Work of the Church in Australia and India"—Charles Tinus, Sidney, Australia.

3:15 p. m.—"Work of the Church in Japan"—Harry Robert Fox, Jr., Ibaraki, Japan.

7:30 p. m.—"Evangelization"—Ruel Lemmons, Cleburne, Texas.

Wednesday, February 21

9:30 a. m.—Abilene Christian College.

2:30 p. m.—"Work of the Church in England"—Frank Worgan, Lancashire, England.

3:15 p. m.—"Work of the Church in Latin America"—J. W. Treat, Abilene, Texas.

5:00 p. m.—Dinner Honoring Preachers and Elders—Cafeteria.

7:30 p. m.—"Worship of the Church"—John H. Banister, Dallas, Texas.

After Evening Lecture—A Cappella Chorus—Auditorium.

Thursday, February 22

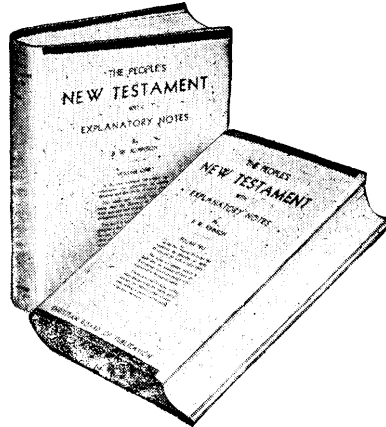
9:30 a. m.—"Work of the Church in Germany"—Otis Gatewood, Frankfurt, Germany.

2:30 p. m.—"Work of the Church in Africa"—Leonard Mullins, Dallas, Tex.

3:15 p. m.—Southwestern Christian College.

6:15 - 7:00 p. m.—Band Concert—Auditorium.

7:30 p. m.—"Hope of the Church"—John H. Banister.



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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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

a Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. b Mark 6: 33; Luke 9: 4G, Ac.; 22: 21, Ac.

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

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

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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. . . .



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

VOLUME 21

DELIGHT, ARKANSAS, FEBRUARY 15, 1951

NUMBER 11

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 2)

"The More Excellent Way"

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (I Cor. 12:31).

Sandwiched between the two chapters of the Corinthian letter that teach on the subject of "spiritual gifts" is that gem of literary beauty, the thirteenth chapter that sets forth the "More Excellent Way." In this article I quote from the King James' Translation, using the word "charity." This word is rendered "love," and correctly so, in the English and American Revisions.

The way of love is set forth as that "more Excellent way." All the spiritual gifts resident in the church in that age could have been possessed by any member, and that member be devoid of "charity," the possessor of these gifts would have been worthless in the sight of heaven. Hear Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (Chap. 13:1).

The word here translated "tongues" means nothing more, nor less, than "languages." The term "unknown" tongue does not occur in the original text of the Bible. This word was supplied by the translators with the view of making the meaning clearer. To them the expression, "unknown tongue," meant nothing more, nor less, than "a foreign language." In the King James' Translation the words printed in Italics were supplied by the translators. With this understanding some of the confusion centering around modern claimants of "unknown tongues" is removed. The tongues spoken by the early Christians could be understood by all familiar with that particular language. To illustrate: If the unknown tongue were German, German speaking people understood the tongue; and it was not an unknown tongue to them. More of this later.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (V. 2). How insignificant compared with this divine love in the Christian are spiritual gifts. (1) The gift of prophecy devoid of charity is nothing; (2) All mysteries may be clear and all knowledge may be possessed by one as a spiritual gift, yet if charity is lacking the possessor is nothing; (3) One may possess miraculous faith to the degree that mountains may be removed by him and still be nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Leaving things that are the direct gifts of the spirit and turning to those things that men do as Christians—feeding the poor, dying a martyr's death—Paul concludes that if charity is lacking even in these great sacrifices, there is no profit to the one making the sacrifices.

The great apostle with the fourth verse begins a eulogy on charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeking not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (Vv. 4-7). Summarizing charity's characteristics, we see (1) patience — long suffering, (2) kindness, (3) no envy, (4) no self-boasting, (5) no self exaltation, (6) no unseemly behavior, (7) no selfish interests at all, (8) not easily provoked, (9) does not harbor an evil thought against any one, (10) charity has no joy whatever in iniquity—sin—, (11) her joy is in truth, (12) bears all things—does not faint at hardships, (13) does not question the divine truth in all the Bible,

(14) hope reaches out even beyond the veil in charity, (15) there is no such thing as quitting with charity. It endures all things.

Not only does this "more excellent way" possess these qualities listed by the apostles, but it is abiding. Its office is not to pass with the passing of spiritual gifts. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." (Verse 8). We note that charity shall never fail—shall never cease. (1) The gift of prophecy was to cease; (2) The gift of speaking in tongues was to cease; (3) The gift of knowledge—spiritual gift—was to cease. Prophecy, tongues and knowledge, as spiritual gifts, are declared here to be temporary. By a figure of speech — placing a part for the whole—all spiritual gifts are taught to be temporal. They are to cease—fail—vanish away.

"For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." (verses 9-10). The gift of knowledge was only in part. It was to be done away—cease. The gift of prophecy was only in part therefore was to cease. The time of perfection in God's revelation had not yet arrived. Until the perfect law of liberty (James 1:25) came, the early church must depend upon these temporary spiritual gifts. But with the completion of revelation with the attendant confirmation, the uses of these temporary helps ended. When John penned the final "Amen!" to the book of Revelation, God had no more revelation that man needed. No more prophecies, no more prophets; no more inspired to give divine knowledge, no more divine knowledge to be imparted; no more speaking in tongues, no more gift of tongues. No more revelation, no more confirmation. "That which is in part shall be done away." God's perfect law has come. Spiritual helps of the infant church have ceased.

"When I was a child, I spake as a child, I understood as a child: but when

I became a man, I put away childish things." (V. 11). Using his own childhood as an example, the apostle shows that the church was also passing through a period comparable to childhood. Spiritual gifts—tongues, prophecy, interpretation of tongues, gifts of healing, etc., were indicative of the childhood of the church. Paul put away childish things when he grew up. The lesson is that the church was to put away these childish things when it grew up . . . "When that which is perfect is come."

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (V. 12). In the period of revelation, the knowledge of the things divine were compared to a dim view in a mirror—"through a glass, darkly." Paul gave part of the revelation, i.e., God gave through him revelation. So with Peter, James, John and all the other inspired men. Revelation was partial—dim. Now all the combined revelations have been brought together to be seen and understood by all. We see "face to face" with Him. I can know exactly how I stand in the eyes of the Lord by mirroring myself in the looking-glass of his word. I can know even as I am also known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (V. 13) Remember that spiritual gifts were temporary, they were to pass, but certain other things were to abide, to stay, namely, faith, hope, charity. These are included in this more excellent way. Yes, spiritual gifts have passed with the passing of the childhood of the church, but still abides faith, hope, love, with the greatest of these love. If the more excellent way, the way of love, be followed, how much misery would be spared the world! How many divisions in the church would have never occurred! How many souls would be saved?

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

Mark of Distinction

We pointed out in a former article that those things that are peculiar to a religious body are what makes it a denomination or sect. The mark of distinction of the Assemblies of God Church is their teaching on the Holy Spirit. The pamphlet, "Origin and Development of the Assemblies of God," says, "There was one great Chris-

tian experience which brought together all the component parts of the Assemblies of God movement, the Baptism in the Holy Spirit accompanied by the speaking in tongues as the Holy Spirit gave utterance. This one truth has designated and set apart the Assemblies of God as a distinct religious body and the Pentecostal experience is the one excuse for its very existence as a religious body, separate from other organizations of similar faith." (page 17).

Last week the sixteen items of "Statement of Fundamental Truths" of the Assemblies of God were published. The reader may refer to these. We noted at that time that certain numbers give their belief in regard to the work of the Holy Spirit. Those that deal directly with the development of the doctrine of the church are as follows with their own numbers:

(7). The promise of the Father. (8). The evidence of the baptism in the Holy Ghost. (9). Entire sanctification. (12). Divine healing. The first two are directly on the theme of the baptism in the Holy Spirit. There is not space enough in this short article to discuss all four. Attention will be given herein to numbers 7 and 8. Nine will be discussed in our next article to be followed by number twelve.

Baptism in The Holy Spirit

Below is given the complete text of items 7 and 8: (7). The promise of the Father. All believers are entitled to, and should ardently expect, and earnestly seek, the promise of the Father, the Baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the inducement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4; 1:8; I Cor. 12:1-31). This wonderful experience is distinct from and subsequent to the experience of the new birth (Acts 10:44-46; 11:14-16; 15:7-9).

(8). The evidence of the baptism in the Holy Ghost. The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (I Cor. 12:4-10, 28) but different in purpose and use.

Three distinct statements are made in item 7 about the baptism in the Holy Spirit. They are: (A). All believers are entitled to it. (B). This was the normal experience of all in the early Christian Church. (C). This experience is distinct from and subsequent to the

new birth. Issue is being taken with each of these in its order, for we hardly see how so much error can be contained in one paragraph!

(A). Are all believers entitled to a baptism in the Holy Spirit? If it were a promise to all believers, yes; but no such promise exists in the Scriptures. Beginning from Matthew 3:11, at various times in the gospels reference is made to baptism in the Holy Spirit. Without exception, it is always a **promise** and never a **command**. Fortunately for everyone concerned, it is not a matter of "getting the Holy Spirit," "getting religion," or "getting saved." Not only is the baptism in the Holy Spirit a promise, but it is a promise only to the disciples to whom it was made. A careful reading of every passage will show this to be true. Representative of those that can be cited are Mark 16:15-20; Luke 24:49; John 14:26; 16:7, 13 and Acts 1:5. Are believers who were NEVER promised it entitled to Holy Spirit baptism? Certainly not.

(B). Was the baptism in the Holy Spirit the normal experience of all in the early church? This is not a question of maybe, or think-so. Neither is it a reflection on the power and honor of the Holy Spirit of God. It is a question of FACT—Bible fact. Baptism in the Holy Spirit was not the normal experience of all in the New Testament church. Only twice is there a record of the Spirit being outpoured in baptismal measure. These are written in Acts 2 and Acts 10 and 11. It is certain that nothing in either of these cases would lead to the conclusion that it was a "normal experience." Peter in justifying himself before the brethren in Jerusalem for having gone to the Gentiles clearly shows that their

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Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1510 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
(001 South Broadway)

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(Cornelius' household) baptism in the Holy Spirit was UNUSUAL and not normal. He says, "Then I remembered." Seems that it had been so long since "the beginning" that Peter had forgotten. He says, "He did" and not, "As He does on us." Read Acts 11: 14-18.

It is true that others besides those who were baptized in the Holy Spirit as cited in the above passages had spiritual gifts. These came as the result of the laying on of the apostles hands. See Acts 8:14-18 for an example of this. As surely as the apostles are all dead and are no longer on the scene of activity among men today these gifts have ended. No one receives them because there is no one to give them.

(C). Does the Bible teach an "experience" — Holy Spirit baptism — "distinct and subsequent to" the new birth? Acts 10:44-46 and 11:14-16 are cited as proof that it does. Three things can be said about this declaration:

First, the Lord said in John 3:5 that man "must be born of the water and the Spirit." The example of Cornelius does not follow as a rule for all because the Holy Spirit came before the new birth; before baptism in water.

Second, the assertion that Holy Spirit baptism is "distinct and subsequent" to the new birth contradicts either Peter in Acts 10 and 11 or the creed of the Assembly of God church. In Item 4 on the salvation of man this sentence is found: "The grace of God, which bringeth salvation, hath appeared to all men, through the preaching of repentance toward God and faith toward the Lord Jesus Christ; man is saved by the washing of regeneration and renewing of the Holy Ghost . . ." In Item 5 on baptism in water these words occur: "The ordinance of Baptism by a burial with Christ should be observed as commanded in the Scriptures, by all who have really repented and in their hearts have truly believed on Christ . . . In so doing, they have the body washed in pure water as an outward symbol of cleansing, while their heart has already been sprinkled with the blood of Christ as an inner cleansing."

If these sentences be taken as a description of the new birth, and no doubt they will be so accepted, according to the example cited Holy Spirit baptism came BEFORE the new birth. According to the creed it comes "Distinct and subsequent" — AFTER — the new birth.

Third, Paul said in Eph. 4:4-6 that "there is one baptism." The Assembly of God church teach and practice TWO. Water baptism is to be rendered to those who have "repented and believed." Subsequently, these born again people are to be baptized in the Holy Spirit. This is a glaring error and one that cannot be fixed until this false

system is abandoned and the truth given in its place.

It has been briefly, but adequately, shown in this article that the baptism in the Holy Spirit was a promise; a promise to the Lord's disciples then with Him; was never made to those living today. It has been further shown that only two cases are in the Bible recorded of Holy Spirit baptism; that the first had almost been forgotten when the second occurred; and that it was spoken of in the past tense and not present active. Finally, it has been pointed out that in point of time Cornelius' reception of the Spirit was prior to his birth of water—the new birth —instead of "subsequent" as alleged in the creed; that the doctrine of Holy Spirit baptism is a contradiction of the Bible or of other articles in the creed; and that the Assembly of God church stands condemned of false teaching in having TWO baptisms when Paul said in Eph. 4:4-6 that there is ONE baptism.

The Thief On The Cross

By A. G. HOBBS, JR.

The penitent thief is often cited as an example of salvation without baptism. As Jesus was on the cross, one of the thieves that was also being crucified asked Jesus to "remember" him when He came in His kingdom. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43).

It is argued that if this thief was saved without baptism then baptism is not essential today. Reply:

(1) **The thief may have been baptized unto John's baptism.** "Then went out unto him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:5). This thief may have been one of these many who were baptized, and then have backslidden. Hence, when one asserts that he had not been baptized, he asserts that which cannot be proved.

(2) **One's will is not in force until after his death, and until the legal probation of the will.** In the New Testament, the words "will" and "testament" are used interchangeably. In Hebrews 9:16, 17, we read: "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."

Hence, the will of Christ, the New Testament, could not be in force until after His death. Therefore, what Jesus said to the thief was before His death and consequently before His will was in force. Furthermore, before one's

death, he can change his will. Thus, before the death of Christ, He could forgive sins on different conditions. He could say, "Thy sins be forgiven thee," as he did to the man sick of the palsy. (Matt. 9:5).

(3). **The conditions of pardon of the New Testament were not in force before the death of Christ.** Hence, the thief did not have to comply with them. The terms of pardon for this dispensation were revealed by Christ after His death, burial, and resurrection. (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47). Men today cannot be saved like the thief or like any others before the cross. Men now must believe, repent, and be baptized in the name of Christ for the remission of sins. These terms went into force on the first Pentecost after the death of Christ. (Acts 2:22-41). There is no promise or hope of salvation for those who reject the conditions of pardon under the New Testament or will of Christ. Repentance and remission of sins were not preached "in the name of Christ" before the cross; but after His death, Jesus said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This side the cross, in the book of Acts, there are ten clear-cut cases of conversion. We must follow these examples and not go back of the cross. The thief is not an example of conversion or salvation for people today. He lived and died before the death of Christ, before the Old Law was nailed to the cross, and before the Christian dispensation began.

(4) **After one's death, his will is not to be changed.** Therefore, let no one deny, alter, or try to change in any way the terms of salvation as revealed by Christ and bound on earth by the inspired Apostles after the death of Christ.

Hence, granting that the thief was saved, no one today can be saved in the same way. Jesus is speaking to us today through His word, and He is "the author of eternal salvation unto all them that obey Him." (Heb. 5:9).

Walter W. Leamons, Junction, Texas, January 29: Yesterday was my regular semi-monthly appointment at London, Texas. The church is doing nicely and material for the construction of two class rooms has been ordered. Our Bible program over KMBL 1450 kc, Junction, every Sunday at 8 a. m. is being well received in this section.

Elmer A. L'Roy, 901 S. Broadway, Springfield, Mo., January 24: Interest here is improving right along. The attendance is improving as is also the contribution. The church has given more than the average weekly budget estimate calls for, thus far this year. This has encouraged all of us much.

Worldliness In The Church

By VAUGHN D. SHOFNER

(Substance of this article preached in recent Lamesa, Texas Lectures).

Much has been said and is now being said about "worldliness" in the church. The general discussion of any writing or sermon on this subject deals with those things which cause people with high morals to revolt, and against which much of the Sectarian Religion speaks. Most of our discussion deals with drinking hard liquors, dancing, card playing, tobacco slavery, reveling and such like. I know that these should be taught against with many warnings, but there is much worldliness just as abominable, more insidious in its action, yet less spoken of, and therefore I shall direct our study in its direction.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17). In this reading we notice a direct command against loving that which is described as "the world." In addition to the command we gain the information that the person who loves "the world" does not love the Father, because they are so different affections can not be reconciled to both.

Pure religion goes beyond morality in the value placed on affections. Morality requires action on the material principle that is involved, but religion from above goes deeper and inquires into the state of the heart, the motive of the heart. For example, the church of Ephesus was without blemish regarding zeal. Her works were manifestations of a very zealous people, but that is not all that is required. By an outward view only, nothing could be seen wrong in this church, yet as divine wisdom searched the hearts of its people this flaw was seen: "I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). We know that bigotry denounces many things which are harmless, but laxity and liberality permit many things which are in no way innocent. Therefore the question is perpetually put, what is worldliness?

The first idea suggested by "the world" is this earth with its great light rising over the eastern hills at the dawn of the day and its purple fingers pulling the drapery of night at eventide. The earth with its hills and val-

leys, its broad plains and smiling seas; the earth with its panoramic scenes as seasons come and go. But this forbidden love is not love for this earth, because "the earth is the Lord's and the fulness thereof." The world in this sense is manifested Deity. To forbid the love of this earth is to forbid the love for one way the Lord is confirmed to us. The sounds and sights of this earth are but the drapery of the robe in which the invisible God has clothed himself. We cannot stand beneath the solemn vault of heaven and see the silent stars shedding forth their splendor without realizing that the handiwork of God is there. When the white lightning quivers athwart a storm swept sky and plays upon chaotic clouds before the howling gale, we have learned more than a lesson in electricity—we have seen the power of God.

Worldliness, the forbidden world, is determined by the motive of life, not the objects with which the life is conversant. In our text it is not the "flesh," nor the "eyes," nor the "life" which are forbidden, but the "lust" of the flesh, the "lust" of the eyes, the "pride" of life!

"Lust of the flesh." This is the desire that resides in the flesh. The affection for the outward, the emotional. It involves the appropriation of the desired object—using the object desired to gratify the desire. Such was the first step in Eve's temptation in Eden. The forbidden fruit was good to eat. There was offered a means of gratifying the desire by the appropriation of the object of desire. Such was the Lord's temptation when asked by satan to turn stones to bread. Hunger afforded the desire, was the desire, and the means of gratifying by appropriation of the desired object was present. Thus we see this includes all such things as the pleasure of wine, the thrill of the ballroom, adultery, fornication, and all those desires which reside in the flesh and may be gratified by actual appropriation of the thing desired.

This sort of worldliness has found its way into the church by the lane of entertainment. There is no greater desire in the flesh today than the desire to be entertained. A certain amount of wholesome entertainment is acceptable, but at no time should the leaders and preachers of the church try to append this to the activities of this spiritual institution. There is but one thing that can cause any church to build a gymnasium, call forth ping-pong and domino parties and tournaments, to organize baseball, football, softball

teams, and to enter into any activity that follows this avenue, and that one thing is a desire that resides in the flesh—namely, the desire for entertainment, and the appropriation of the object desired.

In answering this call for entertainment I fear we are using our "choruses" and "quartets" in exactly the same way. I know that the singing itself is not to be condemned whether by few or many, but if they are used to entertain, worldliness is evident. Further, in "our" choruses and quartets, are all who might want to sing a psalms used? Or are not just those who are the best in the school, the church, used? Why? I suppose that it is in order to present the best singing. But why present the best. I suppose it is in order that those listening might hear the most pleasing sounds. How far can we go without entering the realm of entertainment?

We now consider "the lust of the eyes." If we are permitted to classify these desires, this one is a step higher. The desire of the eyes does not involve appropriation of the desired object, but reaches satisfaction in mental pleasure. This lust is easily overlooked. It is affection for the transient. The second step of Eve's temptation was in the same manner as she realized the forbidden fruit was pleasant to the eyes. It afforded mental pleasure. The Lord's temptations followed the same step as he was asked to jump from the temple and receive the mental pleasure of having others know that God's angels had charge of him, and in mental pleasure obtained in the victory of this proof.

The current craze for big churches and big buildings reaches its satisfaction in mental pleasure. Now I'm not opposed to nice buildings. I'm not saying the Bible states that a church must not grow beyond this or that mark before swarming. Wisdom must regulate this, and my opinion is to be large enough to do what is expected of a church but small enough to be unpretentious. But I do know that a church can be so large in number that the only help from the size is help toward mental pleasure, and is worldliness. Likewise the building that spreads to the point of pretension and a place beyond practicality; a building with unnecessary annexes and appendages, offers no assistance save to the lust of the eyes, reaching its satisfaction in mental pleasure.

And now to "the pride of life." Again, if we are permitted to classify these desires, this is the accomplished one. It is vain assurance in one's own resources. It is affection for the unreal, such as the opinions of men, and is the most difficult to put a finger on. Eve's temptation followed this same course

and she desired to be wise, desired the unreal; and the Lord's temptation also offered food for the desire for the unreal in the form of the kingdoms of the world as a gift from the devil. Out of this temptation has come the sin of professionalism. Professionalism has been ushered in by a few' shallow thinking elders and church members in general. These elders have decided, several years ago I guess, that a man without a degree cannot preach for the church where they are elders. Not that someone without this attainment could not tell the simple story of the cross, and maybe with the correct use of our *language*: not that a man without this "sign" could not be just as sincere; not that a person less "up in the world" had less love for lost souls; but that old desire to be as the nations about them has demanded a king. Thus they are to blame for many of "our" young men today possessing the idea that if they but grind out a degree they are "big" preachers.

This afforded the schools an opportunity, and some of them played it up. The influence swept the country, the abilities of the preacher took a back seat and the academic attainments received the nods. Now don't get me wrong! I'm not opposed to schools where the influence of the infidel and atheist is locked out. If my plans succeed and Christians still keep school, when my boy and my girl reach the age to demand higher learning, such will be their training. But from the depths of my convictions I desire that they be kept in place, and that man not feed the pride of life through their halls.

Titling "our" preachers is another current desire. "Dr." is fast becoming a common expression. Now I've been accused of possessing an inferiority complex for even thinking about speaking against this title of distinction. Maybe I have one, but if it is a conquering obsession that I possess, it will not change a single thing from right to wrong or wrong to right. Is the title of "Dr." right? That is the question, and not whether I possess a mania.

We hear that it is not a religious title, but something that was earned. I grant it, and if the earning it did not depart from the Lord's way, I'm glad you have it. But I'd ask, where was it earned? Then let it stay in the world. The entire teaching of the Lord's will is against parading our earnings before the church and the world. Can you wear the title without being automatically placed above those who have not earned the attainment? Does it not "suggest" that you have acquired the highest mark in a certain field? The gold ring finds the good seat. "Are you not then partial in yourselves?" Does

it not reach for the high opinions of men relative to the "educated clergy?"

But I take you to task in your view of this earning business, and from the same position taken by the "Father" of Catholicism. Can anyone be a "Father?" No, there are certain attainments to be considered, certain things to be earned. And they are earned in the same world where the title "Dr." is earned. And too, they are not religious "Fathers," for they tell us such. It is just the wearing' a title that was earned by complying with certain qualifications.

I also want to know how to make the distinctions that must be made. How am I, How is the world to know when the title is religious and when it is secular? For example, I read:

"Dr....., minister of the church of Christ, introduced the speaker." There it is, and the only association is religious. I read: "Dr. , minister of church of Christ, will speak on What tells the world, what tells me, that this is not religiously used? "Dr..... will head the annual Parent Teachers Training Course church of Christ." Could I think of him as a Dr. of medicine? "An unusual opportunity for preaching the gospel has come to Dr.

." It would require the stretch

of imagination I fear the world does not possess to remove this from the realm of religion. It looks to me like the parade of our vain assurance in our own resources, the affection for the high opinions of mankind, the pride of life.

Worldliness is like the weight of gravitation, but we must conquer! Like the soaring skylark, let us mount on wings of faith, prayer and righteous living and lift above it. The current of wickedness in high places is like a flood-swollen stream, but we are not dead pieces of driftwood floating at its mercy—we are as the fishes of the stream that conquer the currents. We are not to conform to the world but to transform the very environment that happens to be ours. We are not creatures of circumstance, we're the masters of environment. Weaklings must conform to the world, but spiritual giants can stem the tide of corruption and transform the environment. Let's be Pauls in Athens, Jonahs in Ninevah!

Will M. Thompson, Box 262, Atoka, Oklahoma, January 23: I began work with church in Atoka 1st of the year. We are off to a good start. I have one or two open dates for meetings this year. Let all correspondents take notice that my new address is Box 262, Atoka, Oklahoma.

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Catholicism Vs. The Bible

By JADY W. COPELAND

(NUMBER 2)

"Papal Infallibility"

Last week we quoted the Catholic Cyclopedia where it said that the Bible is incomplete and "does not contain the entire revelation of God." The Bible says it is complete and furnishes us with every good work. Or in the language of the "Catholic Bible" "equipped for every good work." Now if the scriptures furnish us, or equips us for every good work, then the Catholic claim that the Bible is incomplete "goes with the wind." Every statement or claim that contradicts what God says is false doctrine and therefore the claim that Catholic tradition is needed to supplement the word of God is a false claim and therefore untrue. If it is not of God, (and a false doctrine surely is not) then it logically follows that it is of the Devil. The Catholic church is "teaching for doctrine the commandments of men."

Now let us investigate another claim of Rome that is not supported by God's eternal truths. I quote again from the Catholic Cyclopedia page 232, question No. 20. "Q. By whom is the Divine Doctrine kept pure and incorrupt? A. By the infallible teaching body of the church. No. 21. Q. Who compose the infallible teaching body of the Church? A. The Pope and the Bishops united with him." This is another of Rome's doctrines without which the Catholic Church could not prosper as it does. They admit they cannot get along with the Bible **only**, and they therefore add their traditions. (Not Bible Tradition). Now here for another "prop"—they must say and declare that the doctrine is kept "pure" by the "teaching body of the Church," and that body is made up of the Pope and Bishops united with him. This "prop" is necessary to help the other mentioned above, (the tradition idea), and is necessary to it. Since they cannot get along with the Bible only, (and they admit it) they must "declare" that the Pope and Bishops are the **INFALLIBLE GUARDIANS OF THE DOCTRINES OF THE CHURCH**. It is not enough for them to say they are the guardians of the teachings of the church, but the **INFALLIBLE** teachers and "watch dogs." So friends you see this doctrine came as a "must" in order to support the doctrine of "traditions." For after all, if they went outside the Bible for traditions they had to have someone to say **what** traditions they were to use, and furthermore if they didn't declare this Pope (who is the one to say which traditions are to be kept) infallible, even their own

people might not accept the tradition. But since he is "infallible" how can he make a mistake? Thus, what he says is "law" with the Catholics and to deny this doctrine is to deny the authority of the Catholic Church and endanger themselves of excommunication. To be a "good" Catholic, they must believe it. So you can see that the belief in traditions must be supported by the "prop" of infallibility on the part of the Pope. This Dogma was declared by the Vatican Council in 1870.

Now the matter of infallibility has been proven ridiculous by the Popes themselves. It seems to me that if they are infallible now, they would have

been all through the history of the Popes—which history did not begin until about the 6th or 7th century. When did the Popes become infallible? Why did they become so at that time? The mere fact that the council in 1870 declared them to be infallible did not make them so. Were they infallible before that time? That is a point on which even the popes themselves disagreed. On this point we look to their Controversial Catechism itself. This, according to Brandt was used extensively before 1870. Mr. Brandt, a close and able student of the Roman system, says on this point in his book **AMERICA OR ROME, CHRIST OR THE**

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POPE, p. 44 "In their Controversial Catechism, which was extensively used prior to 1870, we read the following question and answer: "Must not Catholics believe the Pope himself to be infallible? Ans. This is a Protestant invention; **it is no article of Catholic faith.**" (Ital. mine. JWC). Now what do we have? Before 1870 the Catholics claimed it was no article of faith. In 1870 the Vatican Council declared the Pope to be infallible. According to them, they were not before 1870 and after that date they are. Did the declaration by the council make them infallible? If not, were they infallible before that time, and didn't know it? Now isn't that something? Infallible, but that ignorantly. Moses knew he could perform miracles because God showed him that he could. The Apostles knew they had the power of God and spake by inspiration for they said so. (Acts 3:6; II Cor. 4:5; II Tim. 3:16; Acts 8:4-6). If the popes were given power to speak with infallibility before 1870, they were ignorant of it. This proves to any honest truth-seeker that the whole idea is a false claim.

But let us reason again. The evil and vice of the popes themselves should tell one that the popes are not infallible. Listen to Archbishop Purcell himself on the subject and here again I quote from Mr. Brandt's above mentioned work. "Archbishop Purcell said: 'Without doubt some of the Popes are in hell!' But why would any Pope be in hell if he were infallible? An archbishop made the statement, not I. If the popes are the Vicar of Christ on earth, and infallible, if they are the Supreme Head of the Church, should they and would they not be moral men? God does not permit with his sanction any child of His to act and conduct himself in such a way, and surely no one who has any idea of God's revelation at all thinks so . . . much less one who claims to be the leader in the church and more than that claims to be the Supreme Head of the Church. Such an idea it seems to me is as far from the truth of God as is possible to be.

But again we note from history the fact that for awhile, there was no pope in Rome. Furthermore, for awhile there were two popes—one in Rome and one in Avignon, France. Both claimed to be the true Pope. This was in the 14th century. Now I wonder which was the one who was infallible. At this point in history, it may be that neither of them claimed this distinction, but after all many did claim it. before 1870. If they were infallible after, surely they were just a few short centuries before, even if they didn't know it. But which was infallible? Both couldn't have been, for each claim-

ed to be the true one. One was wrong on that point and if on that point perhaps on many. Friends you can see the absurdity of such a claim. Furthermore no early council nor church fathers mentioned such an idea of the infallibility. This is true of the councils and historians as far down as the 5th century. No Pope, no Supreme Head, no Vicar of Christ before this century. Where were they? If there had been such a person, surely some of the many fine historians would have accidentally mentioned him. Friends, the truth of the matter is that there was none. There is no hint of such a person in all of God's book. No idea is there that one man has the authority to decide the rules and regulations of the church. No such idea is in God's will that a man or group of men are infallible and not subject to mistake.

On the other hand the Bible plainly tells us that we must follow the "perfect law of liberty." (James 1:25). The Bible is a **perfect** guide and as long as I speak its truths, I will not err, but when I speak my own words, they are not to be followed. Peter says. "If anyone speaks, let it be as the words of God." (I Peter 4:11). We are to speak the oracles, or words of God. We note too that we all have no right to interpret the Bible as we please. Peter

again says, (still we use the "Catholic" translation unless otherwise stated) "This, then, you must understand first of all, that no prophecy of scripture is made by private interpretation. For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the Holy Spirit." (II Peter 1:20). We note by this the inspired writers were not to write of themselves, but were guided by the Holy Spirit. They were not to "invent" scriptures as one translator has it. If the apostles could not write and say what they wanted to, and if the prophets of old must write what the Holy Spirit directed, can the Pope lay claim to this? Is he higher than Peter or the prophets of God? Where and when did God give him authority to do such distinction and heights in religion? The days of direct revelation to man from God have passed, and no man today can rightfully claim to speak with the same authority as the Bible. Yes, the Pope claims such, but **THIS CLAIM DOES NOT MAKE IT SO.** "If any man speak, let him speak as the oracles of God." not of his own will.

Lastly, let us look at one more scripture from the New Testament. In Acts 17:11 is recorded, "Now these (Bereans) wor? of a nobler character than those of Thessalonica and they received the

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word with great eagerness, studying the Scriptures every day to see whether these things were so." The Bereans studied the scriptures. Why? To see if the words were the truth, even those spoken by Paul and Silas. Catholicism says, "Need not read the Bible for you cannot understand, and besides the Priests will tell you what you need to know as he has words from the Pope." God says "these were nobler because they searched the scriptures." Take your choice, God or the Pope. It is easy to see they conflict. God says, "rightly handling the word of truth." (II Tim. 2:15). The Pope says, "you don't need to handle it at all, take what the church says and do". Yes we must take our choice. To take both is impossible, God or the Pope. Personally I will take God's word as revealed in the Bible.

MELVIN ANDERSON REPORTS FROM FRANCE

(Note: The following report from France is by Brother Melvin Anderson, who has been doing mission work in that area for several months. We are sure our readers will be glad to know of the fine work that is being done there. Those who might desire to contact Brother Anderson may do so by addressing him: 22 rue Louis-Blanc, Pre-St. Gervais, Paris (Seine) France).

On the morning of the third of January, Brother Hubert Knevels and I left Paris for the North of France to rent a hall in Douai in which to hold the series of meetings that has been mentioned in previous reports. We arrived too late to do any searching on the third, but did some visiting among the people who were very good friends of Brother Knevels and are now friends of mine. We visited six or seven families before retiring to our hotel in the country (this was one of the most enjoyable hotels that I have stayed in for a long time. Really, it was a good French farm home with a kind-hearted old grand-father and grand-mother living there, with three hundred pounds of fresh pork in the curing house, eggs and butter in the kitchen, a cow and a horse in the adjoining room).

We went to Douai the next day to look for a hall and found one within fifteen minutes after we arrived in town. This hall is on one of the best streets in Douai, just in front of the City hall. One hundred-sixty people can be seated, there is steam heating and a private entrance. The Lord willing, this meeting will be held from the twelfth of February through the twenty-first. The time will be seven-thirty each evening and the address is: 44 rue de la Mairie, Douai, Nord. It is possible that some brethren will be interested in attending.

We will have opposition in the North from the protestant preachers. How-

ever, we feel that this opposition will be good for the meeting. The considered leader has written Bro. Knevels asking us not to come up there to cause division in his field. Our only reply is that the field is the world and the seed is the word and that as Paul said: "Divisions must come but woe be unto him by whom they come." There is division already among them and any thinking person knows that the way of Christ is the only means of unity. Hence, as much as in us is, we are ready to preach the Gospel to them also. There is a wonderful opportunity. The sincerity of many of the people is marvelous and inspiring and we believe that they are earnest in seeking the Truth. We believe that they are searching daily to see if they are being taught the Truth. The preachers may be sincere, too, but recent letters make us doubt it. They seem to employ methods of the world to cause disrespect concerning us. For instance they have accused us of having bought Bro. Knevels with money without asking their consent. Also we are called, "Those citizens of the United States who are a discredited people in this troubled age," instead of our names. They have promised to put all the people on guard against us and for that we should be happy. It will show the difference between us and will serve as wonderful advertisement. It will be like telling a preacher to keep a secret. After he departeth he telleth the whole community. There is no doubt that if they put the people on the alert, we will have good attendance. There will be a great combat and there will just as surely be a victory for Christ if we hold up the banner of Truth. For whatever victory there is we will give Christ the glory. Pray for the success of this effort. Brother Knevels and Brother Hall will return for a period of three or four days preparation before the

meeting. That will include distributing many invitations and short tracts and a continuation of personal visits as well as private studies with these preachers to try to win them to Christ. About thirty-five families were visited this last time. Brother Knevels and Brother Timmerman can be there to deliver two sermons and I will be there for the last half of the meeting. We look forward to a period of much work and also much enjoyment.

After the meeting it will be imperative that someone go to the North and work continually. You might think that Brother Knevels should go. Without knowing the circumstances which are particular to this work, it is the logical conclusion and it is sure that there would be a large following of Bro. Knevels almost immediately. The reason that it would not be wisest to send Bro. Knevels back is that just mentioned. He feels that many would be prone to follow him rather than thinking the matter through. However, if someone else goes the people will not be led primarily by the personality but by the Scriptures. It has not been decided definitely, as to who will go. We wait for some advice from our brethren.

Douai is the principal city in this locality. It has a population of almost seventy thousand people. There has not been much done by protestants in this city though it is the largest. For this cause we believe that Douai will be the best place to begin the work. Many people will be able to come into the city from the neighboring villages. According to our opinion it is better to go just next door to the people and invite them to come and hear than to go into their little villages, where prejudices are so prevalent.

Brethren, we solicit your prayers and your continued support to the preaching of the Word in France.



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DELIGHT, ARKANSAS, FEBRUARY 22, 1951

NUMBER 12

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 3)

With the beginning of the fourteenth chapter of the Corinthian letter the apostle comes back to a discussion of spiritual gifts. "Follow after charity" is connected with the dissertation on the "more excellent way. They were to desire spiritual gifts, and the gift of prophecy is given preference by Paul. The reason given by the apostle is that understanding is imparted by the one prophesying, while if one is speaking in a foreign language he is not understood; and there is no benefit derived from the tongue.

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. (I Cor. 14:2). We note (1) that the word unknown is italicized—this denotes that the word was supplied by the translators—(2) that the one speaking in a foreign language is not speaking unto men, i. e., men that cannot understand that particular language; (3) that God does understand; (4) that man—to whom the tongue is unknown—doth not understand; (5) that the speaker utters mysteries but known only to God.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." (Vv. 3-4). Here the apostle contrasts the two spiritual gifts, speaking with tongues and prophesying. The age that was understood by the church to which he spoke. The man who spoke in tongues might have uttered the same prophecies, or doctrines, yet no man understood the language of his address. A man might come into an English speaking audience and deliver in German a splendid, sound sermon; yet from the standpoint of good done to those who did not understand Ger-

man he might as well have rattled a cowbell.

"I would that ye all spake with tongues, except he interpret, that the church may receive edifying." (V. 5) Again the contrast between speaking in tongues and prophesying. The one that prophesied spoke understandingly; the one who spoke in tongues was not understood. The one that prophesied edified the church; the one that spoke in tongues edified no one except himself.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" If the apostle spoke with tongues, he'd necessarily speak in one or the other of these subjects: (1) revelation, (2) knowledge, (3) prophesying, (4) doctrine. To be profitable the revelation must be understood, else it would not be a revelation at all. Therefore the revelation was of no profit as long as it was hidden in a foreign language. I have in my library books written in German, Greek, Hebrew, Greek Indian—books which I picked up mainly through curiosity. No doubt they have much thought and learning upon their pages. But they have not imparted this thought and learning to me. Why? I cannot read and understand these unknown tongues. For this reason they are unprofitable to me. The same thing would be true, not only of the revelation mentioned by Paul, but also of knowledge, prophesying and doctrine. Whatever the subject may be, it must be addressed to the receiver in terms of the tongue that he understands. To illustrate: I speak, write and think in terms of the English language.

"And even things without life giving sound, whether pipe or harp, except they give a distinction in sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare him-

self to battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." (Vv. 7-9). I have heard those who could take a violin and a bow and bring forth the most beautiful tunes. I have taken the same violin and bow, and have drawn the bow across the same strings, but the tunes would not come out for me. My father-in-law could take down the old fiddle, play "Listen To The Mocking Bird," and the whole fiddle came alive to the strains and the mocking bird sang in resplendent beauty in every string. The whole imaginary forest stirred to the Mocking Bird's song. But, "Dad, let me have the fiddle." Squeaks and squawks loud, harsh and unbearable pours out. My best friends scramble from my presence and not a single one of them can hear the notes of the bird. My work on the violin is noise. My father-in-law's was music. He put distinction in to the instrument. This difference the apostle sees in unknown tongues and language that is understood.

In verse nine the conclusion is reached that unless one spoke "words easy to be understood," one is simply speaking into the air. This is as valueless as the violin in my hands. The harp or the pipe or the trumpet must give forth sounds with meaning to be worthwhile. Speaking in tongues where no one understood the language used, held no worthwhile place in the early church. Speaking in tongues as it is practiced today is not only useless, but it is a badge of deception, an evidence of unsoundness.

"There are it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (Vv. 10-11) Voices here means tongues, or languages. A barbarian is one who does not speak the same language as another. The one using a tongue not understood in the assembly assumes the place of a

barbarian. The apostle does not regard very highly the matter of speaking in tongues in the church of the Lord.

That all this applies to spiritual gifts is evidenced in the twelfth verse, which reads: "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." The only edification that can come from speaking in an unknown tongue is through the interpretation of the language into that which is understood and spoken by the church. Therefore, the one speaking in a tongue is to desire the ability to interpret, or translate, into the language understood by members of the church. (V. 13).

"For if I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful." (V. 14). The prayer might be in any language under the sun and God would understand the prayer. The hearers would not. There would be no fruit from the understanding of the prayer. No one could make the prayer his own. (V. 16). Then what course shall be pursued? "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." (V. 15). "I will pray with the Spirit," means in the proper spiritual attitude, worshipful. This is the only kind of prayer God hears. It must be in the spirit. "God is a Spirit and seeketh such as do worship Him in spirit and in truth." But this is not enough in the prayer in the assembly. It must also be with the understanding. In other words, it must not be in an unknown tongue. The one praying and those hearing to be edified must understand the things that are said. The same thing is said also of singing. Singing must be with the spirit. It must also be in a familiar language, else it becomes mere noise. More along this line in next article.

ly pursued by walking in obedience to God's Word (Heb. 12:14; I Peter 1:15, 16; I Thess. 5:23, 24; I John 2:6)."

In seeking for a clarification, or interpretation, of the above paragraph, we called the Pastor's office of Central Assembly of God church in Springfield, Missouri. His secretary explained further in the following statements: 1. "We believe that we live in a world of sin.

2. We believe that one can receive power from God to live above it. 3. Sanctification is progressive—day by day one gets more and more perfect.

4. Our part is 'draw nigh to God; He will draw nigh to us.' We are to present our bodies as living sacrifices to him (Rom. 12:1)."

If the reader finds himself confused somewhat by the language of the article of faith and the interpretation, he should not be surprised. "Entire sanctification," as it is understood by the Assembly of God people, evidently is "sinless perfection." This "perfection" is "progressive" on man's part, but if one tries hard enough, and if God is willing to grant his gift to that end, he can attain "entire sanctification."

There appears a confusion of terms with "Sanctification" meaning "perfection." The completion of the idea is a theory of sinless perfection. This statement is a moderate one among the views of sanctificationists. Its logical confusion is more intense; yet fundamentally wrong both moderate and intense. It leads to a point where God instantaneously gives absolute and miraculous sanctification. It affirms, actually, that God makes some sinlessly perfect. Below we give Bible teaching on the theme of sanctification. Let the reader study it carefully and weigh the above described system to see if it be in harmony with the Scriptures:

The Bible on Sanctification

Christians are sanctified, body, soul, and spirit (I Thess. 5:23, 24; Acts 20:32), but any extreme interpretation of this is at variance with the Word of God. Before the experience of the Garden and Calvary, Jesus said, "Sanctify them in thy truth: thy word is truth" (John 17:17). This gives a clear statement of the instrument by which sanctification is begun and forwarded—the truth. Furthermore, all primitive Christians were regarded as sanctified (Acts 20:32). The Spirit and the truth work harmoniously in the sanctification of men (II Thess. 2:13, 14). ". . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." The truth — its facts, commands, and promises—cannot

and must not be eliminated from the Divine process of sanctification.

We have no example of "entire sanctification"—sinless perfection—in the Bible save Christ and possibly Elijah and Enoch. The sins of such worthies as Abraham, Noah, David, Moses are revealed. In fact, the Israelites were all sanctified (Ex. 19:14); yet they constituted one of the most rebellious and wicked nations that ever existed on earth. In the New Testament, Peter denied the Lord, and he was later led away by the "dissimulation of the Jews" (Gal. 2:11). Paul had no confidence in "entire sanctification," for he said, "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." (I Cor. 9:27). On what ground can the members of the Assembly of God claim to be better than Abraham, Moses, David, Peter and Paul? Does God do for them what He did not do for these saints of old?

It might be argued that the Bible instructs to grow more and more perfect; to approach the absolute; to be without sin: Therefore, progressive perfection is true. Grades of perfection might be concluded from this, but is that sanctification? Does the Bible promise a state of "sinless perfection" Divinely bestowed? We think that it does not, for on the contrary, it says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

But what is sanctification? It is the setting apart of any thing or person to a particular use—particularly to the service of God. (See any good dictionary). Paul addressed the Corinthians as the sanctified in Christ Jesus (I Cor.

Flowers of Grass
 (I Peter 1:24)
 ELMER A. L'ROY

Entire Sanctification

We have been examining the teaching of the Assembly of God denomination on the Holy Spirit and related subjects. Item number nine of "Statement of Fundamental Truths" says: "Entire Sanctification. The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Ghost we are able to obey the command, 'Be ye holy, for I am holy.' Entire sanctification is the will of God for all believers, and should be earnest-

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- GEO. B. CURTIS.....Poteau, Oklahoma
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- ELMER A. L'ROY.....Springfield, Missouri
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1:1, 2), and yet accused them of allowing a man to live with his father's wife (5:1-7); of going to law among themselves (6:1f); and of denying the resurrection of the dead (ch. 15). The Bible sets out various things that have been sanctified — men, beasts, inanimate things, etc. Men are sanctified to God (II Tim. 2:21), but the claims of the Assembly of God Church are extravagant and anti-Scriptural.

The final state according to them is an operation of God, and as such is a miracle. The necessity of the miraculous in this as claimed nullifies the conditions of the gospel.

A Charge to Sanctificationists

The following fitting conclusion is from the pen of Ashley S. Johnson: The gospel is for men as they are. They must learn, believe, and obey that which is written. God demands their service. His cause needs their support. Persuade men to turn to Him. Do not set up false standards. Do not exhort to impossibilities. Exhort to holiness. Urge men to be sober. Teach them self-denial. Beseech them to abound in the work of God, but do not . . . promise them what is not promised in the word of God, and what has never been obtained by mortal man . . . Amen!

The Eternal Sin

WILLIS G. JERNIGAN

"Therefore I say unto you, every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor that which is to come." (Matthew 12:31-32).

"Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3:28-29).

Multiple and variant have been the expositions attached to these scriptures through the years, from the third century until the present day. This essay is an attempt to clear up some difficulties surrounding these words of the Master as recorded by the gospel writers, Matthew and Mark. Blasphemy against the Holy Spirit, herein described is often referred to as, "The sin against the Holy Ghost," but it will be noted by the careful reader that the scriptures do not so refer to this sin, but ever call it "blasphemy." Now blasphemy is sin, but not sin in general, but sin in particular, that is, the term blasphemy herein describes a particular sin. But before

discussing this particular sin may we note some of the interpretations placed upon these texts through the years.

Some have argued, and that perhaps well, that this sin is the sin of apostasy in time of persecution, and as proof have cited Paul's statement to his "brethren according to the flesh" as it appears in Hebrews 6:4-6; but a careful reading of this passage reflects that Paul speaks with reference to a rejection of Christ as the one true sacrifice for sin, while Jesus in Mark 3:28-29 speaks of a different and particular sin known as "blasphemy against the Holy Spirit." May we note: A man may "sin against the Holy Spirit" and not "blaspheme the Holy Spirit," but this will more fully appear as we proceed.

One of the most common interpretations placed upon this question is that originating with Augustine (354-430 A. D.) Augustine held that "The Sin against the Holy Ghost" was "a continu-

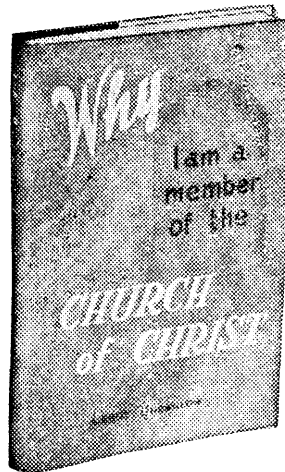
ed resistance and obstinate opposition to the grace of the gospel, impenitently and unbelievably persisted in till the end." But if the sin under study, "Blasphemy against the Holy Spirit," consisted only in obstinate resistance to the gospel, continued until that resistance culminated in a hardness of heart, or until death, it would not be different from sin in general, which by continuance therein until death would of course become unpardonable, repentance there from not having been engaged in, and thus the opportunity of pardon being forever precluded.

To this essayist the most reasonable conclusion to be drawn from this study is a position held by many before the days of Augustine and which was among others of the early church in substance advocated by Chrysostom (A. D. 347-407), viz: "Ascribing to the power of Satan the miracles worked by the Holy

(Continued on Page Seven)

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One Hundred Dollars And A Baptist Preacher

By GLENN A. PARKS

(NUMBER 4)

Mr. G. E. Jones, a Missionary Baptist preacher, in a recent article in the Temple Trumpet, headed an article "Campbellite Theories Exploded," and then proceeded to write out his objections to the people whom he calls "Campbellites" but who "belong to the church of Christ." We have in other articles paid our attention to some of the many false charges he brings against the church, and with this article we hope to conclude our review of his article. We have no personal feeling against Mr. Jones, but for the sake of truth and conscience, we must reply to his statements. We have not tried to cover up anything in these articles or to pull any punches, but have tried to state the truth of the matter that we have considered. Many of the statements in the article by Mr. Jones are so groundless that they do not warrant a reply.

I believe it is wrong to refer to people by a name or a title they refuse to wear. I never refer to the Primitive Baptists as "Hardshells." They refuse to wear the title, and I know they refuse it. I feel like allowing a man the title he wears whether I believe it correctly describes him or not. And if Mr. Jones had any respect for the people he refers to as "Campbellites," which term is used, if I made no mistake, as many as ten times in his article, he would not have used the term so slanderously. Mr. Jones knows, he even admits his knowledge, when he says, "The hundred dollar reward is offered to any one whom we call Campbellites, but belong to the Church of Christ." So, as I sit at this distance, Mr. Jones does not use the term through ignorance, he uses it for another reason. You can decide that reason. I have my own personal view as to why he resorts to such a thing.

It seems all but impossible to get into the hearts of many people of our time that we are what we are in matters of religion because we have come to respect the authority of Christ and to obey his will. It is difficult in our day, when denominational prejudice is to be found on every hand, to get before humanity the simple truth that people of the apostolic period, and that was before the day of Mr. Jones, acknowledged no human leader but turned their hearts and hands toward Christ our Lord and theirs. It is a truth that during that period there was not to be found a man who was a simple follower of Christ that applied to himself the human name of any leader. He took upon himself the name of Christ and

devoted his energies in honor of that great Redeemer. But, in our day when denominational bias and competition are on every hand, and where error is preached all along, it is indeed difficult to get over to men the New Testament position. Before the days of Alexander Campbell, yea, back in the days covered by our New Testament Scriptures, men and women were found who were known as disciples, friends, children of God, Christians, and all of these different terms describe the same people. They are simply different expressions carrying different ideas about the same people. In the sense of the church it was referred to as the church, kingdom of heaven, kingdom of God, church of the Lord, church of the firstborn, body of Christ, household of God, family of God. And again, these are simply different expressions carrying different ideas about the same people. In a general sense the church was most generally referred to simply as the church. When some idea was desired to be expressed by the writer he used a term under inspiration that set forth that idea. For instance in Acts 20:28, according to the American Revised Version of the New Testament, the writer called the church, "the church of the Lord." The church is here set forth by Paul as belonging to the Lord over every Christian heart since he purchased it by his precious blood. Then in Rom. 16:16 as Paul comes to close that noble epistle to the saints at Rome he says "The churches of Christ salute you." His thought to be sure is, that all the congregations that knew of the church at Rome were sending their greetings. Mr. Jones like all other dodgers of the truth on this issue tries to make an argument at this point. His reasoning (?) is no different from many of his fellow Baptist debaters and writers. He thinks that it is an outrage to apply the term "church of Christ" to the entire body of Christians who have taken upon themselves the matter of following Christ. I guess the fellow had rather we would forget about the title and take upon ourselves the title of "Baptist Church of Christ" which would be a misnomer sure enough. We do in every community when referring to the church in that locality refer to it as the church of Christ in that locality. We simply mean, and Mr. Jones knows what we mean, that body of people in that locality who have taken upon themselves the gospel of Christ and are following the teaching of the New Testament in matters that pertain to the Christian life and to Christian worship in that lo-

cality. The church belongs to Christ; he purchased it with his blood (Acts 20:28). Since it belongs to him why can we not so use the term "Church of Christ" indicating that very thing, and still at the same time in order to be entirely scriptural in our speech refer to as a matter of title as such?

Mr. Jones says, that we have adopted the name "The Church of Christ" in exclusion to all others. That is wrong. We refer to the church very often by all the titles given to it in the New Testament. God did, and if He did, why can't we? Now, no doubt the fellow means that since he never sees any signs on our church buildings or about our grounds other than those with the words "Church of Christ" upon them that we have excluded all the other titles of the New Testament that were applied to the church. Well, he is wrong again. Wrong again Jones, I call him. Listen, Mr. Jones, had there never been any religious organization in the world other than the church you read about in the Bible, there would be no misunderstanding when we referred to a congregation in a certain locality simply by the term "church." Every man in that entire community would recognize at once that we were talking only about the only church there was in that town. If we called it, as the Bible writers do, "the church of God" (I Cor. 1:1, 2), still every man in that community would understand that we were talking about the only "church of God" in that town. If we referred to it as the "body of Christ," everybody in the world would understand its meaning, if he knew any thing about the New Testament. But, we live in an entirely different world, from a religious view point, that was characteristic of the days of Paul, Peter, and John, and the church that you read about in your New Testament. We live in a world of religious confusion, division, competition, and misunderstanding. We live in a world when most anybody think he has the God-given right to start a movement that leads to the establishment of a church, and when he gets the thing set up he sets out to find a name to apply to his organization that sets it apart from all the rest of them about him. Why is it that you apply the name Missionary Baptist Church exclusively to the organization in which you hold membership? Why, the answer is simple. You do it because you do not want somebody to come along and think you belong to the body of people who refer to themselves as "Primitive Baptists," or to make you wreak with nervous indigestion, to think you were associated with the "Convention Baptists." In our teaching of the Bible all of us teach that the church of the New Testament was known by different titles. And

every *member* of the church who has read his Bible a little bit knows what we mean, and they know what God meant by it also.

There is one gracious thing about the whole matter the name worn by the church in this period, and that was applied to children of God in the New Testament period, is at least a matter of Scripture. All this palaver that Mr. Jones puts out is entirely a dodge, a bunch of foolishness. It must be a matter of regret to him and to his people that there is not a single reference to the Baptist Church in all the Book of God. And more, there is not a mention of a Baptist or a Baptist church in any history sacred, profane, or satanic till the seventeenth century.

The thing that is so disturbing to Mr. Jones is that since Alexander Campbell and others of the period, and even before Campbell's day as far as that is concerned, began to point out the many departures of people who called themselves followers of Christ, and that many people of the period were convinced that what the Bible taught was to be followed, and that people were not at that time following it in its fullness, that makes Mr. Campbell the founder of the church that Mr. Jones delights in referring to as the "Campbellites." What I believe today, and I have believed it long before I knew any thing about Campbell, has come from my reading and study of the Bible. That same thing can be said of the church throughout the country. It was a matter close to the heart of Mr. Campbell that they were in danger of becoming a sect among the sects, and to stand in the ridiculous light of pleading for a destruction of all sectarianism. In the words of Mr. Campbell, "I have no idea of adding to the catalogue of new sects. This game has been played too long. I labor to see sectarianism abolished, and all Christians of every name united upon the one foundation upon which the apostolic church was founded." Mr. Campbell had no idea of establishing a church, and nobody knows that any better than Mr. Jones. But what if he did start one? It would be no better than the others around us or any worse. It would be just as unscriptural in its beginning as the Baptist Church, and I had just as soon be a member of it as to be a Baptist. Neither one of them would have an scriptural support. And, really I am not too much interested in whether he did or did not. The thing that I am concerned about is the matter of falsely applying the title of "Campbellite" to a people who are continually denying it with all their soul.

When you examine your Bible you will see a people back there who were simply members of the Lord's church,

who recognized no authority in matters of religion but his. They wore his name; they worshipped in spirit and in truth after the directions given them by inspiration. They were not members of any denomination, they were true followers of Christ in every respect. Modern religious division came at a

later period, and with it all the sad evils that go along with it. May the day soon come when all of us will lay our party strife aside and return to the same Lord, enjoy a united fellowship, a united worship, and march as one unbroken band toward the City of the redeemed.—Camden, Arkansas.

Adam Clarke on Instrumental Music

By JESSE M. KELLEY

(From "Christian Theology" published in 1842).

"The singing which is recommended, Col. 3:16, is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical and often ridiculous repetitions, which at once both deprave and disgrace the church of Christ. Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord!

"It does seem that singing psalms or spiritual hymns was one thing that was implied in what is termed **prophecy**, in the Old Testament, as is evident from I Sam. 10:5, 6, 10, etc. And when this came through an immediate afflatus, or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn, well measured recitative, than in the jingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into a multitude of semiquavers! Here it may not be improper to remark, that the spirit and the understanding are seldom united in our congregational singing. Those whose hearts are right with God have generally no skill in music; and those who are well skilled in music have seldom a devotional spirit, but are generally proud, self-willed, contentious, and arrogant. Do not these persons entirely overrate themselves? Of all the liberal arts, surely music is the least useful, how-

ever ornamental it may be. And should any thing be esteemed in the church of God but in proportion to its utility.

"It is very likely that the singing of the Jews was only a kind of recitative or chanting, such as we still find in the synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments, the silver trumpets excepted, to be employed in his service. Musical instruments in the house of God are, at least, under the gospel, repugnant to the spirit of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God, when they go thither; and some, professing Christianity, set up such a spurious worship, in order to draw people to hear the gospel. This is doing evil, that good may come of it; and, by this means, light and trifling people are introduced into the church of Christ; and, when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

"Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used anywhere in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ? Is there more pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship, are more holy, or as

holy, as those societies which do not use them? And it is always found that the ministers who affect and recommend them to be used in the worship of almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, where no word or sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give God Praise? Can God be praised with sounds which are emitted by no sentiment being, and have in themselves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God antichristian, calculated to debase and ultimately ruin the spirit and influences of the gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The argument from their use in Jewish service is futile in the extreme, when applied to Christianity.

"In a representative system of religion, such as the Jewish, there must have been much outside work, all emblematical of better things; no proof that such things should be continued under the gospel dispensation, where outsides have disappeared, shadows flown away, and the substance alone is presented to the hearts of mankind. He must be ill off for proofs in favour of instrumental music in the church of Christ, who has recourse to practices under the Jewish ritual!

"Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets, or horns, then used, were not for song, nor for praise, but, as we use bells, to give notice to the congregation of what there were called to perform, etc. But David did certainly introduce many instruments of music into God's worship; for which, we have already seen, he was solemnly reproved by the Prophet Amos, chap. 6:1-6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gar, the king's seer; and this is stated to have been the commandment of the Lord by his prophets. But the Syriac and Arabic give this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the hymns of David, and the hymns of Gad, the king's prophet; for David sang the praises of the Lord his God, as from the mouth of the prophets." It was by the hand or commandment of the Lord and his prophets, that the Levites should praise the Lord; for so the

Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No, the whole spirit, soul, and genius of the Christian religion are against this; and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion, and that where they prevail most there is least of the power of Christianity. Away with such portentous babbles from the worship of that

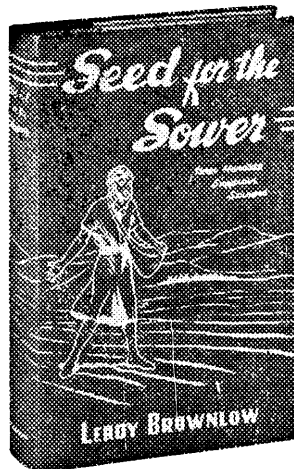
infinite Spirit who requires his followers to worship him in spirit and in truth! for to no such worship are those instruments friendly.

"I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into churches and chapels, if not a species of idolatry, will at least rank with will-worship and superstitious rites and ceremonies. Where the Spirit and unction of God do not prevail in Christian assemblies, priest and people being destitute of both, their place, by general consent, is to be supplied by imposing ceremonies, noise, and show.

"The Church of Rome, in every country where it either prevails or exists, has so blended a pretended Christian devotion with heathenish and Jewish rites and ceremonies, two parts of

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which are borrowed from pagan Rome, the third from the Jewish ritual ill understood, and grossly misrepresented, and the fourth part from other corruptions of the Christian system. Nor is the Protestant church yet fully freed from a variety of matters in public worship which savours little of that simplicity and spirituality which should ever designate the worship of that infinitely pure Spirit who cannot be pleased with any thing incorporated with his worship that has not been prescribed by himself, and has not a direct lead the heart from earth and sensual things to heaven, and to that holiness without which none shall see the Lord. The singing, as it is practiced in several places, and the heathenish accompaniments of organs and musical instruments of various sorts, are as contrary to the simplicity of the gospel, and the spirituality of that worship which God requires, as darkness is contrary to light. And if these abuses are not corrected, I believe the time is not far distant when singing will cease to be a part of the divine worship. It is now, in many places, such as cannot be said to be any part of that worship which is in spirit and according to truth. May God mend it!"

THE ETERNAL SIN

(Continued From Page Three)

Spirit." To this school of thought men of more modern times have subscribed including Phillip Doddridge, James Mac Knight and Daniel Whitby. These held, "That the Pharisees by their conduct on this occasion or at the time then present, were not guilty of the sin referred to, and in fact that the sin against the Holy Ghost could not be committed while Christ still abode on earth, and before His ascension; because the Spirit was not yet given." These great scholars further held, "That the Lord's resurrection and ascension, when he would send down the Holy Ghost to attest his mission, and when the Spirit's supernatural gifts and miraculous operations would furnish incontestable proofs of almighty power, any such calumny or blasphemy uttered against the Spirit then would be unpardonable." In other words Jesus had said to the Pharisees, "You have slandered me by calling the miracles I have just done the work of Satan. If you repent of this blasphemy you may be forgiven; but when the Holy Spirit comes to carry on my work after I am gone, and when he confirms the gospel by miraculous operations, and you call such the work of Satan, this slander—blasphemy—against the Holy Spirit will be an eternal sin for which you can never be forgiven."

As professor J. J. Given once said, "The Pharisees had witnessed an

undeniable miracle in the cure of a blind and dumb demoniac; but instead of acknowledging the finger of God in the miraculous cure, they ascribed . . . it to the power of darkness. This was a malicious calumny; it was a sin of speech as well as of thought—a blasphemy, in fact, in the literal sense." With Professor Given this writer must be in complete agreement. Blasphemy on this occasion against Christ was a sin of speech—blasphemy against the Holy Spirit too is a sin of speech, for the original word so means. Of the Greek word, Thayer says, "BLASPHEMIA, railing, reviling, (Vulg. blasphemia); a. univ. slander, detraction, speech injurious to another's good name: Mt. 12:31; 15:19; Mark 3:28; Eph. 4:31; Col. 3:38; I Tim. 6:4; Jude 9. b. specifically, im-

pious and reproachful speech injurious to the divine majesty."

May we consider that a man may neglect the gospel invitation for a life time, die in his sin and be lost and never speak an injurious word concerning the Holy Spirit. In fact he may speak well of the "great scheme of redemption" all his life time, and still through carelessness reject it, and be eternally lost.

A miracle having been the occasion of the first blasphemy, that of the good name and office of Christ, and the Lord having spoken of the blasphemy of the Holy Spirit in this connection we must of necessity conclude that the Master did have in mind evil speech against the Holy Spirit, and in particular ascribing the miracles he wrought through the apostles and the evangelists as the works

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of Satan. The Master did without doubt mean that when the Holy Spirit came and men should be guilty of so grave a crime as to slander his good name, such a sin would never be forgiven—it being an eternal sin. John the disciple of love recognized such an unpardonable sin when he wrote, "There is a sin unto death: not concerning this do I say that he should make request." (1 John 5:16).

With reference to this sin of slander—this sin of speech—being an unpardonable sin, Alexander B. Bruce says, "All sins shall be forgiven, etc., and the blasphemies, etc. Ver. 29. The great exception, blasphemy against the Holy Ghost.—eis ion aiona: hath not forgiveness forever—all enochos estin, but is guilty of . . . the negative is followed by a positive statement of similar import in Hebrew fashion — aionion amartematos, of an eternal sin. As this is equivalent to "hath never forgiveness," we must conceive of the sin as eternal in its guilt, not in itself as a sin. The idea is that of an unpardonable sin, not of a sin eternally repeating itself." —Spur, Texas.

Chester Estes, Sheffield, Alabama, January 31: A large crowd attended the services of the Highland Park Church last Lord's Day. A man and his wife, who had been Baptists, called back on Monday and were baptized. The church moves along in a fine way. I am now in my seventh year with the Highland Park Church.

R. A. Robins, Armona, California, January 23: I am giving up the work here. I am going back to my home at Ash Flat, Arkansas. I am in position to accept calls for local work, or I will accept calls for meetings.

Cleon Lyles, Little Rock, Arkansas, January 29: Seven were baptized, three restored and six placed membership at Fourth and State in January.

C. E. McCord of Pocahontas reports good interest in work at Cash, Pocahontas, Birdell and Clover Bend, in Arkansas and Dorena, Mo. Brother McCord has open dates for meetings, either as preacher or singer and will conduct singing schools. He should be addressed as above.

Situation Wanted—Widow, 47, would like to have job as housekeeper in good Christian home. Can give references. Mrs. Lola Smith, Route, Magazine, Arkansas.

Willis G. Jernigan, 424 W. Second St., Spur, Texas: February 4 marked the beginning of my third year with the Spur church. During the two years just passed we have enjoyed an increase in membership of seventy-five net. Attendance in all departments has shown a marked increase. Pray for us,

Dale Richeson, Mena, Ark., Feb. 9, 1951: I am resigning the work here at Mena, in June to go to Harding College at Searcy, Arkansas. The church in Mena continues to make excellent progress. Our budget for this year calls for an average contribution of \$2 per member. We are pressing toward construction of our new building soon, Mena is a mission point in Western Arkansas, being supported by churches and individuals at Nashville, Ark.; Pecos, Texas; Nacona, Texas; Dallas Texas and Wewoka, Okla. One of the best opportunities anywhere exists here. Growth has been rapid during the

past two years. Complete unity exists in the congregation. Whoever comes here will enjoy a pleasant work. I should like to preach for some congregation, or congregations within driving distance of Searcy. If you know of a church that might need my service in that capacity, please contact me. Box 482, Mena, Ark.

E. E. Mitchell, Prescott, Arkansas: Harmony prevails in the church here. 27 responses to the invitation and two additional baptisms in our ministry here.



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CHAPTER XVIII.

The Greatest in the Kingdom.

Summary.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

a Rom. 14:21, 15: 1-3; 2 Cor. 6: 3. b Mark6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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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 13

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 4)

"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." (I Cor. 14: 16-17).

In praying and singing the apostle shows the uselessness of the use of tongues is edification. Now he does the same in blessing. If one occupies the room — place — of the unlearned, that is, if he does not understand the language that is being spoken, he cannot make the blessing his own. He cannot say Amen at the giving of thanks. The one speaking may be doing a splendid job in the giving of thanks, but there is no edification to the ones who do not speak the language being used.

"I thank my God, I speak in tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an **unknown** tongue." (Vv. 17-19). Paul's gift of tongues exceeded that of all the others of the Corinthian church. He was thankful for the gift; yet it was of no value unless he used an understandable language. I think it is basically safe to assume that Paul in his educational attainments had learned the Greek, the Hebrew and possibly the Latin languages. By this abundant gift of tongues bestowed upon him, he could address any group in their own language. Yet in the church—"come together in one place," V. 23—he holds himself to the use of the language spoken by the congregated membership. He could have stood before the Corinthian congregations and addressed them in any number of languages and dialects. By this undoubtedly he would have gained the distinction of great learning. They might possibly have called him, "Doctor Paul." This was no part of

his desire, and neither was it any part of the purpose of the use of tongues. Unless the language was understood and taught "others also," it was worthless in the church. Paul said, "I would rather speak five words with my understanding that I might teach others also, than ten thousand words in an **unknown** tongue." Here is a ratio of two thousand to one against the use of an **unknown** tongue even though it be inspired, if used in the assembly. The value of any discourse rests upon the understanding of that which is spoken and its use unto edifying.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." (V. 20). The exaggerated importance attributed to tongues in the Corinthian Church calls for this warning and reprimand by the apostle. They were evidently acting childish in the matter. Some though along the line would prevent this loss of time and effort on their part, and the time and effort be given to the teaching in an understandable way to the edification of the church and the preaching of the gospel to the lost. Remember, Paul stresses the meaninglessness of an unknown tongue. No understanding, no edification. No edification, nothing accomplished.

With the apostle, I digress from the theme of spiritual gifts in the advice: "Howbeit in malice be ye children." The children holds no malice. How often have we seen children angry and fighting one minute, while the next minute finds them loving and playing together unmindful of the rift of a moment gone. In that likeness, says Paul, "Be children." Again, how often have we seen men and women, members of the church, become angry and carry and cultivate that anger until it becomes a fire fanned by the winds of hell! Malice is hate that is germinated from the small seeds of misunderstanding, nurtured in the fertile soil of gos-

sip and cultivated by the busy minions of Satan. Malice does not grow in the garden of the Lord.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them that believe." Tongues served the same purpose that all other miracles served — the confirming of the word. No miracle was performed for the special benefit of the ones who were already believers; but for the purpose of producing believers in the confirmation of the gospel message. The use of tongues was not needed in a group of Christians. They were believers. But in the use of prophesying, the will of the Lord was made known to all. They understood this will. They profited by their understanding. They were edified.

"If therefore the whole church become together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (V. 23). We have before us the assembly of the whole church, they have come together into one place. Every one begins at the same time to speak with tongues. The unlearned—those that do not understand what is taking place—will think that the whole congregation is made—crazy. The same reaction will be had by those who are not believers. God does not want His worship degraded into the semblance on insanity. This distorted view of the gift of tongues held by the Corinthian Church seems to be the ideal held in the mind of those who claim the gift of tongues today. God condemned that kind of carrying on then. He did that when spiritual gifts were in actual use. What about the jargon called speaking in tongues that we hear today?

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." (Vv. 24-25). When all had come together into one place, and all were

speaking in tongues, the unbeliever or the unlearned got the idea that the whole group was crazy. There was not a thing addressed to the intelligence. But on the other hand the unbeliever or the unlearned who were present when prophesying was taking place, listened to the words spoken, understood them and was convinced of the truth spoken. Even in the days of miracles, these miracles did not take the place of the gospel in the salvation of souls. The gospel is God's power to save. (Rom. 1:16). Nothing can set it aside. In prophesying, the plain truth of the word of the Lord was spoken in a plain manner. All could hear and understand, with the result of being convinced and converted. There was nothing to convince when the language was not understood. It has been my privilege to preach the gospel to, and to baptize several thousand people; but I have never baptized one who could not understand the English language. Hence my preaching is restricted to an English speaking audience.

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (V. 26). Here was a condition that appertained in the Corinthian church. Each seemed to be childishly proud of his gift. (V. 20). They came together, could not wait for each other, began exercising their gifts all at one and the same time. The modern claimants of spiritual gifts need to give this consideration. God condemned this manner of public worship in his word. He has not rescinded this condemnation. It is still under the ban of eternal truth.

Next week the divine order of worship in a church possessing spiritual gifts.

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

Divine Healing

Item twelve of the "Statement of Fundamental Truths" taken from **Origin and Development of the Assemblies of God** reads as follows: "Divine Healing. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isa. 53:4, 5; Matt. 8:16, 17)."

The language of this item is a little clearer than some with which we have dealt in these articles. The issue is squarely laid down: "Deliverance from

sickness is provided for in the atonement." This, again, is a matter of Scriptural fact and not of God's power —Not can He, but does He!

J. D. Bales on Healing

Brother Bales had published an article in **Gospel Broadcast**, July 15, 1948, entitled "Was Healing Included in Atonement?" The following is from his opening paragraph:

"It has been argued by some healers that the healing of the body here and now, as well as the remission of sins, is included in the atonement. The offer of the remission of sins and the healing of the body go together. If so, it would be as wrong to go to a doctor for healing as for forgiveness of sins. The scriptural truth, which these healers have distorted, is that the redemption of the body is promised to the Christians. The redemption of the body will not come until this corruption has put on incorruption. This shall not take place until the last enemy, death, is conquered. The last enemy shall not be conquered until the return of Christ (I Cor. 15:26, 38). We are now in flesh and blood and we shall then be in them for the remainder of our life on earth (I Cor. 15:50). However, when Christ comes we shall see Him as He is and be like Him (I John 3:2). Thus "we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to even to subdue all things unto Himself" (Phil. 3:20, 21). The body is not spared, on this earth, from sickness and death. It is, of course, to be used here as an instrument of righteousness, but it shall not be changed, redeemed and entirely freed from the curse brought by the fall of man, until the redeemed enter into glory and God makes all things new (Rom. 6:12-13; Rev. 21:4; 22:3). Then shall be "the redemption of our body" (Rom. 8:22, 23).

Objections To Healing In Atonement

1. Sin and sickness must be co-existent. The vilest sinner is the sickest human and vice-versa. What is the explanation when some of those "entirely sanctified" folk of whom we wrote last week get sick? They do, and die sick. Are they backsliders, and do they go to hell because they die of sickness? The truth of the matter is that if the proposition were true; no redeemed one would ever be sick or would ever die. The doctrine is false because saved people, redeemed people have sickened. See II Cor. 12:7-9; I Tim. 5:23 and II Tim. 1:6.

2. Nowhere in the Bible did Christ or the apostles teach that sickness needed atonement. Neither do they any-

where teach that the physical is as important as the spiritual.

Isaiah 53:4, 5 and Matthew 8:16, 17 Examined

These passages are as follows: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Matthew 8:16, 17 is probably a partial quotation of the above passage. It says, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

Since this was a matter of prophecy, we ask, When was this prophecy fulfilled? Matthew says, "That it might be fulfilled . . ." Evidently, then, Jesus' healing in **His personal ministry** was the fulfillment of the prophecy of Isaiah. We do not imply that atonement for sin was at this time fulfilled. Matthew is careful to point out the definite prophecy of Christ's healing sicknesses and bearing infirmities was by Jesus' action fulfilled. Nothing is said in Matthew 8:16, 17 of atonement for sin. When the reader makes this distinction, he will see that there is not any ground whatsoever for divine healers—so-called—to stand on.

In view of the difficulties presented by the delusion of "Divine healing;" and since the very proof texts offered conclusively do not teach that healing of the physically sick is in the atone-

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
 JAMES L. NEAL.....Springdale, Arkansas
 GEO. B. CURTIS.....Poteau, Oklahoma
 (400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
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ELMER A. L'ROY.....Springfield, Missouri
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ment; this imagination of the Assemblies of God, and all other alleged healers, is untenable and manifestly false.

McGarvey on Healing

"But," says one, "Christ loved and healed the sick while on earth. Since he is the same always, why will He not heal the sick today?"

In answer to a letter, Brother McGarvey wrote the following: "The fact that Christ is an unchangeable being is sufficient proof that he will always act on the same unchangeable principles, but not that he will always act in the same way. It is proof that he will always have compassion on the sick, but not that he will always restore them to health in this world. . . . He never proposed to interfere in this way (dispelling sickness and death) with his Father's decree, 'Dust thou art, and unto dust thou shalt return.'" (Biblical Criticism, P. 348).

Women Teachers

By J. A. COPELAND

I have been requested to write an article for the Gospel Light on, Women Teachers in the Church. Much has been said and written on that subject, and this article will not settle the question in the minds of many, but I will discuss it briefly here.

The God of Heaven speaking by the prophet Joel said: "And it shall come to pass afterwards, that I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). This prophecy referred to the Christian age as is clearly seen by reading Acts 2:14-18. To prophesy does not always mean to foretell the future, but often means to teach. So the prophet stated that the daughters and handmaids would teach in the Christian dispensation. In Acts 21:9 we learn that Philip had four daughters which did prophesy. They no doubt were teachers of the word of God. By reading Acts 18:26 we learn that Aquila and Priscilla, a man and his wife, taught Apollos the way of the Lord more perfectly. In Titus 2:4, Paul said that the aged women should teach the young women to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Here it is clear that women are to be teachers.

But we are told that these passages refer to private teaching; and women are forbidden to teach in church assemblies. So they tell us to read I Cor. 14:34, 35. Let us read: "Let your wo-

men keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church." Where the issue comes here is, What is meant by keeping silence in the church. What is the church here? How much does it include?

First, in the broad sense of the word the church is the people called out of the world into the service of Christ, with Christ as their head. But we all understand that the church has a local sense. In any community, town, or city where there are a number of people who have been called out of the world and are striving to serve the Lord, they constitute the church in that locality. In that sense we read of the church at Rome, the church at Corinth, the Seven churches of Asia, etc. But as we have the word church where the women are to keep silence, I think most all agree that it refers to the assembly, or the church assembled. It does not mean for them to go in silence because they have been called out of the world into the service of the Lord. Neither does it mean that they are to keep silence because they have fellowship with a local congregation, but keep silence when the church is assembled for worship.

Now let us read I Cor. 14:23: "If therefore the whole church be come together in one place," and the instructions in the rest of the chapter are given for the church assembled. I think it is generally agreed that when the church is assembled in one place, it is right for the women to keep silence and not usurp authority over the men. But would it be wrong for a church to be divided for some special work of the church. Say, if a storm should hit a community and leave a number of people homeless, or if a siege of sickness should hit a community and leave a number of people in dire need, and the elders should see fit after their worship on Lord's Day to ask the men to meet in one place to find out how each one could help those in need, and the women to meet at another place to learn what they could do to help the women and children who were in need, would that be wrong? I believe you would say no. Would the women be required to keep silence in that meeting? If they did they would not accomplish much.

Would it be wrong for a church to have a school to teach the members and their children how to sing? If there was a woman in that church that could teach a class of women or children better than the men, would it be wrong for her to do it? That is a work of the church and people have to learn

to sing before they can sing very well. That would be preparing them to obey the command to sing. If those things are all right, then why is it wrong for the elders to divide the church into classes and have them taught the word of the Lord. We do not know how to obey the Lord until we know what his word requires. Then if a church may be divided into groups or classes to be taught, and a woman can teach a class of women or children better than the men, how is she violating the word of the Lord?

My conclusion with the little knowledge of the Bible that I have, is: when the whole church is gathered together in one place, women should be quiet and not try to teach the men, nor to usurp authority over the men. But she may take a class of women or children to some private place, and teach them God's word without violating any teaching of the Bible.

When we quote Titus 2:3, 4 where it says women are to be teachers of good things; that they are to teach the young women, etc., those who oppose women teachers say: "Oh that means teach them at home." How did they find that out? Paul did not say so. They are not forgetful to quote such passages as these. "If any man speak, let him speak as the oracles of God." And "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." But when they say, That means to teach them at home, they are not speaking as the oracles of God. They are saying what God did not say, therefore adding to God's word. Brethren let us be consistent. The passage does not say where the teaching is to be done. If the place for the teaching had been specified, that would have excluded every other place. But since Paul did not say where the teaching is to be done why does man add to what Paul said by saying it must be done at home. If the old lady teaches the young lady at home it is true that she is obeying the command to teach. If she teaches these young women in a Bible class at the church building, she is obeying the command to teach. Or if she teaches them in a class room at the church building on Sunday morning, she is obeying the command to teach, and violating no teaching of the Bible so far as I can see. But if she goes into the assembly where the whole church is gathered together and teaches men and usurps authority over them, then she violates the scripture that says, "Let your women keep silence in the churches."

I have not discussed I Tim. 2:11-15, but if you will turn and read that scripture, I believe you will find it in harmony with what I have said.

The New Testament Church

By DALE RICHESON

The grandest event of all history is the establishment of the church that we read about in the New Testament. In this establishment is a culmination and consummation of all the work that was done by the Lord, the achievement for which went our Master's suffering, and the crowning reward of the labors of His disciples. Had not the church been established, the blood that was given for its purchase was shed in vain, for the church is the body of the redeemed cleansed by that blood.

The prophecies that foreshadow the inauguration of the new institution are many and conclusive. From the day of Eden's transgression, it was promised; at various times throughout the ages, God's prophets reiterated the promise, and in the New Testament we find it fulfilled. Suffice it to say that the church was established on the day of Pentecost, following Christ's ascension into heaven. This article will deal not with the prophecies, but the facts of its establishment; what it was, what it offered its members, and what bearing its establishment has upon us who live and serve in this present generation.

Its Establishment

The scene is Jerusalem; the time, Pentecost. The disciples had watched their beloved Lord ascend into the heavens and had gone into the city to obey His last command to them: "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Jesus had promised, "ye shall receive power when the Holy Spirit is come upon you . . . (Acts 1:8). The time was now ripe for fulfillment of the promise and thus it came about: "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:4). Quite naturally the religious men and women who were in Jerusalem for worship were attracted by the phenomenon. Peter preached to them that the prophecies of Joel, and David concerning the outpouring of the Spirit, and salvation, were being fulfilled. He preached the death, burial and resurrection and exhalation of Jesus, concluding, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." (vs. 36). Hearing this, "they were pricked in their hearts and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye and be baptized every one of you in the name of Jesus Christ

for the remission of your sins and ye shall receive the gift of the Holy Ghost. The following verses of the chapter tell of the obedience of these commands, and how those who obeyed were saved and added by the Lord to the church, several thousand in the first few days.

From this small beginning came the church that we read about in the New Testament—the church of the Lord. In all its features it differs widely from the religious bodies prevalent today. Its name was simply "the church." The New Testament writers referred to it as the church of God, the church of the Lord, the church of the firstborn, or collectively as churches of Christ. It rallied to no other banner save that of the Lord. Jesus was its builder, (Matt. 16:18); its foundation, (I Cor. 3:11); and its head, (Eph. 1:21). Its worship consisted in keeping the simple ordinances given by the Master. 1. Preaching (Acts 20:7); 2. Praying (I Thess. 5:17); 3. Singing (Eph. 5:19); 4. Giving (I Cor. 16:2); 5. Communion (Acts 2:42).

The organization and government of the church were in keeping with this divine simplicity, consisting of Christ as head, elders, or bishops as overseers of the congregation, deacons as servants, evangelists to proclaim the glad tidings and the members, all royal subjects of the King, Jesus Christ. The church's mission was to edify itself, preach the gospel to the lost and do the will of the father "on earth as it is in heaven."

The Bible labels that church as the "pillar and ground of the truth." (I Tim. 3:15), "the people of God" (I Pet. 2:10), "a chosen generation, a royal priesthood, a holy nation, a peculiar people that . . . should shew forth the praises of him that hath called you out of darkness into His glorious light. (I Peter 2:9).

What It Offered Its Members

The new institution offered a prize never before extended to man, the remission of sins, reconciliation to God, and salvation. The Jews who heard Peter's proclamation on Pentecost could well appreciate the value of the remission of sins (Acts 2:38). For centuries, they and their fathers had "rolled back" their sins from year to year, through the office of the high priest, but never in the old institution—the Jewish nation established by the law of Moses—had there been offered complete absolution. Outside this church of the New Testament there was no remission of

sins. The writer of the Hebrew letter (9:22) tells us that "apart from the shedding of blood, there is no remission of sins." Jesus said, "This is My Blood of the New Covenant which is poured out for many for the remission of sins." (Matt. 26:28). Outside the church, man cannot contact that blood, for it was the church, Paul said, (Acts 20:28), "which he purchased with his own blood. Every drop of Christ's blood went to purchase that institution. There is none to be contacted outside.

Reconciliation to God, a prerequisite of salvation (II Cor. 5:20) "is an exclusive property of the church, as both Jew and Gentile are to be reconciled "in one body," (Eph. 5:16) and that body is the church (Col. 1:8).

Salvation itself is not to be found outside the church for Paul told the Ephesians that Christ is the "Savior of the body." (Eph. 5:23). If a man desires salvation he must be in this saved body, the church (Col. 1:8).

It is readily seen that the blessings offered this church were bountiful, but now we are confronted by the question of whether such a church as this is yet in existence.

What Happened To That Church?

It is no wonder that many people have the idea that the church of the New Testament no longer exists. The Apostle Paul hinted that the new institution would not be without trial and even forecast a falling away. "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ . . . it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (II Thess. 2:1-4). The fulfillment of this and other prophecies culminated in Roman Catholicism. Even the details of the Roman Doctrine were forecast in I Tim. 4:1-3, "But the spirit saith expressly, that in later times some shall fall away from faith giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth."

History records the fulfillment of these prophecies. The first departure of significance was that of Bishop rule. Soon a hierarchy began to form with "the" Bishop of the church at Rome becoming Pope, and "the" Bishops of Antioch and Alexandria naming themselves archbishops. In the middle of

the second centuries legislative councils appeared and began writing church ordinances, bulls, decrees, etc., for the body that had once been governed by the scriptures.

The doctrines of the church suffered no little under human supervision. By AD 201 infant immersion was instituted. By AD 251 sprinkling was substituted for baptism, and such innovations as instrumental music, auricular confession, trans-substantiation, purgatory, etc., followed in close order. By AD 1095 the body was truly the degenerated child of the man of sin. The sale of indulgences (temporal forgiveness of sin) was flourishing as the church's chief method of support. By 1517 such practices had become so profitable that collection of alms was "farmed out" to private collectors in return for indulgences.

Reformation A Failure

At this point human decency cried out in protest, in the form of the reformation movement. Under the leadership of Martin Luther protestantism was born. Such men as Ulrich Zwingli, John Calvin and others preached their opposition to Romanism throughout Northern Europe. These efforts led to a religious world freed from the yoke of Romanism, but divided into numerous parties, each of which rallied around the leader of its particular reformation. The popular protestant group in each country became the state religion, and Christianity became a national function. Of course this was not a satisfying condition, and in protest against these politico-religious organizations arose many small religious orders. In this way denominationalism was thrust upon the world. Each new reformation brought a new denomination and further division.

It was at a time when sectarian bigotry was flourishing that men finally conceived the idea of returning to primitive Christianity. Back beyond all denominations and beyond the popes themselves, they remembered, there was a bright and shining day when religious parties did not war among themselves; when, in fact, religious parties did not even exist, but only pure Christianity. There was the goal they would seek! Under the slogan "Where the Bible Speaks we Speak and Where the Bible is Silent we are Silent" the movement to restore the church of the New Testament was born. Preaching the simple Jerusalem gospel, they began to hack away at denominationalism and persuade men to return to the doctrines of the Bible. This movement in history is known as the restoration (not reformation) movement. Reformation had been a failure. Complete restora-

tion of primitive Christianity in its original form was the only answer.

Here is a movement—today rushing onward with the momentum of a mighty locomotive—with possibilities to thrill the heart of any truly religious man or woman. God's creatures in the first century had heard the truths of the New Testament from the lips of the apostles, and obeying them had been saved and added by the Lord to the church. Men and women today hearing the same truths will be added by the same Lord to the same church.

Jesus said the seed of the kingdom is the word of God. (Luke 8:11). Just as surely as the seeds of nature produce after their kind, so will the seed of the kingdom produce after its kind. In the first century it produced Christians

—members of God's church. It will do the same today!

God's command is for all men to believe on Jesus Christ, confess that faith before men and with a penitent heart, be buried by baptism into Christ's death, rising to walk in newness of life. This is what those men and women did on the day of Pentecost. Thus they engaged in the battle against sin. Thus may you engage in the great fight to restore the ancient order of things; rebuild the fallen walls of God's church. Never was a more noble cause espoused, never a more worthwhile goal offered. In actuality this is the goal for which have sought all religious men in all the reformations—Luther, Zwingli, Wesley. At last, in our time, we have an opportunity to achieve it!

Catholicism Vs. The Bible

By JADY W. COPELAND

(NUMBER 3)

"More on Papal Infallibility"

This, the third in a series of articles on the fallacy of Catholicism continues along the line of infallibility. We have seen that the idea is wrong, not only from a Bible standpoint, but from the standpoint of logical reasoning. (See February 15 issue of G. L.). That the Catholic Church claims infallibility is not a question, as we have quoted from the Catholic Cyclopedia itself. Now we further quote from this Cyclopedia page 232, Question No. 22, "Who assures us that the Church cannot err? Answer: Christ Himself, in his three-fold promise. First, that He will be with her even to the consummation of the world. Second, that the spirit of truth will abide with her forever. Third, the gates of Hell will not prevail against her." Now let us understand what this teaches. The church, the Catholic Church, is infallible. Now they claim that Jesus said that she, the church, couldn't err. Is this true, or is it not true?

The first promise referred to is Matt. 28:20, Jesus, in giving the great commission to the apostles ended with the words, (Catholic Bible) "And behold, I am with you all days, even unto the consummation of the world." He was talking to the apostles, and even if the promise was to all men who preached under that commission, it does not say that these preachers cannot err. If so, where? There is no hint of the idea in the passage. It does promise divine blessings on those who preach the commission. No one doubts that, I suppose, but to say it means that those who

preach this commission is INFALLIBLE is adding to the passage. The Catholic Church says it means this, but it doesn't say so. But look at the preceding part of the passage. "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you." Now this does away with their "pet theory." All power IN HEAVEN AND ON EARTH was given to Christ. That leaves none for the Pope and Bishops of the Catholic Church. Furthermore he says "teaching them to observe all that I have commanded you;" Christians are to observe all that Christ commands us. Where is the command to observe what the Pope commands? I am still looking for the statement. It isn't in the Bible. This passage, when thoroughly understood will destroy Catholic teaching on the point—never will it uphold the false claim. As long as one teaches what Christ has commanded in the way he has commanded, there is not a doubt that He will be with us even to the end of the world.

The second mentioned promise in the answer no doubt refers to John 14:15-17 which reads, "If ye love me ye will keep my commandments. And I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you." Now it is hard to understand why one would

take a plain statement like this to mean that a preacher, Pope or otherwise, today is infallible. Jesus here was in Jerusalem giving some "last-minute" instructions to the apostles before he ascended to Heaven to be with the Father. In the first part of the chapter, John 14, he had given them some comforting words and here in verse 15 says "If ye love me ye will keep my commandments." These words were spoken the day before the death of Christ. He continues to instruct the disciples in this and the following three chapters, closing with the prayer to the Father. He promised the Holy Spirit to be sent from the Father. (Ch. 14:26; 15:26-27; 16:12-13). The spirit would guide them into all truth. Surely it would abide with them. No one doubts this. Also I will gladly admit that the Comforter will always abide with God's people forever, but this certainly does not give us the idea that it will keep us, as an individual, infallible to the extent that it is impossible for us to make mistakes. As long as we keep his commandments and trust and abide in the True Vine. (John 15:1-11), he has promised to be with us. But will he be with the one who does not keep his commandments? Will he abide with the one who fails to abide in Him. If the Catholic dogma was true, then it would mean that we have no choice of will, but would be mere machines in the hands of God. As long as the word abides in us and we keep his commandments, God has promised to be with us and keep us. But he nowhere has promised to bless a rebellious child who deliberately refuses to obey his divine commandments. If so, where is the passage?

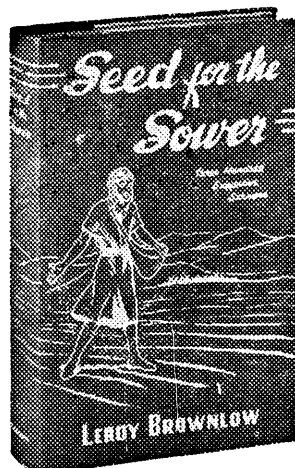
The third mentioned promise in the answer has reference to Matt. 16:18. Jesus here promises the building of the church and says, ". . . upon this rock I will build my Church, and the gates of Hell shall not prevail against it." The Catholics say this means that the Popes and Bishops are therefore infallible. Would an honest thinker get the idea from the passage. I am afraid not. Jesus had previously asked the question "Who do men say the Son of Man is?" (v. 13). The disciples said "Some say, John the Baptist; and others, Elias; and others Jeremias, or one of the Prophets." Then upon questioning the disciples direct, Peter said of Christ, "Thou art the Christ the Son of the living God." Upon this fact, said Jesus, (not upon Peter) the church is to be built. Then he added, "the gates of hell shall not prevail against it." It has been discussed at length over the years as to whether "it" refers to the church or the building of the church. Many Greek scholars translate the word "her" thus meaning "the

gates of hell shall not prevail against her," the church. Some contend it means that the gates of hell, or the powers of the grave, shall not keep the church from being built. We know of course, that death did not prevent the establishing of the church. Christ arose from the dead, and the church had its beginning on the first Pentecost after he arose from the dead. I do not doubt the passage means that death could not prevent the church from continuing on through the ages, but I do deny the fact that it means that an individual speaks with infallibility. The thought is not in the passage at all. The church did for a time drift away from the true teachings of Christ as far as we have record of, but it was not destroyed. Great men arose later that had the courage and faith to teach the truth once again, and the church was again

restored to the New Testament purity. These restorers of New Testament Christianity were not infallible, but surely they were right as long as they "preached the word." When they preached the word, the seed of the kingdom, (Luke 8:11) it produced after its kind, and the true church was restored. I do not mean to say the church went out of existence during the Dark Ages. But we have no record of the true church during the period. Small groups might have met in secluded spots where the Catholics and civil government couldn't find them, and possibly they did, but if so we do not have record of it. But does this mean that the grave, or death, was triumphant over the church? Certainly not. The church is on earth today. Death has not the power to keep the church from continuing. Jesus proved it by his

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resurrection from the dead. The passage simply means that the powers of the grave, or death, would not prevent the existence of the church. When Christ died and rose this was proven. The church was established. It continues today and there is not a doubt that it will be on the earth when Christ comes again.

Friends the Catholics are taking these simple passages to try to prove their dogmas. Why not reason and read for yourself? These three passages do not teach man is infallible. They do not teach the church is infallible. Furthermore there is abundant proof in the word of God to plainly show that this doctrine is not of God. This proof we shall give in the next article.

Howard Will Be At Nashville



V. E. Howard of Greenville, Texas, will be in a meeting with the church at Nashville, Arkansas, beginning March 4th and continuing through the 14th. Brother Howard is well known in this area and a large attendance is expected throughout the series of meetings. He is heard each Sunday morning 8:15 to 8:45 over KWKH, Shreveport, having conducted a program from that station for several years.

Services for the Nashville meeting are scheduled for 4:00 p. m. and 7:30 p. m. daily. Allen B. Harper is minister for the church there.

Geo. B. Curtis, 400 Ward Avenue, Poteau, Oklahoma: Wife underwent an operation at the St. Edwards Hospital in Ft. Smith last week. She had Bursitis of the left shoulder. The operation was not necessarily dangerous but very painful. She is at home now and doing fairly well. There is a possibility that she will require another operation before the condition is entirely remedied.

Vaughn D. Shofner, 1506 24th Place, Lubbock, Texas, Jan. 25: Last Sunday we began our third year with the church at Southside. A husband and wife were baptized and one transferred membership. Our second year closed with these increases over the year before: 50 per cent increase in financial contribution; 43 per cent in Bible school attendance; 40 per cent in numbers added to the church.

Simultaneous Meetings In Springfield, Missouri

The churches of Christ in Springfield, Missouri will conduct simultaneous meetings March 4-11. Home forces will be used in each meeting except that the preachers will be exchanging pulpits. There are five white and one colored congregations in Springfield. They are served by evangelists Paul Waller, Bill Walker, L. O. Sanderson, Paul Me Gaughey, and Elmer L'Roy. Bro. Carl Bryant preaches for the colored disciples.—Elmer L'Roy, 901 S. Broadway, Springfield, Mo.

Elmer L'Roy, 901 South Broadway, Springfield, Mo., Feb. 26: Two were baptized at Broadway and Madison yesterday. One was baptized at Highlandville, Mo., the Sunday before.

Cleon Lyles, Little Rock, Arkansas, Feb. 26: Three were baptized, one restored and three placed membership at Fourth and State in February. Bible school attendance averaged 481 and the contributions averaged \$1,403.54. We continue to have our building filled three times each Sunday, with extra chairs at night. Our Wednesday night services is averaging above four hundred. This is indeed a pleasant work. Work on our new building is progressing according to plans. We expect to move into it by the first of October.

Luther Savage, 1624 Gum St., North Little Rock, Arkansas, Feb. 24: Last Sunday there were eight to answer the invitation. Two baptized and six placed membership.

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Clay Callaway, Ensign, Kansas, Feb. 18: Last Lord's Day was a big day for the church here. Contribution doubled, basket dinner at noon and singing at 2:30 in the afternoon. It was the largest crowd ever to be in our building with eleven congregations represented. Plans were made to make this afternoon singing regular every month for this section.

A. H. Bryant, Eufaula, Oklahoma, Feb. 26: Yesterday was a good day with us. Two confessed their Lord at Hanna and were baptized into Christ. One married lady confessed wrong doing at the evening service in Eufaula. We are thankful for the gospel. After this week my address will be Lawton, Oklahoma, Route 1.

Orbie Robbins, Pea Ridge, Arkansas, February 24: Since my last report I have changed locations. Am now living near Pea Ridge, Arkansas. I have some time open for meetings and local work. Any congregation desiring my assistance in a meeting may contact me at above address.

Arthur C. Blackwell, 2205 Wantland Ave., Klamath Falls, Oregon, Feb. 19: The work here in Klamath Falls is still growing. We have had several additions since I have been here. The attendance is growing, and the contribution still increasing. Two were baptized last Lord's Day a week ago. I have been here in Klamath Falls since last March 28th. We have had twelve additions, of which four were baptisms. We plan on staying another year, hoping more will obey in this year than in the last.

Walter W. Leamons, Junction, Texas, February 20: Preached to a large audience, including numerous visitors, at London, Texas, Sunday morning. Conducted a funeral service there in the afternoon. Officiated at two weddings and preached six times over the local radio station the past week. Recently preached at Menard, Texas, where Bro. F. L. Paisley is doing a good work with the church. Heard Bros. Horace Busby and Austin Taylor in a meeting at Sonora, Texas.

Tice Elkins, Alamogordo, New Mex., Feb. 20: We have baptized a half dozen here this month, all adults and good citizens. There will be two more, husband and wife, to obey the Lord this week. It is the radio teaching we are doing that is bringing all these. Would you not be glad to offer to our Lord a token of your love for him by sending a donation to help us keep on the air? I am teaching the Book of Acts each week day except Monday at 8:15 A. M. and preaching each Lord's Day at five P. M. on the air. We need YOUR help to stay on and keep this work going. It is arousing an interest in this part of New Mexico that no amount of meetings could ever do. This great work is

done by the most physically unfit servant you ever saw try to carry on. But we are happy to see so many obeying the Lord, and we WILL KEEP ON. Pray for us, and help us stay on the air.

Lloyd E. Ellis, 2119 Tenn. Ave., Dallas 8, Texas, Feb. 20: Since moving here from California as one of the editors of Gospel Treasure Graded Bible Lessons, published by the Good News Press, I have begun preaching for the congregation at Pleasant Grove, located in the southeastern part of Dallas. With a membership of about 65 there were 113 in the Sunday morning classes February 18, and the contribution was

over \$145. On Sunday evening we have study groups for all ages at 6:30 before the hour of worship at 7:30. Wednesday evening there are other study groups; Thursday morning at 11 there is a Ladies Bible Class; Thursday evening at 8 there is a Men's Training Class. If our attendance continues to increase as it has the past two or three weeks, our present auditorium will be overflowing within a month. Plans are now underway to construct a larger auditorium. We have visitors every week and if you come our way you will be welcomed. This is a fast growing community and a great number of new homes are under construction.



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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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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.

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path"—Psalms 119:105.

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The Church A Family

By VAUGHN D. SHOFNER

Many terms are used in reference to the church of Christ in order to describe and emphasize some essential nature of it. It is a "church" because its members are called out of the world and the way of sin into the high and noble walk of righteousness. The church is the "kingdom of Christ" because Christ is its king, the supreme authority in government. It is "the body of Christ" because it is not one member, but many; and because Christ is the head that directs the action of each member.

The term "family" is also used to describe another essential nature of the church. "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).

A "family" is built on affinities which are natural, not artificial. A family is a society in the sense of being united by a common interest and purpose, but these are not artificial. Political creeds bind men in societies, but these have been raised artificially and will fall. Identity of opinion artificially builds a society, but the end is dissolution. In these artificially formed societies men choose who shall be their brothers, but in the family we do not choose who shall be our brother, our sister; nor do we exclude any member of it, because it does not depend upon choice or arbitrary opinion. The family is founded upon the eternal nature of things.

So the church is a family. Man is born into the church. Democratic expression does not put a person in the church no more than the vote of man puts him in the physical family. There is the planting of the seed—the word of God—in honest hearts; there is the producing of faith "by the word of God;" there is the coming forth from the watery burial a new creature; and by that birth a member is added to the Lord's family, the church. The family of the Lord is not made up of those who call themselves brethren, but of those

who are brethren. It is not founded upon artificial principles of combination, but upon principles of eternal affinity.

This definition also teaches that the church is made up of manifold diversities. It is "the whole family," reaching to the past and also considering the future. Therefore, because all are included we see the need of accepting the many different human abilities and traits of character.

There are the two sexes—masculine and feminine — which make up the whole of man. There are the different degrees of affection; for who could deny the difference in the love the sister bears towards the brother, and that which the brother bears towards the sister. There is the love the mother has for the children compared with the love the father has for them. There are the different characters that make up the whole family. There is the mature wisdom and stern integrity of the father, and the incomparable tenderness of the mother. Then one is brave and enthusiastic, another fearful and reserved; one is filled with gaiety and humor, another is melancholy. These are not by accident, but are essential to the idea of a family. The home that represents no diversities is only a fragment of a family.

So it is in the church. You cannot expect all to be as you, nor can I expect all to possess the same disposition and character which I possess. There is the type of service in the family of God which requires no more than the feminine character, but there is also a type of service which requires the masculine character. Singing songs of praise, planting words of encouragement make up one phase of religion, but forget not, friend, there must be the struggling for principles, the contending for the truth in lives whose prayers are accented by action, whose aspirations are continual efforts! There is a place for Dorcas making garments for

the poor, and for Mary sitting at the Master's feet; there is a place for John the Baptist making a king tremble on his throne, and for Paul "compassing sea and land" with wisdom and deeds.

"Our Lord Jesus Christ, of whom the whole family in heaven and earth is named." That eternal affinity that binds the family in oneness also designates the name. "There is none other name under heaven given among men, whereby we may be saved." Legitimate use of God-given abilities and privileges produces legitimate members of the family—and being members there can be no name but the family name. That society or sect that wears a different name is illegitimate, artificial.

The one name of the Lord's family is brought about by a common Father. The Father of a "whole family." Not the Father of the Jew only, but also of the Gentile. Not a Father of partiality, but the Father of all who are born again. His love is extended to the prodigal, bidding him back to his fireside, and to the righteous who remain close by. Thus we see a common Father with a common way, and a common love, and a common family can bring forth nothing but a common name.

This one name is the result of Jesus taking upon him common humanity. He took upon him not the nature merely of the noble, the kings, the intellectual philosophers, but he took upon him the nature of beggar, the slave, the outcast and the sinner. Therefore, common humanity bought with a common price, admitted to a common family must have a common name. "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."

The sword of the warrior will never build a family. The ecclesiastical systems that come and go can never make a family. Only the God-appointed plan that reached completeness in the cross of Christ can produce the family of time and eternity. Believe it, obey it, live the life of a humble, obedient son of God on earth and continue in happiness with him when time is no more.

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 5)

The Order of Worship in the Church Possessing Spiritual Gifts.

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (I Cor. 14:26). In verse twenty-three of this chapter, we learn that "the whole church" has come together into one place and that in this capacity its activities are being regulated. Here is a group of Christians possessing spiritual gifts—an inspired psalm, an inspired doctrine, an unknown tongue, a revelation by the Spirit, an interpretation by the Spirit,—all ready and anxious to make known the psalm, the doctrine, the tongue, the revelation, the interpretation. I have been told by the modern claimants of spiritual gifts that when the spirit moves them that it is impossible for them to hold their peace. Now here is a situation: All have just what is claimed for them; they must all speak at once if this contention be true. This is exactly what they are told not to do. "Let all things be done unto edifying" is the apostles admonition. There could be no edification with the jargon of all speaking at the same time.

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." (V. 27). Remember, this is the word of God. It is God's command. It cannot be set aside. Modern claimants of spiritual gifts violate this edict at all their assemblies—"when they are come together into one place." They all shout at once, pray at once, talk in tongues at once, until the babel of sound becomes terrific and drives sleep from the eyes of all within the neighborhood. The divine pattern of worship forbids all such activities in His church. What is the regulation of the scriptures for the use of tongues when God was their author? (1) Not more than two to speak at any one coming together; (2) At the very most not over three to speak; (3) More than this number speaking in any one assembly of God's people would have been sin—violation of this law of God—; (4) They could speak only by course, that is, only one at a time; (5) Every one speaking must have what he is saying translated into the language spoken by the members assembled. Any group of religionists departing from this pattern is not a group of Christians at worship

in harmony with God's will. They are sinning, and hence are sinners.

"But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God." (V. 28). The ones speaking in tongues, we learned from the preceding verse, were not to exceed three in number during any assembly; to speak one at a time and one was to interpret. Now we have laid down this rule: If there be no interpreter, let the one speaking in an unknown tongue keep silent. The word here translated "hold his peace" is from the Greek "sigato," and is the same word translated "keep silence" in verse thirty-four. This is a positive command: Keep silent where there is no one to translate. God's message has always been addressed to the intelligence of men. Tongues were not exceptional.

Regulations For Prophets

"Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye all may prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." (Vv. 29:32). Not over three prophets were to speak when the church had "come together into one place." (V. 23). One with the power to discern spiritual gifts was to sit in judgment on the things spoken by the prophets (I Cor. 12:10). This prophesying was to be done one at a time—not all speaking at once. It had for its purpose the teaching and comforting of the members—edification. Otherwise prophesying itself would be as useless as tongues where there was no translator—if all spoke at once. "The spirits of the prophets are subject to the prophets," that is, they could control their activities even when under the power of the Holy Spirit. We have heard the claim made by the modern claimants of spiritual gifts, that they had no control over themselves when in this spiritual ecstasy—they did and said things without any will of their own. Not so, those whom God's Spirit moved. They could and must keep silent—hold their peace—when another is speaking.

"For God is not the author of confusion, but of peace, as in all churches of the saints." Ponder this scripture well. (1) God is not the author of confusion. (2) This is the rule in all the churches of the saints. All is confusion in the assemblies of the modern claimants of spiritual gifts. All pray at once. All shout at once. All cry at once. All

jump and dance at once. All speak in tongues at once. Confusion reigns supreme. I have seen dozens shouting, dozens dancing, dozens "speaking in tongues," dozens of others simply yelling, dozens praying—all this going on at one and the same time. All this was being done presumably in the name of the Lord. Here was confusion—the very type of confusion that the apostle condemns. Hundreds and thousands are falling for this stuff every year. "God is not the author of confusion."

1. This is confusion. 2. God is not its author. 3. Therefore this can be of but one other source—Satan.

Regulations For Women in Spiritually Endowed Assemblies.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their own husbands at home: for it is a shame for a woman to speak in the church." (Vv. 34-35). 1. Women were to keep silence in the churches—assemblies. 2. They were not permitted to speak in the assemblies. 3. They were not relieved by Christianity from their place of being in subjection to the husbands. 4. The law—Old Testament—also declared the woman's subordination to man. 5. This is stated in Ephesians 5:23 and I Timothy 2:11-15 in the New Testament.

In the twenty-third verse of the chapter we have noted that the whole church had come together into one place. Prophets were prophesying. Some were giving a revelation. Some were interpreting. Women were in the assembly. They were—some of them—

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
 JAMES L. NEAL.....Springdale, Arkansas
 GEO. B. CURTIS.....Poteau, Oklahoma
 (400 Ward Avenue)
 GILBERT COPELAND...Wichita Falls, Texas
 (1810 Buchanan Street)
 VAUGHN D. SHOFNER.....Lubbock, Texas
 (1506 24th Place)
 ELMER A. L'ROY.....Springfield, Missouri
 (901 South Broadway)

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the wives of the inspired men. The confusion increased with the asking of questions. Women questioning the men increased the confusion. These women had a right to know what was taking place. But the assembly was no place for their questioning. "Let them keep silence. Let them ask their husbands at home." There is no distinction in the Greek between woman and wife. The context here shows that wife is the proper understanding of the word. It is no part of this article to discuss the teaching privileges of a Christian woman. Suffice to say that in all the churches of Christ in which I have labored I have never seen this scripture violated. I have never been interrupted from the asking of questions by some woman in the assembly of "the whole church come together into one place." On the other hand I have seen and heard those claimants of modern day miracles in their devotions where women took the lead in preaching, praying, speaking in tongues and every other activity in which they indulged. This is in violation of God's law; hence is sin.

"What? came the word of God out from you? or came it unto you only?" The Corinthians with the magnifying of the place of these various gifts seemed to give the idea that they originated the word of God. The honor was being attached to the gift of tongues above the usefulness of the gift. God gave the gift. God gave the inspiration. The gift came to the Corinthians. The inspired word came to them. They were only the receivers, not the originators.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (V. 37). If one lays claim to spiritual gifts of whatsoever sort he is to acknowledge that the things the apostle has said concerning the use and regulation of these gifts are the commandments of the Lord. Yet, when faced with the same commands today, claimants of spiritual gifts spurn Paul's instructions and claim an authority that transcends that of the scriptures. This is another mark of their unscripturalness.

"But if any man be ignorant, let him be ignorant." If he fails to possess any gift—ignorant of them—, let him continue so. These spiritual gifts were not necessary to Christian living. The "More Excellent Way" was.

"Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues. Let all things be done decently and in order." (Vv. 39-40). Prophecy as a gift was given the place of superiority in that it edified. Tongues were not to be forbidden. Properly used they had their place. This place the apostle

had clearly outlined. All things must be carried on in a way of decency and order. Otherwise it was confusion and was not of God.

Next week a summary and some conclusions.

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

Ashley S. Johnson on Creeds

From Ashley S. Johnson (Letters to a Young Methodist Preacher) the following statements on creeds and creed making come:

"There were no creeds in the apostolic church. . . . In the apostolic times the creeds by which the church is now divided.....were utterly unknown. Creeds were born of the great apostasy which had begun its destructive work even in Paul's day (II Thess. 2:1-17; I Tim. 4:1-4). Here is an important truth; Jesus came to unite all nations, Jew and Gentile in one body (Eph. 1:10; 2:11-16), and as long as He was recognized as the foundation, head and central figure of the Christian system His followers felt no need of any uninspired formulation to express their thoughts concerning religion. All hearts beat in unison to the same Divine music; all eyes were turned to one common center. Just as soon as men lost sight of the personality and authority of Jesus they lost sight of His word as an all-sufficient rule of faith. As soon as they lost sight of the truth as it is written, they began to search for something to help them out of their difficulties.

Apostasy is Downward

"Apostasy is downward, and being accelerated in its tendency by the natural desire of man to take care of himself, it made exceedingly rapid progress, and its progress was away from the Bible into mysticism and speculation; away from unity into division; away from brotherly kindness into hate; away from righteousness into sin; away from the Son of God unto the sons of men; away from light into darkness. Sin is self-perpetrating, hence, the progeny of the first departure from the pure gospel became great, diverse and innumerable, and in the face of the prayer of Jesus Christ for the oneness of His people (John 17:20, 21), many of His professed followers declared, and still declare that divisions, creeds, sects or denominations are Scriptural, and desirable, and necessary.....

Whatever destroys our reverence for the word of God, whatever cuts us

loose from its teachings, whatever tends to disobedience to its requirements is shameful, rebellious and dangerous in the extreme.

A Grave Charge

"If there were no creeds in the church of Christ as He set it up and put it to work, it follows as inevitably as light follows sunrise that the restoration of New Testament, apostolic Christianity will bury all creeds in the dust of oblivion; and it follows also that whoever formulates, propagates and defends creeds, is to the degree of the intensity of his advocacy, an enemy to the religion of Jesus Christ, and an obstruction in the way of the conversion of the world. This is a grave charge and I pray you to weigh it honestly and deliberately.

What Is A Creed?

"What is a creed? In the common acceptance of the term, it is a formulation or compilation of the ideas or doctrines of a sect or a denomination, and it is a human production without Divine authority, or even the sanction of profane history. What did the primitive disciples believe? Read that question again. Mark out the word "what" and substitute for it the word "whom," and you have the golden key that unlocks the mysteries of this important question. The creed of the first Church had only one article: Jesus Christ is the Son of the living God. The first Christians were not commanded to believe a doctrine, or a speculation, or a creed containing twenty-five articles, but simply to believe, reliantly, trustfully, unreservedly, unhesitatingly, unchangeable and eternally, that Jesus Christ is the Son of the living God and the only Savior of men. Jesus Christ piled up no wall of untempered mortar and broken stones between His great loving heart and His obedient disciples. This creed produced unity because it emphasized that there is one God, one Savior, one Church and one gospel, and because it met the wants of everybody. Its tendency was to lift men out of themselves and make them realize their dependence upon God. Human compilations have an opposite tendency. Will you deny it?"

Wm. H. Parsons, Box 496, Magnolia, Arkansas, March 3: Bro. Horace Busby recently closed a ten day meeting here that resulted in six baptized. Bro. Earl Richardson lead the song service. Both men did their job well. Since then two have been restored and three placed membership. I enter my second year with the church here this month. Our work has increased in every phase and continues to prosper. On March 12th I begin a meeting with the Springhill, Louisiana congregation.

Catholicism Vs. The Bible

By JADY W. COPELAND

(NUMBER 4)

In two previous articles we have seen that the doctrine of the Catholic Church that the Pope and bishops of said church are infallible is absurd, but let us study one time more the word of God on the subject. We take a little more time and space on the infallibility of the Pope than some other doctrine of the church of Rome because this doctrine is fundamental to their existence. Without it they cannot do the things they are found to do. They have said that "tradition" is on a par with God's word, but when pressed as to proof, they have to rely on the doctrine of infallibility, and say, "It is so because the church says so." That is their only "proof" that is worth anything to Catholics as their so-called "Bible proof" is so ridiculous it would be amusing if it were not so serious a matter. For this "so-called proof" see article No. 3 of this series in a former No. of this paper.

In this article let us see what God has to say about the subject. In other words, does the Bible teach that any man, Pope or otherwise, is infallible, and that when he speaks in an "official capacity" his words are as true as if it were God speaking himself. We have already seen that their passages to prove this do not prove the dogma at all. Do others in the Bible prove it?

For a clear understanding of revelation let us go back to the personal ministry of the Lord. While yet on the earth, Jesus instructed his Apostles to carry the gospel to others after he was gone back to heaven. Before giving them the great commission he said in promising the Holy Spirit, (Catholic Bible) "These things I have spoken to you while yet dwelling with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you." (John 14:25-26). Again in John 15:26 Jesus said, "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness because from the beginning you are with me." In Chapter 16 of this gospel and verse 12 we read, "Many things yet I have to say to you, but you cannot bear them now. But when he, the Spirit of truth, has come, he will teach you all the truth, for he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you." These passages show that the apostles were to wait for the Holy Spirit and that the Spirit

would tell them what to say. The Spirit came on Pentecost, (Acts 1 and 2) and it did guide the apostles into the truth for it came from God. Now when these apostles spake while the Holy Spirit was with them, or when they spake as guided by the H. S., surely they spake the truth. But we have not one promise that this spirit in a direct measure, was to guide other men as it did the Apostles throughout all future generations.

The Spirit was necessary then because the New Covenant had not been written. The apostles spake as they were guided by the H. S. but they taught others to learn and study that they might teach others also. After the word was written down, the world had no more need of miracles, direct revelation to men, etc. They now can read the word and be guided by it. In fact we are commanded today to be taught and be guided by the word, the gospel. Romans 1:16 says, "For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone that believes . . ." That gospel is before us today and God has not given us men to interpret it with infallibility. In fact he warns us of perverting (changing) it. (Gal. 1:7). Now in the same chapter we have this following in verse 8. "But if we or an angel from heaven should preach a gospel to you other than that which we have preached unto you, let him be anathema." This is plain enough. NOTE: The apostles preached the gospel. Not only did they preach it in word, but they wrote it down. These writings we have in the *epistles of the New Testament* to various churches and individuals. Paul, the same writer says it is the power of God unto salvation. (Rom. 1:16). Now, Paul says if anyone, an angel from heaven, or otherwise, preaches another gospel the curse of God rests upon him. But how do I know what they preached. Friend they wrote it down for us in the New Testament. They were guided by inspiration of the Holy Spirit to do so. As long as I preach this gospel, I am safe but if I pervert it or preach another I am wrong.

Now the Catholics claim that they alone have the authority to understand the scriptures. If this is true, then why not throw the Bible away for it plainly says "In that very hour he rejoiced in the Holy Spirit and said, I praise thee Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and DIDST REVEAL THEM TO LITTLE ONES. Yes, Father, for such was thy good pleasure." (Luke 10:21). Note again from the words of Paul in II Cor. 4:3, "And if our gospel

also is veiled, it is veiled only to those that are perishing. In their case, the god of this world has blinded their unbelieving minds, that they should not see the light of the gospel of the glory of Christ, who is the image of God. For we preach not ourselves, but Jesus Christ as Lord." But again in I Cor. 2:12-13 "These things we also speak, **not in words taught by human wisdom**, but in the learning of the spirit, combining spiritual with spiritual." Now friends you can see that the Bible clearly teaches that the apostles and other inspired men wrote the Bible, and gave no one authority above another to translate it. It was given to all, even to babes, not physically of course but spiritually. Isaiah prophesies that even fools shall not err in the way of holiness. (Isaiah 35:8). Yes it is a simple gospel, but Catholics do not believe it. They say they must have one to interpret it, and in doing so, he is infallible.

Even the churches of the first century made mistakes. Note chapters 2 and 3 of the Apocalypse of Revelation. Surely no one would deny that these were the true church, yet they made mistakes. They were just human. The church at Ephesus had left their first love. Others had other things they were doing wrong. Christ corrected them by telling them to repent. Peter says, "If anyone speak let it be as the words of God." (I Peter 4:11). As long as we do this, friends, we are doing the right thing. Where has God given the Pope the authority to tell us what the scriptures mean? Where has God given so much authority to a man as to say he speaks with infallibility? Even Peter, whom the Catholics claim was the first Pope, made a mistake. (Gal. 2:11). Paul withstood him, because he was to blame. We are constantly warned against falling from God's favor and to keep from doing so we must study, learn and obey the word of God.

In concluding this article, let me ask a few questions for your thought. If the church's teaching body is infallible, why is there a need for the Bible at all? (Possibly that is the reason why Catholics are not encouraged to read the Bible). If he is infallible, and tells the church what to do and what not to do, why not just let each generation of people be told by the church and forget the word of God? They rely upon the words of the church, not the Bible. Surely honest people who will read the Bible can see the fallacy of such a claim. Christ was given all authority and that leaves the Pope none. Christ says the truth makes us free and by his words we will be judged in the last day. Read them for yourself. Do not take man's word, but search the scriptures for yourself and see if these things are so.

Did Christ Authorize It?

By HOYT BAILEY

There was a time when people were to hear the teaching of the Old Covenant, also to believe and obey the Patriarchal and Jewish laws. However, the Old Covenant is no longer in force, for we are not under Moses' teaching or authority, but we are under the teaching or authority of Christ. "The law came by Moses, but grace and truth came by Jesus Christ." (John 1:17). God now speaks to all peoples through his Son. (Heb. 1:1-2). We are not to hear Moses, but we are to hear Christ. (Matt. 17:5). The things commanded through Moses are no longer in force, but the things Christ authorized are in force, because Jesus Christ now has all authority in heaven and earth. (Matt. 28:18). We are to hearken to the teaching of God's Son or be destroyed from among God's people. The inspired apostle said: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23).

Jesus Christ declared: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) Again, Jesus said: "And he that doth not take his cross and follow after me is not worthy of me." (Matt. 10:38). Jesus Christ commands us to follow him, but our following the teaching of Moses or the Old Covenant would not be following Christ. Following the teaching of Moses is not the same as following the teaching of Christ. If we are to be worthy of Christ, then we must follow Christ, not Moses. There was a time when people were to hear Moses and Elijah, but now we are to hear and follow Christ. (Matt. 17:5).

It was Moses who commanded the children of Israel to "Remember the Sabbath day to keep it holy." (Ex. 20:2-8). Christ does not authorize individuals to keep the Sabbath day, only Moses did so. We are not subject to Moses, but we are subject to Christ. (Acts 3:22-23). We are not under the authority of Moses, but we are under the authority of Christ. (Matt. 28:18). We are not to hear Moses, but we are to hear Christ. (Matt. 17:5). Yes, God did the speaking unto the children of Israel by Moses, but God now speaks unto us by his Son. (Heb. 1:1-2). Those who had been in bondage, the children of Israel, the ones who had been brought out of Egyptian bondage, were com-

manded to keep the Sabbath day. It was to be kept by the children of Israel who had been in bondage throughout their generation, because the Sabbath was a sign between Jehovah and the children of Israel. Christ does not authorize anyone to keep the Sabbath day, the seventh day of the week, as a memorial day.

Stephen speaks of "the church in the wilderness." (Acts 7:38) Moses, the law giver, was directly over the church in the wilderness. This church in the wilderness was subject to the Old Covenant, the teaching of Moses. The fact that Christ built a new church, built his own church, (Matt. 16:18), is evidence that the Old Covenant is no longer in force. The church in the wilderness is evidently not as good as the church built by Jesus Christ, if so, why should Christ have built his church? If it is true that one church is as good as another church, why shouldn't the church in the wilderness have been as good as the church built by Jesus Christ? If Christ did not build a church better than the church already in existence, why should he have built his church? Did Christ have some denominational ambition? Away with such an idea! The people subject to the law of Moses were members of the church in the wilderness. The church in the wilderness was the one church in existence, therefore, it was the only church of which the people could be members. The only opportunity the people had of holding membership in a church was to hold that membership in the church which was in existence. They had to be a member of that church or no church.

The fact that Christ built his church is evidence that people cannot be pleasing to God while belonging to the church in the wilderness. How could one help seeing that the Old Covenant is no longer in force by reason of the fact that Christ built his church? The people who lived under the law of Moses, who were subjects of that law, were members of the church in the wilderness, but those who live under the gospel of Christ, who are subjects of the teaching of Christ, are members of the church of Christ. Christ is the head of his church. Christ is Lord, Prophet, Priest, and King. Christ has all authority over his church. Christ built the church in which one finds salvation, the church bought by the blood of Christ, the church to which the saved are added. Taking what the scripture teaches, one had as well not belong to any church, unless he belongs to

the one built by Jesus Christ. Staying within the realm of scriptural authority, it was belong to the church in the wilderness or no church. That same principle holds true under the teaching of Christ, we must belong to the church built by Christ if we are to benefit by the blood of Christ.

The fact that Israel left her name, and that a new name was given is evidence that people are now subject to Christ. Jehovah changed the name of Jacob to Israel. (Gen. 35:10). His descendants were also called Israel. (Deut. 4:1). Before the close of Israel's existence as a nation, Jehovah said to her: "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). Again, Isaiah said: "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). It was after the Gentiles had seen the righteousness of God that the name Christian was given. The inspired record says: "And the disciples were called Christians first in Antioch." (Acts 11:26). According to the record, this is the first time members of the church were called Christians. This is a new name. The subjects of the Old Covenant wore the name Israel, but subjects of Christ, members of the church, wear the name Christian. It was King Agrippa who said unto the apostle Paul: "Almost thou persuadest me to be a Christian." (Acts 26:28). The apostle, Peter, said: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (I Peter 4:16). He did not say: "Glorify God in any name." He did not say: "Glorify God in the name of your choice." He said: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."

There is quite an effort upon the part of present day religious people to try to justify the use of mechanical instruments of music in worship. Some claim that because the instruments were used during part of the Jewish dispensation that mechanical instruments ought to be used in Christian worship. They overlook several facts in this connection. First, the holy place of the tabernacle contained only the table of shewbread, the seven golden candle sticks, and the altar of incense, therefore, it did not contain a mechanical instrument of music. Second, the priest were the only people who could enter the holy place of the tabernacle, therefore, the whole congregation could not enter the holy place of the tabernacle. Why this explanation? The holy place of the tabernacle was a type

of the New Testament church. Third, the law has given more than four hundred years and Israel lived under that law more than four hundred years before mechanical instruments of music were introduced into the worship. Fourth, it should not be overlooked that God was not well pleased with Israel setting up an earthly king to rule over her, nor should it be overlooked that David, king of Israel, is the one who is everywhere in the Bible accredited with introducing the mechanical instrument of music into worship under Jewish law. Fifth, not the priest only, but all the congregation sang "with the instruments ordained by David King of Israel." (II Chron. 29:26-30). It is seen from the foregoing scripture that the singing and playing took place where the burnt offering was made, but the burnt offering was made in the outer 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 type of the New Testament Church. Sixth, it should be noted that David gave the command to play upon mechanical instruments to Israel, not to Christians. (Psa. 149:2-3).

Seventh, David commanded: "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals." (Psa. 150:3-5). If religious people are to use the Old Covenant as proof that they are to use mechanical instruments of music in worship, then they should not overlook the fact that the whole congregation sang and played, therefore, quartets, and choirs would be excluded by the passages which they use to justify their practice. Eighth, David commanded the use of "the trumpet, the psaltery and harp, the timbrel, stringed instruments and organs, loud cymbals and high sounding cymbals," therefore, would not a worshipper have to have those instruments in order to carry out the command of the Old Testament? Ninth, Why do individuals overlook the woe that was pronounced against people who would introduce the mechanical instrument into worship? The prophet said: "Woe to them . . . That chant to the sound of the viol, and invent to themselves instruments of music, like David." (Amos 6:1-6). The instruments had been in existence many years before David's day, but David is everywhere accredited with introducing the mechanical instrument into worship. When a woe is pronounced against those who do as David did, How can people think that they are doing right to use such?

If those are not sufficient reasons for rejecting the use of the mechanical instruments in the Christian worship, let us note some other things. 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 the mechanical instruments were used. Christ authorizes in his word what he wants used in his worship, but Christ does not authorize the use of mechanical instruments. The use of such is an addition to what Christ has commanded. John said: Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." (II John 9). The apostle Paul declared that we should learn not to go beyond the things which are written. (I Cor. 4:6). Since neither Christ, the apostles, the Holy Spirit, nor the Chris-

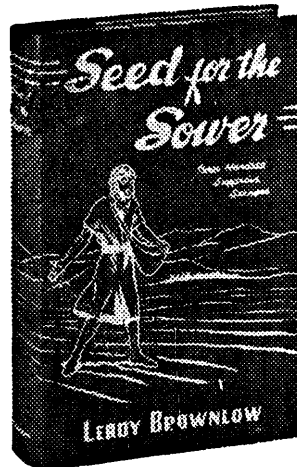
tians of the first century ever used the mechanical music; why should people wish to violate the word of God in doing so now?

Christ taught that God is Spirit (Jno. 4:23-24). Christ also taught that the worshipper is to worship the Father in Spirit and in truth. That is the manner in which Paul worshipped, that is with the spirit and with the understanding (I Cor. 14:15). Why not be safe by singing and making melody in the heart as authorized in the will of Christ? (Eph. 5:19).

Luther Savage, 1624 Gum St., North Little Rock, Arkansas, March 3: Eight more came forward last Sunday at the singing of the invitation. Two were baptized. One was restored. Five placed membership. Sixteen have been added to the North Little Rock Church the last two Sundays.

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Is Your Religion Showing?

By J. A. McNUTT

This story is told concerning a certain leader of a Boy Scout Troop. He was wearing a small cross on a chain about his neck, the weather was warm, they were hiking up a steep hill, the Scout-master had unbuttoned his shirt collar and the cross was dangling on his shirt front. A small boy approached the leader and whispered, "pardon me, sir, but your religion is showing." I have just been wondering since hearing this incident whether our religion is showing or not. What about your religion? If you have any does it show? Since pure and undefiled religion is a way of life and conduct rather than a mere abstract philosophy it can be seen, and I am convinced that if it exists your religion will show.

What Is Religion Anyway?

I have already suggested that it is a practical and useful way of life, but lets consider the definition given in the word of God: "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). James sets forth the two basic qualities of the religion that God approves and blesses. First, it must lead to a life of compassion and helpfulness toward the unfortunate. Second, it must result in purity of heart and life. These two elements may, in fact, be said to constitute true religion. If they are missing, one may make great pretensions to piety, but he is no part of a real Christian and his religion could best be represented by a zero with the rim rubbed off.

To many people, religion is a matter of externals. It was Jesus who said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15:8). The actions are a better index to character than mere words. People believe what they do rather than what they say. True religion does not depend on the wearing of a literal cross about the neck, a badge upon the shoulder, or clerical robes about the body. God warned Israel against making graven images or likenesses of any heavenly or earthly object, lest they should become idolaters.

Some people like to think of religion as an emotional upheaval caused by a direct operation of the Holy Spirit and resulting in the miraculous impartation of special powers and a changed heart. I suppose this is the reason that so many people talk about "getting religion." Religion is not something one "gets," but something to be practiced. It is a

way of life to be followed by God's children. "To visit the fatherless and widows in their affliction" certainly requires more than an inspection tour. Remember, the priest and the Levite "came and saw" the wounded man by the roadside, but it was the good Samaritan who bound up his wounds, rented him a room, and paid the bills: (Luke 10:30-37). Does your religion show? How often have I evaded my obligations to the needy, by saying, "depart in peace, be ye warmed and filled" while withholding a helpful hand? Some church-members should wear badges to indicate their Christianity (?). It is not likely to be suspected from their character or conduct.

Should Our Religion Show?

"I don't make a show of my religion," you say. Well, that is fine I understand what you mean and I would like to commend you for trying to avoid formality, pretense, and hypocrisy. Jesus warned against ostentation, saying that

no one should pray or give, or do anything else, merely to be seen and praised by men. Don't pray like the Pharisee, or fast like the hypocrites, but remember that lights were made to shine.

Candles Should Shine

Jesus said, to his followers, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." (Matt. 5:14-16). Do you hide your light, or let it shine? Lights may be shrouded by sin and shame, what about the light of your life and influence? I believe that a man's religion ought to show don't you?

Don't Try To Hide The City

There is not much chance of hiding any city, but Jesus said, "A city that is set on a hill cannot be hid." The church

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like this city is exposed to the critical view of its enemies and the admiring vision of its friends. You cannot hide its blemishes, or obliterate its beauty. Christ loves his church and will one day present it unto himself as "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27). What conception do people get of the church when they come to know you? Perhaps, what some church members are sounds so loud, that the world fails to hear what they say. I don't believe that it is wrong to advertize the church provided one tells the truth about it. I know it is wrong to be ashamed of the church and try to hide our connections with it, but the best display ad on earth, the most widely read, the most effective, is good conscientious, Christian living upon the part of every member of the Lord's church.

Trees Should Bear Fruit

"By their fruits ye shall know them" is a standard that will expose and condemn every false teacher on earth, but it will also reveal the character and faithfulness of Christians. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8). If you and I will only bear fruit in the service of Christ, no one will have to pin a badge on us to identify us as Christians. Glorify the name of Jehovah by bearing much fruit and you will always be recognized as a disciple of Christ.

Trees that bear no fruit are destined to be cut down and cast into the fire. A fruitless tree is the most useless thing on earth it clutters up space, draws food from the soil, and fails to respond to cultivation or care. What should be done with such a tree? Jesus said it should be "cut down" (Luke 13:6-9).

Perhaps some one should stand before a great host of the careless, negligent, and unfruitful members among the saints and say, "Pardon me brethren but your religion is not showing."

Tillman B. Pope, Box 217, Alma, Arkansas, Feb. 22: I have been home all winter, preaching for the congregations at Dyer and Gregory Chapel also Chastain congregation. Since reporting three have been baptized and two restored. I have time for meetings in April and May. If you need a meeting write me. The congregation in Crawford County, my home county, are in the best conditions in their history, I think. The years pass in a hurry, I am 54.

Elton D. Dilbeck, P. H. Station, Box 5, Little Rock, Arkansas, March 2: I have been with the Pulaski Heights congregation for six months and during this time we have enjoyed consistent growth in attendance and interest.

There have been 25 additions to our membership. We now have about 260 members. Weekly contributions for January and February averaged \$426. and the Bible school attendance average for these two months was 245. For the same months last year the averages were \$325 and 218. J. Emmett Wainwright is scheduled to be with us in a meeting from April 1 to 8.

It sure is funny how you never get too old to learn some new way to be foolish.

Think and Thank — two hints for making a pleasant day.

Youth holds that inestimable treasure the rest of us have lost, that one priceless, intoxicating treasure—the future.

Be pretty if you can, witty if you must, but agreeable if it kills you.

Plenty of people have a good aim in life, but a lot of them don't know where or when to pull the trigger.

A necessity is something you cannot get along without, but do; a luxury is something you ought to get along without but don't.



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that take and give unto them for me and thee

CHAPTER XVIII.

The Greatest in the Kingdom.

STMMABT.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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 21

DELIGHT, ARKANSAS, MARCH 15, 1951

NUMBER 15

Shall Divisions Continue?

By W. W. FREEMAN

"I hear there are divisions among you." This sad intelligence had come to Paul from the church at Corinth. He was aware of the harm and sin involved. Schism has always cursed congregations. At Corinth as in some places today there were ambitious leaders ready to lead away the disciples after themselves. Paul declares such movements are "carnal." Apart from hard feelings, weakening the cause, and causing confusion there is always the problem of keeping Christ himself uppermost in all hearts. Since "there is no other Name under heaven by which we must be saved," this desertion of Christ to follow ambitious men is a serious if not fatal error.

"Mark them that cause divisions among you contrary to the teaching of Christ." Jesus prayed for unity to reign among his followers. This unity results from being led by the Comforter or Holy Spirit he sent to his disciples. There is no other safe basis of leadership and no other way to have unity, not to say "Christian" unity. Union by compromise is not Christian unity. Union under the papacy would not be scriptural or Christian, nor will it do for disciples to seek unity by following the traditional papers or paper. Rule by papers is human just as prevailed at Corinth. It would set aside the New Testament order where the congregation was autonomous and supreme.

"Speaking as the oracles of God" is the ideal; why so much confusion? The only way one can "walk by faith and not by sight" is to take God at his Word and do what he says—not what seems to please men or to be acceptable in the community. The first step is to seek a "thus saith the Lord." Of much help is recognition that the Bible deals with Jewish and Christian eras, and to keep these clearly separated in walking by Christian faith. The kingdom was received by Jesus when, having

finished his work on earth, he sat down with the Father to rule until all enemies, including death, are put under his supremacy. So the Gospels reveal facts to produce faith that "Jesus is the Messiah, the son of God." Acts, added to the closing chapters of the Gospels, gives the procedure followed as men became "Christians," and outlines the only way we can today become Christians, members of the one body. Romans to Revelation sets forth problems and how disciples are to meet them. With these simple directions all who are truly interested, and responsible, can readily find answer to "what must I do to be saved?"

With the facts, commands and promises of the gospel clear, there should be little trouble about divisions if men will not attempt to "sit in Moses" seat as did some of the Jews in the time of Jesus. We dare not sit in the seat of authority of Jesus as the Pharisees and

lawyers sat in those days. They quibbled over forms, strict interpretations, and untaught matters. Some today may make the same mistakes. To become anti-nomian is just as bad as to become legalists. Both "make void the grace of God." Either will ignore our duty to "walk by faith." To bind one's opinions and insist upon a privilege of speculation to the distraction of the churches is wicked.

All untaught questions are realms of opinion, where the Lord leaves liberty. Here no man is allowed to "set at naught his brother." Binding in matters of opinion may cause as much confusion and "carnality" (human leadership) as to loose where God has spoken and where faith must not falter. There is too much for Christians to do and teach that is crystal clear for any of us to feel we must feature hobbies, speculations, and causes of schism. "I beseech you in the Name of the Lord Jesus Christ that there be no divisions among you, but that you be perfectly joined together in the same mind and judgment."—Commerce, Texas.

"So Great A Salvation"

By ELMER A. L'ROY

(The following is in substance the sermon delivered by the author at the South National and Madison congregation of Springfield, Missouri, March 4, 1951. The churches were exchanging preachers and conducting simultaneous meetings during the week. Brother L. O. Sanderson, evangelist of the South National Church was speaking for another of the city's five white congregations.—EAL).

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a sal-

vation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2:1-3, ASV).

Our text speaks of salvation, of great salvation, of one that is "so great a salvation." Members of the churches of Christ with the elders, deacons, and evangelists of the congregations in Springfield recognize its greatness and have made it the theme of this series of gospel meetings.

Our own understanding of and diligence in the pressing of the work is in itself strong proof of the greatness of the salvation offered by the Lord.

What are we doing that demonstrates our understanding of the greatness of salvation? In answer to that question,

we will take into account the common possession of us all:

First, we each have time. We speak of it as our time, and indeed it is. The Lord has granted to each of us this day. To all who have it, it is of the same length. One may say, "I have not the time," but he has. He has as much as any other. What he needs is to budget and use his to better advantage. The Psalmist said, "So teach us to number our days that we may get us a heart of wisdom" (Psa. 90:12).*

In numbering our days so as to improve the use of our time, we number them as few, as uncertain, and as limited in enjoyment. Therefore, we have learned, or are learning, the practice of diligence and watchfulness. It is evident that among the members of the congregations of the church in Springfield there are many who are freely using their time in the Master's service. There is no way of knowing how many man-hours have been used in planning and producing these simultaneous meetings. Many have worked faithfully and skillfully. x

What is needed at this point is for all the members of the church to learn to number their days and improve their time by generously serving the Lord with it. Right now, during this meeting, is a good time to begin to use it in visiting, inviting, and in teaching the lost.

Second, we, in common with one another, have talents—the capacity and ability to do things. "To abuse life's opportunities is to shut out God's blessings." Every servant of God is required to do what he can for the Lord. This is shown in such passages as Prov. 1:24-31 and Isaiah 55:6, 7. Now is the time to use all our ability to influence a favorable hearing for the gospel. Let us not neglect one single good work, for to do so is to commit sin.

Third, we, also in common, possess things — money, automobiles, telephones, even church plants and facilities. Shall we use these liberally and fully to declare the message of "so 'great a salvation?" We have already spent many dollars for this city wide meeting. Shall we fail to exploit it by a failure to work? No, we must not.

We ask again: What are we doing that shows we understand and appreciate the greatness of the Lord's offer of salvation? We have answered that we are using all our possessions—time, talent, and things—to spread the word. We feel that the salvation, the theme of this meeting, is great enough that our best in all these is too weak and that we are at best "unprofitable servants." Such is our demonstration. Yet, may we each do more!

What, do we conceive to be the greatness of "so great a salvation?" This

single sentence expresses it: Salvation is great because it includes all that pertains to the redemption of the soul. These three needs are met in "so great a salvation."

First, it is a great salvation because it is a salvation from death and the grave. The second page of the history of man tells of the fall. God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:3). Man disobeyed this command, and as a consequence death came into the world. Paul said, "In Adam all die." In the same passage he said, "But now hath Christ been raised from the dead, the firstfruit of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:20-22). Salvation from the grave is taught here. John 5:28, 29 teaches that every soul shall be raised unconditionally. Death and the subsequent resurrection from the dead are both unconditional. It is certainly a great salvation that can raise all the dead.

Second, it is "so great a salvation" because it is a salvation from sin. Paul says, "all have sinned, and fall short of the glory of God" (Rom. 3:23). He also said, "There is none righteous, no not one." Peter spoke of "the cleansing from old sins."

Those who sin, and all do, must be cleansed or they will perish. "The wages of sin is death" (Romans 6:23). Merely to stop sinning is not enough. The old debt must be paid—"old sins" must be cleansed; therefore, the conditions of salvation revealed in the gospel must be met.

Titus 2:11 tells that "the grace of God hath appeared, bringing salvation to all men." Since not all accept the grace of God, not all will be saved. Salvation is conditional, and the condition is man's accepting and obeying heaven's plan. Jesus is the "author of eternal salvation to all them that obey him" (Heb. 5:8, 9), for "not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21).

Obedience unto salvation includes these things: Hearing the gospel, belief in it, repentance, confession of Christ, and baptism. We shall study them briefly in that order. Never has it been known that one became a Christian without having heard the gospel. Our own experiences demonstrates the truth of that statement. We also cite the nine or ten examples of conversion recorded in Acts of Apostles. In each of these it is expressly mentioned that the word was preached or taught.

A man must believe the gospel to be saved. Jesus said, "Except that ye be-

lieve that I am he, ye shall die in your sins." Can anything be plainer than that? He also as clearly said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

One must repent to be saved. Jesus said, "Except you repent, ye shall all likewise perish" (Luke 13:3, 5). Paul echoed, as it were, that ". . . now he commandeth men that they should all everywhere repent" (Acts 17:30, ASV).

Confession of faith in Christ is a condition of salvation. Jesus said, "Everyone therefore who shall confess me before men, him will I confess before my Father in heaven" (Matt. 10:32). Paul said, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Baptism is taught in the Bible as a condition of salvation. Let us read Mark 16:16 again: "He that believeth and is baptized shall be saved." Now, let us read Acts 22:16: "Why tarriest thou? Arise, and be baptized, and wash away thy sins . . ." Finally, read Gal. 3:27: "For as many of you as were baptized into Christ did put on Christ."

These things the Bible teaches, and we believe them to be necessary. It is indeed a great salvation that can save all the lost.

Third, it is "so great a salvation" because it is a salvation eternally in heaven. While not describing heaven, Paul's language in I Cor. 2:9 is appropriate: "Eye hath not seen, nor ear heard, neither have entered into the

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heart of man, the things which God hath prepared for them that love him." By faithful adherence to the Christian walk and duty one may enter heaven after awhile. The scripture says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Peter wrote: "Give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: and thus shall be richly supplied unto you the entrance into the eternal kingdom of the Lord and Savior Jesus Christ" (II Peter 1:10, ASV). Paul said: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The

night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). Surely, no greater salvation can be contemplated than this that raises all the dead, saves the last, and makes heaven the home of all the faithful.

Such a great salvation can be neglected. If we do not give the more diligence, the more earnest heed, we shall let it slip. With it, too, shall slip away our hope of an abundant entrance into the home of the soul. I pray you in the name of Christ to arise in faith and power and put the message of redeeming love before this city and all the world!

Overcoming Obstacles

By VAUGHN D. SHOFNER

There are persons to whom a pure religious life seems smooth and easy. These people are gifted with freedom from inclinations which to others are tyrannous giants, and they possess such high aspirations that it appears they were born saints. There are others to whom a righteous life appears to be perpetual trials, a world full of temptations that keep continual strife within. To them the fight never stops, it is toil all the way. Then there are circumstances that breathe the hot breath of hell—producing a veritable hot-bed of sin and strife; while on the other hand some environments are the most favorable to religious culture.

Here we have the pictures of two cases: one in which temperament and circumstances are favorable to a religious life; another in which both appear to be adverse. But if life were always the brighter side of these pictures, the need of two-thirds of the gospel would be removed; and if life were always the darker side the church of the Lord would fail for lack of godly leaders and teachers. The Christian sphere considers all of humanity, and life is for the most part a path of varied trial. The problem that we face then is how to follow the Christ who shrunk from no scene of trying duty, and took the temptations of man's life as they came—how to gain exaltation from a fall, how to be strengthened by momentary weakness, and how to use the bitter dregs of defeat as stepping-stones to victory.

In the New Testament's history of Zaccheus we find guarantee of such a life. Zaccheus was tempted sorely, the obstacles in a righteous path for him were countless, but by keen desire and clever contriving he triumphed a servant of Christ. "And Zaccheus stood, and said unto the Lord; Behold, Lord,

the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

The obstacles in the way of Zaccheus were twofold: environmental and personal. "There was a man named Zaccheus, which was the chief among the publicans, and he was rich" (Luke 19:2). Being a publican gave him many opportunities to sin. Without an opportunity a person can never sin, and therefore opportunities to sin afford temptations. A publican was a tax-collector, and in those days the Roman publican paid a certain fee to the government for the privilege of collecting taxes. So he taxed the people, received the return of his investment this way, and kept as profit what overplus he gathered. There was therefore a great opportunity to overcharge, and the temptation loomed before him as a mountain. That the publicans generally yielded to the temptation is evidenced by the Lord's answer to the publicans' question: "Master, what shall we do?" for he plainly commanded, "Exact no more than that which is appointed you" (Luke 3:13).

Society sets the moral standards, by this rule the position of Zaccheus was low, and continuing at this job brought before him the temptation to be satisfied with low morality. The standard of right and wrong is eternal in heaven, but among men it changes continually. Every profession has its standard of morality. The lawyer argues for a standard of morality. The lawyer argues for a standard of truth which to the common man is false; things done in the name of honor in the army will bring the death penalty in common courts; the honesty of the commercial world is truly fraud. Thus we see the temptation to live content with the

standards of morality set by our environment; but this is the real difference between the worldling and the righteous person. He is the worldling who lives by the standards set by men, and he is the righteous one who lives by heaven's standard.

Zaccheus was also tempted to that hardness in evil which comes from having no character to support. More vile and more degraded than even the executioner's office with us was that of the publican among the Jews. A publican praying to God could hear of his character: "God, I thank thee that I am not as this publican." A publican being taught the truth could hear: "He is gone to eat with a man that is a sinner," and the only proof of his being a sinner was in the fact that he was a publican. Even in our day the one who strayed once is despised in spite of the fact that his debt to society has been paid. And in the church the penitent prodigal who has returned is often viewed only by the lowness of his fall. Thus men are ruined by those who claim a saintly stand, for to stigmatize is to ruin; to take away character is to deprive of all. There is no principle of heaven more abused than the one that teaches we are to forgive as the God of heaven forgives.

Zaccheus had done wrong, and the recollection of the past guilt was an Alpine barrier in the path of righteousness. The capitalist on the road to bankruptcy becomes more extravagant near the end—another, and another great debt made. But what difference could it make with the great bankruptcy so near? And so it is with man—a recollection of all indebtedness made along the road of sin tends to destroy self-respect. If a man lose the world's respect, his consciousness of God may guide him aright, but if a man lose his own respect, the power to regain the loss is gone.

Past guilt also makes new sin easier. Compare the character of the first and last in a series of transgressions. The first time a sin was committed there was the horror, the shudder and the struggle against the feeling that it could not be done. The second time there was faint reluctance, made more faint by the remembrance of the moment of pleasure, and the last time there is neither shudder nor reluctance, but the eager plunge down the precipice on the brink of which we once paused trembling. All this was against Zaccheus.

In Zaccheus' overcoming these obstacles there was man's part and God's part. Zaccheus the man discovered certain expedients, means to an end. Jesus came to Jericho, and Zaccheus desired to look upon the countenance of the Redeemer, whose very looks, he was

(Continued on page 5)

SPIRITUAL GIFTS

By GEO. B. CURTIS

(NUMBER 6)

In former articles I have dealt with spiritual gifts from the apostle's teaching in the 12th, 13th, and 14th chapters of the First Corinthian letter. It is my purpose in this and the other articles to follow to deal with the subject from the various other scriptures that teach on the subject. An article on Holy Spirit Baptism will end the series.

The Holy Spirit was not given until the Lord had risen from the dead. In John 7:39 we read, "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The Holy Spirit came on the apostles on the day of Pentecost. Spiritual gifts were imparted by the laying on of the apostles hands. In due time the gospel reached Samaria. Philip, a man full of the Holy Spirit, one of the seven, preached Christ to the Samaritans. "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). "Now when the apostles that were at Jerusalem heard that the Samaritans had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it had fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit." (Acts 8:14-17). We note this in relation to the Samaritans and the impartation of spiritual gifts: (1) Stephen himself possessed spiritual gifts to the extent that he performed numerous miracles in Samaria; (2) He baptized the Samaritans in the name of the Lord Jesus; (3) It was necessary that Peter and John, apostles, come to Samaria to bestow upon the Samaritans gifts; (4) This was done by prayer and the laying on of the apostles hands; (5) There was no connection between spiritual gifts and "baptism in the name of the Lord;" (6) The Holy Spirit was given by the laying on of the apostles hands. . . "Now when Simon saw that through the laying on of the apostles hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit" (Vv. 18-19). Modern claimants for spiritual gifts completely ignore this requirement of the early receivers of this divine manifestation. They claim a direct operation from heaven. Apart from the presence of an

apostle we have no example of the reception of spiritual gifts in the early church. It necessarily follows that with the passing of the apostles, spiritual gifts also passed away. This we saw in our study of I Corinthians 12:8 is what took place.

Saul of Tarsus was filled with the Spirit. Unquestionably he received an equal measure with the other apostles. He possessed the power to impart spiritual gifts to others. On the household of Cornelius, also, was poured out the Spirit as on the day of Pentecost. We are not concerned with Holy Spirit Baptism at this time but will deal with that matter in a later article.

We next turn our attention to the nineteenth chapter of the book of Acts. "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied." (Acts 19:1-6). We should like to point out certain significant things in these scriptures: (1) Paul's question: Did ye receive the Holy Spirit when ye believed? (2) The answer: We did not so much as hear whether the Holy Spirit was given; (3) Paul knew immediately that they had not been baptized in the name of the Lord; (4) To his inquiry relative to their baptism, he was informed that they had received John's baptism; (5) They are told then the true purpose of John's baptism; (6) They are baptized in the name of the Lord Jesus; (7) Paul's hands are laid on them with the result that the Holy Spirit came on them; (8) This enabled them to speak with tongues and to prophesy. The twelve men here baptized by the apostle in the name of the Lord Jesus had not so much as heard "whether there be a Holy Ghost." (King James' Translation). Baptism in the name of Jesus requires "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19). We cite this to call attention to the fact that baptism in the name of Christ and spiritual gifts are completely distinct.

We do not know how the gospel first

reached the city of Rome. True, on the day of Pentecost, strangers from Rome were among those that heard Peter's sermon. It is probable that these carried the message back to the world's metropolis. When Paul wrote the letter to the church in Rome, a large and influential congregation existed there. Paul knew of them, their works and their zeal. But he had never been permitted at that time to visit Rome. They were the object of his constant prayers to God. He also desired greatly to pay a visit to Rome. The purpose of this visit he expresses in these words: "For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine." (Romans 1:9-12).

Whether any of the church in Rome were possessed of spiritual gifts before the coming of the apostle cannot be known. Gifts may have been conferred upon some of them before they returned from Jerusalem to Rome. But the point here is: It was necessary for Paul to be present in Rome before these gifts were imparted to the Roman Christians. Modern claimants for spiritual gifts do not need an apostle. Inasmuch as they have set aside heaven's plan for the bestowal of the gifts, is it too much to conclude that the thing they receive is not the same as heaven sent to the early church?

Paul conferred upon Timothy a gift through the laying on of his hands. We read, "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." (II Tim. 1:6). We note that this gift was a gift of God, resident in Timothy, conferred by the hands of the apostle Paul, and that it was necessary to "stir up" the gift—keep it alive.

In summation we note: (1) Peter and John traveled from Jerusalem to Samaria to confer upon the Samaritans spiritual gifts by the laying on of their hands; (2) Paul conferred upon the twelve at Ephesus the gift of tongues and prophecy by the laying on of his hands; (3) That his desire to go to Rome centered around the bestowing of spiritual gifts upon the Romans; and, (4) Upon Timothy had been placed a gift of God by the imposition of the hands of Paul. The conclusion must be reached by all fair investigators of this subject that God's method of bestowing spiritual gifts was placed in the hands of the apostles.

OVERCOMING OBSTACLES

(Continued from page 3)

told, could still the tempests of the most restless spirits and save the vilest sinner. But Zaccheus was small of stature and a multitude surrounded the Lord. Therefore he ran ahead and climbed into a sycamore tree. Thus we see him overcoming a hindrance by discovery and use of an expedient. If we are in earnest as Zaccheus was, we too will invent peculiar means to get over peculiar difficulties.

This is the secret of success in any field, for no man ever trod the same path that others trod before him. Each life is a new life; each day is a new day. He who enters the ocean of existence arches his sails to an untried breeze, but with use of God-given abilities we can conquer the currents. Records show that once a peasant boy, with no tools but his rude knife, produced an instrument that would mark the time. We read of the shepherd boy with no apparatus but his thread and beads, who gazed at the heavens from his reclining position, mapped the ways of the starry night and became a great astronomer. Again we learn of the timid stammerer, who with pebbles in his mouth and the roar of the sea-surge in his ears, attained correctest elocution and swayed with this power as though they were of one mind the changeful tides of the masses of Athenian democracy.

Thus it is in a religious life. We must discover means to overcome the obstacles and press on to the end. There are times when, not being on a level with other men in qualifications and environments, we must compensate by inventions and righteous expedients. Some times we are called upon to climb over the crowd of difficulties which stand between us and our Lord. We are forced at times to "run before" through the lanes of anticipation and climb high in the sycamore of solitude to gain the presence of Christ. Without a life of this description we will never get a glimpse of the King in his beauty, for often we may be at the point of seeing him, but then shut out by some unexpected obstacle.

In viewing the Lord's part in this lesson in overcoming obstacles, we hear the words of Jesus: "Zaccheus, make haste and come down; for today I must abide at thy house." In this expression we notice the existence of invitation and sympathy. "Come down" is the invitation of the Lord. To be sure Zaccheus was seeking Jesus, but forget not that Jesus was seeking Zaccheus. There was no other reason for Jesus coming to the earth but to seek Zaccheus and such as he. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). In the

fulness of time the Savior is born into the world, then appears in Judea, comes to Jericho, Zaccheus' town, and then to Zaccheus in person. And now he comes to your town, to you in person as the words of his gospel are spread abroad, and he seeks with the sympathy for your undone condition that touched his heart in Jericho in the long ago. Give heed, O lost soul, to the burning words of Christ: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in and sup with him, and he with me" (Rev. 3:20).

Notice the way Zaccheus responded to the righteousness of the Lord's way when given knowledge that a sinner could be saved, that saving sinners was the Lord's mission. "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, I restore him fourfold." Thus under the warming influence of the Savior's favor, the latent capacity for salvation burst forth in life. Realizing that being a publican did not bar him from the right to salvation; seeing that the Lord

did not regard him as having no character to support; with the knowledge that past sins could be forgiven; and seeing that his riches could be used to glorify God, Zaccheus virtually confessed his past wrong doing, determined to use his wealth right, and found salvation at the hand of the Lord.

Here, then, were expedients by which he overcame the obstacles of his environment. The tendency to the hardness and selfishness of riches he checked by a rule of giving half away. The tendency toward extortion he met by fastening on himself the recollection that when the hot and impulsive moment of temptation had passed away, he would be severely dealt with before the tribunal of his own conscience, and unrelentingly he sentenced to restore fourfold. And we emphasize again: we too must rise to the mastery of our circumstances, invent peculiar means to overcome peculiar difficulties, rise on wings of righteous expediency above the milling masses of the less arduous road below, if we expect to gain heaven after time is over.

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OPPORTUNITY IN NEBRASKA

By DALE RICHESON

Mena, Ark., Jan. 12, 1950. The church in Hastings, Nebraska has an opportunity to obtain a permanent meetinghouse, after a period of uncertain tendency in temporary rented quarters. A denomination has offered to sell the brethren a building complete with pews for \$6,000. The building is worth much more.

The church in Nebraska, as a whole is weak in numbers. There are less than fifty congregations ranging in size from 2 or 3 to two-dozen members.

In Hastings, there are about 20 members of the church. Hastings is a city of about 25,000 population. The brethren for the past two or three years have been meeting in a public auditorium, rented at an exorbitant rate, and have had use of it only on Sunday morning. They have no full-time minister but are working toward that end. Their greatest need is for a permanent meeting house. They can purchase the building for \$2,000 down payment and finance the remainder. They have raised among themselves half of that amount, and—being few in number—have about exhausted their ability. They are trying now to raise the second thousand.

Being personally acquainted with this work, I can assure any congregation that might be interested in helping out that this is a genuine opportunity. These are some of the most sincerely devoted brethren I have ever met. They are working diligently to plant the cause in a difficult field. If you can send them some help in this matter, you will be helping in a place where it will be put to good use. For further information write Brother H. W. Tubbs, 912 N. Bellvue, Ave., Hastings, Nebr., and make checks payable to church of Christ, Hastings, Nebr., % Bro. Tubbs. If I may furnish further information, Write me. Box 482, Mena, Ark.

Recordings of Otis Gatewood's Lectures

By PAUL SHERROD

So many have requested to hear Brother Gatewood's report on the work being done by Christians in Germany that it is impossible for him to go to nearly all of the churches who want him to come. Some brethren have made recordings of his lecture and have offered to send those to us in order that brethren who cannot hear the report in person may hear it by recording. These brethren have found the reception very enthusiastic where the recordings have been played. We are making arrangements to furnish these recordings to those who desire to hear Brother Gatewood in this manner. We will have wire recordings which can be played on any standard machine such as Webster's, and tape recordings for the slow machine at 3.75 inches per second and for the fast machine at 7.5 feet per second. Let us hear from you right away if you would like to borrow one of these. Address: Broadway Church of Christ, Lubbock, Texas.

FRANK WORGAN OF ENGLAND

By E. R. HARPER

This will introduce Brother Frank Worgan of London, England who is visiting various congregations in this country. Brother Worgan is a young man 29 years of age, of outstanding ability. He is humble, yet fearless in his convictions and preaches with a zeal and an appeal not often equalled or surpassed by one of his age.

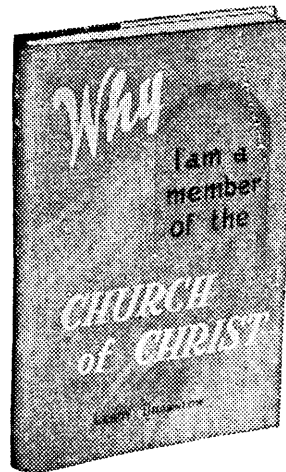
Brother Worgan preached for us at Highland the last Sunday in February to a packed house. He spent the day in my home. I talked to him at length and most pointedly about the conditions in England and their needs. He did not come here to "beg for help" as he calls it. He came to see and to learn more about us and our ways of doing things. England is not a "mission field" and they do not want to be so considered. The church there is as old as here, if not older. They have suffered no little from the destructive fruits of digression which swept that

country about the time it did here. Digression there, as here, evaded most of the churches and schools. They had to fight their way back.

Brother Worgan and Brother Channing, we at Highland know. We feel they are worthy of our fellowship and of our support in every way. They are not asking help; yet they need help and they need it badly. England has been hit hard. Our brethren there are not able to do what needs to be done for the church there to grow as it should. While not begging, Brother Frank says they will be humbly thankful if we in America want to help them to get a church building where he is now preaching for a small group of some twenty-five or thirty members. We believe from what he has said that this congregation holds great possibilities. I asked him what it would take to erect the building they need. He did not say \$50,000.00, nor \$25,000.00, but said he, to me and Brother Glenn Wallace, not more than \$5,000 for the place where he is. Brother Wallace and I

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New Building in Frankfurt Occupied

By J. C. MOORE, JR.

Monday, January 8, was moving day for the church in Frankfurt. It was a great experience for us. All of the missionaries, the Bible school students and a number of the ladies in the church spent the entire day moving furniture and fixtures from Niederrader Landstrasse 14 and the army barracks in Rebstock to the new location Sendkenberg Anlage, Robert Mayer Strasse. We had planned to invite the public to the first services but instead, we needed the building so urgently that the first Bible Class was held in it during the holidays. The first two people to come were little girls about ten years old. They are members of Brother Bunn's class for young people. They helped me set up folding chairs in a temporary arrangement for that class. The entire unit will be finished in about three weeks. At that time we plan a worship service which will last from early afternoon until 9:00 in the evening. We shall read the entire New Testament through in the German language in the auditorium. We shall invite all the members, their families and friends of the church throughout the city. The construction of this new building has created a great deal of interest among the people of the city.

We are all so grateful to the brethren in America who are providing us with tools to help us work in this field.

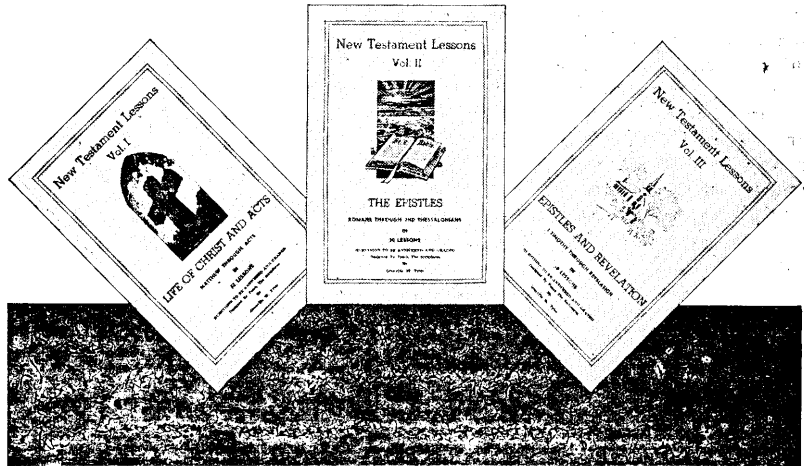
A wise old man once said: "A chip on de shoulder is about de heavies' load a body carries."

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Beware of False Churches in Enid, Oklahoma

A large number of church members are moving to Enid, but some are being lost to the church, because there are false churches here bearing the name "Church of Christ." The so-called "Washington Avenue Church of Christ" is neither the Church of Christ nor the Christian Church. That church teaches salvation by faith alone, premillennialism, child membership, open membership, uses mechanical instruments, and Fred Hanna, their preacher, preaches for any denominational group which will permit him to do so. Hanna's group advertises extensively in the local paper and over the local radio station as the "Washington Avenue Church of Christ."

The so-called "Davis Park Church of Christ" here is the Christian Church, but the group advertises in the paper part time as "Davis Park Church of Christ" and part time as "Davis Park Christian Church." The preacher there has led away several weak members of the church by telling them "that there's not much difference." All the Christian Churches here have "Church of Christ" on their corner stones, but "Christian Church" on their bulletin boards. The "University Place Christian Church" recently obtained a building permit as the "University Place Church of Christ". The Central Christian Church has encouraged several members of the Church of Christ to start attending their services. Phillips University, the Christian Church School, is located here.

The congregation which meets at Independence and Wabash is the group in Enid which tries to carry on the work in a scriptural manner. We have recently had ten more responses, five more deacons have been appointed, both attendance and contribution are on the increase, and we hope to have our new building ready for use around the first of May. Our new building is located at Eighth and East Main.

I am to be with the Belview Heights, Birmingham, Alabama, for a meeting during the first two Sundays in June. —Hoyt Bailey, 517 West State, Enid, Oklahoma.

Luther Savage, 1624 Gum St., North Little Rock, Arkansas, March 10: Five were added to the church here in North Little Rock last Sunday. One was baptized. One was restored. Three placed membership. Twenty-one souls have been added to the forces working for the Lord here during the last three Sundays.

Tice Elkins, Alamogordo, New Mex., March 6: Two more baptisms directly from our radio broadcast here, on the air each week day except Monday, and also on the air Sunday P. M. each week. Six in all have obeyed the gospel in the past six weeks directly through the

broadcast. Two more will do so, man and wife of the best of people, as soon as they can learn a little more. They are already through and out of sectism. I am not able to leave home at all for work, but can help in this work. My wife is also unable to stay at home without me, so we just do our bit here. We are not young any longer. I will be 73 on April 21st, and would enjoy a pile of cards from hundreds of old friends all over the U. S. A. and am praying for all of them. In heaven, we shall meet again.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth, Texas, March 7: I closed my work about the middle of December 1950. Have had two and one half months at home. Have been preaching two Sundays each month for the church in Paradise, Texas. Work has improved some. Began my field work last night with a singing school with Rogers Chapel Church, Piggott, Arkansas. I go from here to Atoka, Oklahoma, for a school. Brother Will M. Thompson is minister there. I will be busy in the field for several months.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

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Walking Worthily

By LEE STARNES

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4:1). Without question the greatest call that ever came from God to man is the call from sin, darkness and uncleanness unto the glorious liberty, light and holiness of living in Christ Jesus. The church at Ephesus was composed of a group of people who had heard the gospel of Christ to which they had become obedient. Peter in writing to just such people said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him that hath called you out of darkness into his marvelous light." (I Peter 2:9). The great Christian vocation involves matters of great importance, and of infinite magnitude, because it is a call from sin's thralldom unto liberty in Christ Jesus our Lord.

Paul said, "That ye walk worthy of the vocation." A vocation is one's principle calling or occupation. Friends, is it not a fact that we, many times, conduct ourselves in such a way as to lead our friends and neighbors to think we regard the Christian calling as an avocation rather than a vocation? An avocation is a subordinate occupation or a calling away. I fear too many of us look upon Christian living as only a subordinate duty, yea, a duty that demands only a few minutes of our time on the first day of the week. Many times we even seem to imagine that these few minutes on the first day of the week may be used to our own pleasure and to the satisfying of the carnal man. However, I cannot concur with the statement that I have heard by many, when officiating at the Lord's table: "Now, brethren, we have come to the most important part of the worship." In fact I think there are five outstanding items of public worship, namely: singing, teaching, praying, fellowship, and breaking of bread. These things are all for our growth and de-

velopment as Christians and should be attended to regularly on the first day of the week. "Forsake not the assembling of yourselves together as the manner of some is." (Heb. 10:25).

Still I cannot see wherein it is more necessary to do one essential than it is another. I am convinced that all who "walk worthy of the vocation wherewith they are called" will not forsake the assembly on the first day of the week. If we will be true to him, a visit from a friend or relative, a trip to the farm, or even the preparation of a "Sunday dinner" cannot hinder us from attending to our duty of assembling. The faithful discharge of duty on the part of every child of God in this respect will indeed effect a change of mind on the part of many regarding the church and its work.

Too many people who do not profess to be Christians at all are judging themselves by those who do profess to be children of God, declaring their judgment to the world: "I am just as good as he, in fact, he does things that I will not do, and I do not profess to be anything but a sinner." Dear Reader, have you ever heard such an expression? I grant that the man who renders such an excuse is only condemning himself by his action, but you must admit that such statements are not commonly made until some child of God fails to walk worthy of the vocation wherewith we are called. May each of us inquire, "Lord is it I?"

Perhaps many are already saying, "I do not neglect my duty on the first day of the week." That is fine indeed, for it is evident that your faithful discharge of duty on the first day of the week is sure to instill into the hearts of others that desire and determination to do their duty also. Therefore I am sure that every member of the body of Christ who is faithful in attending the public worship is to be commended for well doing. It is evident that we as a people place much stress upon public

worship, therefore, let us remember the true old adage, "Actions speak louder than words." Jesus said, "By their fruits ye shall know them." (Matt. 7:20). It is further evident that the people around us will pass judgment by what we do and not by what we should do.

James said, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2). I am sure that James did not mean, "If any man offend not in word" only while at public worship upon the first day of the week. Then, if I am true devoted to the cause of the Master on the first day of the week and offend in word in my every day life, I am still not walking worthy of the vocation. Many personal differences have come between brethren that would never have amounted to much had some one not offended in word. I cannot think of a more destructive character in any community than that one who does not bridle the tongue. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:5, 6).

Brethren, are we walking worthy of the vocation or are we busy bodies in other men's matters? Is our conversation such "as becometh the gospel of Christ?" (Phil. 1:27). Do we speak sound speech that cannot be condemned, that he that is of the contrary part may be ashamed?" (Titus 2:8). Do you stoop so low in sin as to tell a filthy story of which you are so ashamed that you first inquire, "Is there a lady near?" Do you not stop to think that there may be a gentleman present even though he may not profess to be a Christian? Oh! but that our conversation was always, "seasoned with salt," (Col. 4:6), that it might be said by the unbelievers, "Truly, they are God's people."

But one may say, I do not neglect my duty in public worship, and I believe that I have very good control of my

tongue. That is fine, but possibly you are seen at places that Christians should not be. Perhaps you are in the habit of doing things that are unbecoming for a Christian. Is it possible that you some times allow yourself to indulge in some hurtful habit, if nothing more maybe it is a game of checkers or a domino game. I grant you there is no harm in a set of checkers but it is very easy to make a lot of harm with them. I am sure that it would be very unbecoming to any child of God to spend the major portion of his or her time in a worthless game of this kind, when there is so much good to be done, and especially when we consider that the men of the world who perpetually engage in such games are not men of the highest ideals, rather the lowest. These things are of the world and belong to darkness and therefore appeal to the carnal mind. Since they do not pertain to edification, righteousness, and true holiness, I doubt seriously if any child of God can perpetually engage therein while he "walks worthy of the vocation wherewith he is called."

We need to set our "affections on things above and not on things of the earth." (Col. 3:2). If many Christian parents would spend as much time teaching their children the word of God as they give to training them to be in the front rank in society, the best swimmer, the best card player, the best skater, or the most handsome and graceful dancer, more people would be walking worthy of the vocation.

Nevertheless, it is true today that many professors of Christianity are the leaders in entertainments designed and promoted exclusively for the satisfaction of the carnal man. Paul said, "For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6). "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19). There is indeed a clearly drawn distinction in the New Testament between the child of God and the man of the world; and today the church, God's only institution through which spiritual blessings can flow, walks lamentably before the world because of its failure to function properly. It is bad enough to hold our silence against the sins of the carnal mind, but when we think of so many professed Christians being so active in the promotion of such work, we are forced to think their sins are inexcusable. For, "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; (For the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with

the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (Eph. 5: 8-12). We need more people to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (II Cor. 6:17).

If Jesus were on earth today, can you imagine him seated at a table with a deck of cards, set of dominoes, or checkers, spending hours of precious time? Can you imagine him at a Sunday ball game? Would you look for him in the modern bathing pool, wearing a modern swim suit? Would you expect to meet him in the modern dance? Would you expect him to laugh with you as you tell him that smutty yarn? Do you suppose that he would be entertained by those unbecoming remarks that you made of the lady who passes along the street? Nay, indeed you would not. Paul said, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:4). "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." If Jesus would not be expected to do these things, then we undoubtedly cannot have the mind of Christ and walk worthy of the vocation and do them ourselves.

May our heavenly Father help us to open our eyes to the need of walking worthy of the vocation, that all may know that there is a reality in the religion of our Lord and Savior Jesus Christ, and that many souls may be influenced by our lives, to forsake the paths of sin and unrighteousness, and become obedient to the gospel of Christ, God's only power to save the world.

Flowers of Grass

(I Peter 1:24)

ELMER A. L'ROY

Trends?

In the Firm Foundation, January 19, 1943, Brother P. D. Wilmeth wrote: "There are some rather definite trends in that direction from various camps. People are being urged to return to a reading and a study of the Bible. And these are reassuring signs. A knowledge and a practice of the Bible's principles and *precepts* will lead us out of our midnight of chaos and turmoil into which we have plunged ourselves. The Bible has passed through one crisis after another and weathered many a storm. It will weather this one with shining radiance. It is the firm conviction of your writer that we are to see a general

religious awakening, and a return to the Bible."

Eight Years Have Past

Mr. George Cornell wrote early this year for the Associated Press under the heading "A Great Revival," saying: "Key signs today indicate a phenomenal upsurge of interest in religion in America.

"While the evidence doesn't show that the country as a whole is more devout, it does hint that organized religion is commanding, new, wider attention."

We are not vouching for the accuracy of Brother Wilmeth's prediction nor of Mr. Cornell's interpretation of what he found in his study. The latter offers the following as his "clues:"

1. Seminaries are packed and some of them for the first time are being forced to turn away applicants.
2. Bible sales have nearly doubled in the last decade, increasing between 5 and 10 per cent in the last year.
3. A radio networks broadcast on religion last month stirred the greatest letter response in the program's 16-year history.
4. THE NUMBER of newspaper and magazine syndicates handling religious features has jumped from 17 to 45 in five years.
5. Church-building is at an all-time high.
6. Most colleges and universities across the country have expanded religious curricula to meet student demands.
7. Present-day touring evangelists have attracted near-record crowds.
8. American industry and advertising men for the third time are backing

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL..... Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY..... Springfield, Missouri
(901 South Broadway)

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an unusual, nationwide religion-promotion program.

9. Church contributions and attendance (a basic gauge of church vitality) are considered by officials to be at a peak.

10. Religious and inspirational books in recent years have achieved a regular place on best-seller lists.

Summary

Mr. Cornell summarized the upsurge of religious interest by saying: "Close observers view the sharpened religious appetite of the country as a result of the insecurity of the times." He further indicates that the opinion of some is that the present interest is

a reaction against an age of intense scientific rationalism.

It is certain that the materialistic philosophies can never meet the needs of men's lives. His search for spiritual values has for the time, seemingly, led him back toward the path of religion and the Bible. It is sincerely hoped that he will not come only part way back, but that he will go all the way. A complete return to the Bible is needed. And if, perchance, none has ever been there to start with, we shall change the statement and say: A complete progression is needed until man has attained to the exact and perfect teachings of the Word of God.

a man will be lost for refusing to submit himself to the work of God.

Elder Jones really makes himself amusing when he says: "When Baptists plainly show that we are not saved by works these fellows will say the term 'works' does not apply to baptism. Then to prove it takes baptism to save they drag up every passage that has works in it." Now Mr. Jones, keep your shirt on. The first thing that is wrong with that statement is that I never heard a Baptist preacher in my life prove by the Bible that a sinner was saved from sin without baptism. The reason is clear there is just simply no case in the New Testament Scriptures and under the terms of the New Covenant where the Lord ever did save an alien sinner without baptism. I know you fellows like to spread "the joyful news" that a man is saved by faith only without acts of obedience of faith, but it is one thing to make such a statement and quite another thing to prove it. Now, if Baptists mean that we are saved without "works" of MERIT then we agree that those works do not apply to baptism, and this is what I tried to get you to see when I first wrote a reply to your unscriptural position. But if they mean that baptism as an act of obedience to Christ is a work of Merit then we deny this position. Now, let me ask Elder Jones, if baptism is any more a work of righteousness than faith? Jesus Christ himself called faith a work. "This is the work of God that you believe on him whom he hath sent" (John 6:29). Did you ever preach that faith is a work Mr. Jones? Or does it give you doctrinal hysteria when you stumble into that passage where the Lord put belief in the category of works? Is faith a work of merit? Did Jesus mean to teach in that expression "This is the work of God that you believe" that faith was a work about which a man could boast? And when you answer that question you will have what the Bible teaches with reference 'to the work of baptism. If faith is a work of merit then every Baptist is Scripturally forced to a position of boasting, which is the very thing that Paul would have us understand in Romans the fourth chapter. If Faith is not a work of merit then it is classified along with the character of the act of Christian baptism. Again, Mr. Jones show me a case in the Bible where faith saves and that faith not act. There is not a case on record under the terms of the New Covenant where God attributed justification to a man who refused to obey him. On the other hand Jesus said, "He that obeyeth not the Son shall not see life" (John 3:36. R. V.) Paul declared, "He became the author of eter-

Justification By Faith Only Denied

By GLENN A. PARKS

In the month of November 1950 Mr. G. E. Jones of Morrilton, Arkansas had a great deal to say against the people whom he slanderously referred to as "Campbellites" but who call themselves the "Church of Christ." We have paid our respects to the gentleman through the pages of the Gospel Light. He wrote an article for the Temple Trumpet under the heading "Campbellite Theories Exploded" in which he really thought he was showing his might in blowing into little parts and pieces by the radical act of explosion the position held by the people whom he styled "Campbellites." Now he strikes back in answer to my reply to him in The Gospel Light under date of January 18, 1951. His reply to my article is really amusing. It is amusing in that he never touched the arguments I made with reference to what Paul was actually teaching in Rom. 4:1-11. I told Mr. Jones in that article that the "works" Paul was discussing in the fourth chapter of Romans were the works of the law. This can be clearly seen by reading back into the third chapter and continuing over into the fourth chapter. Certainly, no man can be saved by doing the works of the law. And, when Baptists charge the church of Christ of works of that kind they certainly misrepresent the position we take with reference to acts of obedience to Christ. But the thing that has G. E. Jones so upset is that any act of obedience rendered by the sinner is a work of merit; he thinks that work compares to work of the law, and that act nullifies the doctrine and position of every Baptist in the land that the sinner is justified by "faith only."

Mr. Jones states that for several years an article appeared in the Morrilton Democrat almost every week written by the "Campbellites" in which they

stated in "about every third article they brought what James had to say about Abraham being justified by works to prove that baptism is essential to salvation." Mr. Jones makes this statement in answer to the statement I made in which I said: "I have never known a preacher of the church that so applied the term works as meaning baptism." Surely, Mr. Jones can understand plain language. I never said, or even thought of saying that baptism is not an act of obedience to Christ. What I did teach in that article is that I never knew a preacher of the church to use the term works and apply that term to baptism as AN ACT OF MERIT. To say that baptism is an act of merit, is an untruth, and the Bible clearly teaches that without any doubt. But to say that the act of baptism is an act of obedience to Christ and therefore a work in that sense is an entirely different matter. We do believe that baptism is an act performed upon the part of the believing, penitent, alien in coming to Christ, and that baptism is essential to the salvation of his soul from past sins, but we do not teach, and we do not believe, that it is a work of merit. For it to be a work of merit it would have to be classified with a character as all the works of the law of Moses, which Paul declares in Phil 3:9 "a righteousness of mine own, even that which is of the law." Now Mr. Jones, you tell us if baptism is a work of man or the work of God? If you say it is man's work then the Baptists are practicing the works of men, because there is no possible way under high heaven for a man to get into your Baptist Church without baptism. Then every man who is a member of the Baptist Church became such by going through a procedure you call the works of men. If it be the work of God, then

(Continued on page 5)

The Holy Spirit, His Mission and Work

By GEO. B. CURTIS

(NUMBER 7)

Probably no other question has been as grossly misunderstood as the question of the work and mission of the Holy Spirit. I am not posing as a "know-all" in regard to the subjects being discussed in these articles; but if I can contribute something to the understanding and knowledge concerning the Holy Spirit, my time of preparing this series will be well spent. I am trying to hold myself solely to the things taught in the Bible without speculation. We can know only that which is revealed. One of the chief errors relative to the Holy Spirit is a proneness to rely upon human feelings. This will continue to lead to error as it has always done in the past.

The Holy Spirit Promised

Before Christ ascended to the Father, he promised to his followers another Comforter. "If ye love me, keep my commandments. And I will pray my 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 it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." (John 14:15-18).

A careful study of this scripture discloses a number of things: (1) Those loving Christ are to keep his commandments; (2) Christ would pray the Father; (3) Another Comforter would be sent—Christ one Comforter, the one sent, another. . . .; (4) This other Comforter was to abide forever; (5) This other Comforter is the Spirit of truth; (6) The world cannot receive this Spirit; (7) The reason that the world cannot receive this Spirit is the world cannot see this Spirit nor can it know this Spirit; (8) The apostles were to know this Spirit of truth; (9) The reason they were to know him he was to be with them and ultimately to in them; (10) They were to be the embodiment of this Spirit of truth; (11) The apostles were not to be left comfortless; (12) In some sense Christ came in this Spirit of truth—"I will come to you." In the First Corinthian Letter 2:16 is the statement "But we have the mind of Christ." The Holy Spirit brings us that mind in the revealed word.

We have heard the application of the Lord's statement "whom the world cannot receive" applied as expressing the thought that one who is not a child of God cannot receive any spiritual benefits, or the baptism of the Holy

Spirit. This may be true; but I do not think that this idea is taught here. The words cannot receive is from the Greek, **lambano**. The word **lambano** occurs some two hundred fifty seven times in the New Testament. It is translated by such words as receive (133 times), take (104) and lesser number of times by such words as accept, attain, bring, call to, catch, come on, have hold, obtain, take away, take to one's self, lake up. take upon one's self. Through the meaning of this word runs the idea of forcibly holding, or taking by force. To my mind this idea is conveyed: John was put to death; Christ is soon to be taken to the cross; the forces of the world have the power to take—arrest by force—all things physical—; the Holy Spirit cannot be seen by them, cannot be known by them; therefore, cannot be arrested, received put to death by the powers of the world. The Spirit of truth cannot be kept behind iron bars nor burned to the stake. Truth is indestructible. So is the Spirit of Truth.

The word here translated Comforter is from the Greek, **parakletos**. Literally it means to call to one's aid. It means one who pleads another's cause before a judge, an advocate; a comforter. We know what the Lord meant by the word by his own explanation. He states that the Comforter is the Holy Spirit—the Spirit of Truth.

"These things have I spoken to you, being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you in all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:25-26). In this scripture the Lord repeats his promise of the Holy Spirit and adds some further information concerning the work of this Comforter. We wish to note these facts as here revealed: (1) Christ was concluding his instructions to the apostles before his death; (2) The Comforter, the Holy Spirit was to be sent by the Father; (3) He was to be sent in the name of Christ; (4) When He came He was to teach the apostles all things; (5) He was to bring to the remembrance of the apostles all that they had been taught by Christ. Here the work of the Holy Spirit is set forth as one of revelation. We had formerly noticed that this Comforter was the Spirit of truth. Christ was the embodiment of truth. Now this Spirit of truth has come to the world to abide forever. Jesus states that his words are more enduring than heaven and earth. The revealed word is the

work of the Holy Spirit—the Spirit of truth.

"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: And ye shall bear witness, because ye have been with me from the beginning." (John 15:26-27). In this scripture the Holy Spirit is again promised. We note these things: (1) The promise renewed—"when the Comforter is come" . . .; (2) Christ is to send this Comforter; (3) He is to come from the Father; (4) He is the Spirit of truth; (5) This Spirit proceeds from the Father; (6) He is to testify concerning Christ; (7) The apostles were to also testify of him; (8) This testimony was the result of their being with the Lord from the beginning. We recall that we before noted that this Spirit of truth they were to receive had as one function the recalling to the remembrance of the apostles all things the Lord had said to the apostles. This would bring on a complete revelation of the Son of God.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:12-15).

(1) There were many things that the Lord had to say to the apostles as the end of his personal ministry drew near; (2) At that time they could not bear these things; (3) The revealing of these things must await the coming of the Spirit of truth—the Comforter—; (4) The apostles would be guided into all truth by the Comforter; (5) The Holy Spirit was not to testify concerning himself; (6) Whatever this Spirit heard—from the Father—he was to speak to the apostles; (7) This Holy Spirit was to show unto the apostles things to come—things in the future—; (8) He was to glorify Christ, not himself; (9) He was to receive of the things of Christ; (10) These things were to be shown to the apostles; (11) All things of the Father belonged to the Son; (12) The Holy Spirit was to take of these things given unto the Son by the Father and show these things unto the apostles. After his resurrection the Lord said: "All power is given unto me in heaven and in earth." Again "gave him to be the head over all things to the church." (Eph. 1:22). We learn from Ephesians 3:14-15 that the family name of God is Christ. The same thing is taught in

Hebrews 3:6. The Holy Spirit spoke concerning the power given into the hands of the Son in the gospel age.

We have learned from the teaching of Jesus that a Comforter would be given following the death of the Son on the tree. He was the Spirit of truth. This Spirit of truth would (1) bring to the memory of the apostles the things that Christ had taught them while with them, (2) guide the apostles into all truth, (3) testify of Christ, (4) and tell of things to come. The Holy Spirit in this role is God's revealing agent to man. The agency through which he works so far as we are concerned is the apostles. As a revealing agent of God we are indebted to the Holy Spirit for the Bible.

Next week Holy Spirit Baptism.

JUSTIFICATION BY FAITH ONLY DENIED

(Continued from page 3)

nal salvation to all those that obey him" (Heb. 5:9).

I have charged a long time that Baptist preachers could not preach for long at a time without contradicting themselves, and Mr. Jones really does that in a big way. But let's not be too hard on the fellow he is doing his best to stay with Baptist doctrine and hold on to the Bible at the same time. This no Baptist preacher in the world can do. In his article in the Temple Trumpet of January 31 he says "The sinner is without spiritual life. Nothing can work that does not have life. Neither can a man do a spiritual work until he has spiritual life. He must first be in Christ Jesus before he has life." Then he says in the same article, "So when we cease doing in order to be saved and look to Christ to do the work for us then we are saved by the obedience of faith. This obedience of faith comes before baptism." Notice his contradictions: "Nothing can work that does not have life." Then, "So when we cease doing in order to be saved and look to Christ to do the work for us then we are saved by the obedience of faith." Let us look squarely at this little juicy morsel of Calvinism. "Nothing can work that does not have life." Since faith is a "work of God" the sinner cannot believe because the moment he believes, according to Baptist doctrine, he has spiritual life. But the sinner has not life, and "nothing can work that does not have life," so according to the statement made here the sinner must have life before he believes. In the light of that reasoning Mr. Jones would even save the "dead sinner" without belief. If saved without belief, he is saved without the gospel. Read Romans 10th chapter. I have been preaching for

years that Baptist doctrine was based upon the old musty creed of Calvin and Mr. Jones proves it. But, let's go along with him a bit further. In one statement you have him saying that the sinner cannot work because he does not have life, and in the other he says he must "cease doing in order to be saved and look to Christ to do the work for us then we are saved by the obedience of faith." Sinner is so dead he cannot work, yet he is not so dead that he cannot cease doing in order to be saved. Does the dead sinner act when he ceases doing? Is he so dead that in "looking to Christ" he is not acting? Better watch your step Elder Jones the Primitives will send you a special invitation to return to the fold that you and your kind left in 1832. Now Mr. Jones went to all this trouble to get before his readers the false theory that "Faith which worketh by love" (Gal. 5:6) applied only to the saved man. Does that mean that the faith exercised by the sinner is a faith derived from enmity in his heart toward God? Where is the example of the unbeliever coming to believe in Christ out of the motive of hatred? Give us the book, chapter and verse where it is taught that the faith exercised by the alien sinner in coming to Christ is a faith devoid of love? Is the faith of the believer coming to Christ of a different character and nature of the faith possessed by the Christian? In either case, the Bible teaches that the belief that saves is the faith that responds to what God says in the Bible. Elder Jones says, "We must first be 'Created in Christ Jesus unto Good works' (Eph. 2:10), before we can work by love." Now Mr. Jones, you tell us how the sinner is created in Christ Jesus unto good works? If it is "by faith" then you have the sinner acting which you have already said was too dead to act. If it is not by faith then it is through predestination and a direct operation of the Holy Spirit. Either position you take ruins you forever with the Scriptures. Had Mr. Jones read the verse preceding verse 10 of the second chapter of Ephesians he would have found that we are created in Christ Jesus by reason of "grace through faith."

He thinks he has really found something in my reasoning of Abraham's justification. He charges me of saying that Abraham was justified by "faith only" this I deny is what I taught in the article in question. But in order that the gentleman may have no excuse for misunderstanding let me reason a bit further: Elder Jones contends that I taught that if Abraham was justified before he offered Isaac, then James 2: 21-24 can never be used in connection with one's justification today through his faith and baptism. In other words

he thinks I have presented reasoning that would force me to the conclusion that the sinner is justified "by faith only." This I deny. The history of Abraham from the very beginning of God's dealing with him shows beyond question that his justification could never be based upon a faith that did not act. Note the following: God called Abraham to leave his house, and go into a strange land. (Gen. 12:1-4). In verse five of this chapter Abraham departed; his faith was obeying. His faith was acting. This is diametrically opposed to the reasoning of Elder Jones that he was justified by "faith only" before he was circumcised. Then following the leaving of the land of his father's according to Genesis 12:8 we find him building an altar and worshipping God. He worshipped by faith. But, the fact that he built an altar indicates action; the very act of worship was faith working. No justification by "FAITH ONLY" here. Then when one reads Paul in Hebrews the 11th chapter you will see his faith acting. In fact, the apostle very clearly states "By faith Abraham, when he was called, OBEYED TO GO OUT UNTO A PLACE which he was to receive for an inheritance, and he went out NOT KNOWING WITHER HE WENT _____" (Heb. 11:8-10). There can never be sustained by an unprejudiced examination of these events in the life of this Old Testament man of God the theory of justification by FAITH ONLY. A man is in a very bad frame of mind religiously that will so warp and twist the facts of the Bible to sustain a theory because it happens to be the doctrinal position of his brethren. This is the exact frame of mind that characterizes G. E. Jones. But he wants to know what an admission of the truth that Abraham was justified by faith before he offered Isaac does for our reasoning of James 2:21-24 in connection with a sinner's being baptized. Let me tell the gentleman. Any who read the Bible without sectarian bias can very clearly see that the works that James speaks of can never be the works that Paul describes and discusses in Romans the 4th chapter. If the works of James are the same works discussed by Paul then works alone would suffice without faith. The works of James are the works which faith must have so as not to be alone, and they are spoken of as subordinate to faith. They are works that accompany faith, and are not therefore, works of perfect obedience previous to faith. They were, and are, works of obedience to positive law, and not works of moral law. They would have been most criminal violations of moral law had they been performed under normal circumstances. The act of taking the life of Isaac was child-

murder according to moral law. The act of Rahab, the harlot, would have been an act of treason according to moral law. The doctrine of James, then, is that we are justified by faith not WITHOUT WORKS OF OBEDIENCE TO SOME POSITIVE LAW. That of Paul is, that we are justified by faith WITHOUT PREVIOUS WORKS OF PERFECT OBEDIENCE TO SOME MORAL LAW. There lives not the man, regardless of religious doctrine that can prove that the act of baptism comes under the heading of moral law. There is a vast difference between the individual who attempts to show a record of perfect obedience, entitling him to justification as a debt, and the man who pleads guilty to a life of sin, but comes to God asking what to do, and willing to do anything, however great the sacrifice, in order to obtain pardon. This is what we teach with reference to justification by faith and obedience to Christ. The argument formerly made that we are justified by faith still stands despite all the ranting and raving of my friend, Elder Jones.

Elder Jones declares in his article of January 31 that Abraham's "justification by works was not before God, but before man." This reasoning has no basis in the word of God. And the only reason the Baptists make use of such fallacious reasoning is to bolster the doctrine that baptism is not an act of obedience performed by an alien sinner in coming to Christ, but the act of a child of God. There is not a single passage in all the New Testament that states, or even implies that baptism for remission of sins is an act of a saved, born again, child of God. Let him produce the case. When Abraham offered Isaac on the altar the people understood to do such a thing from a moral point of view was wrong. Morally, it was child-murder. It could have never been explained by Abraham upon a moral basis, and since it could not have been explained in that light, he could never have been justified in the sight of man. Does Mr. Jones believe and teach that the act of hanging the scarlet thread out of the window to the spies justified her in the light of her government in an act of treason? Did the act justify her in the sight of men for her life of sin?

But, such is the reasoning and conclusions of a man who would promote the doctrine of the Baptist Church. He will twist and wrest the Scriptures; he will slander the people who are doing their best to follow the Bible in their teaching and practice in the promiscuous use of the term "Campbellite" that he knows without question is refused most sincerely.—Camden, Ark.

SABOTAGE!

By DALE RICHESON

"Another parable set he before them, saying, the kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, an enemy hath done this. And the servants say unto him, wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, gather up first the tares, and bind them in bundles to burn them; but

gather the wheat into the barn." (Matt. 13:24-30).

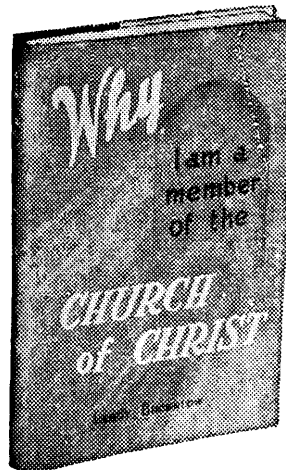
Of all the parables told by the Lord, only two furnish a divine commentary. Jesus, himself, explained the meaning of the cryptic lesson of the tares in verses 37-43, which we shall study.

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were compared to various kinds of soil. In this, the parable of the tares, the same figure—sowing—is employed; here, two sowings, one by the Lord; the other, by Satan illustrate the co-existence of the righteous and unrighteous upon God's good earth.

Christ explains the parable thus: "He that soweth the good seed is the Son of Man and the field is the world; and the good seed, these are the sons of the kingdom, and the tares are the sons of the Evil one, and the enemy that sowed them is the devil." (vs. 37-40).

There are several lessons to be gained from this parable, and too there are some lessons, taken by some in the past, that might be called "ill-gotten gain."

First, this parable does not teach that church discipline is wrong, nor does it have any lesson on the subject at all.

This is evident from the Saviour's statement that "the field is the world." (vs.

37) and the fact that the "servants" are "His angels." Quite to the contrary, on the subject of discipline, Paul taught by inspiration, "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (II Thess. 3:6).

Man, A Free Moral Agent

A second lesson not taught here is the inability of man to guide his own destiny, as is alleged by Calvinism. It is to be observed that the Lord is not responsible for the existence of unrighteous men, but "the enemy that sowed them is the Devil." (vs. 40). When God created man in his own image, he was good. When men are transformed into children of the Devil it is by their own choice. "Lo this only have I found, that God hath created man upright but they have sought out many inventions." (Ecc. 7:29). In other words, those who are "sons of the kingdom," are sons by their own choosing. The Lord's invitation is ever extended to "whosoever will." Those who are "Sons of the Evil One" are, likewise, what they are by choice. It is every man's privilege in life to reject Christ as King. Being, therefore, "out" of Christ's kingdom, he remains in the only other kingdom mentioned, the Devil's. It is significant that there is no third kingdom mentioned; no neutral ground. As Christ said, "He that is not with me is against me." (Matt.

12:30). It behooves all of us to stop and examine our status, which kingdom we are in. Christ is King over those only who are obedient to Him.

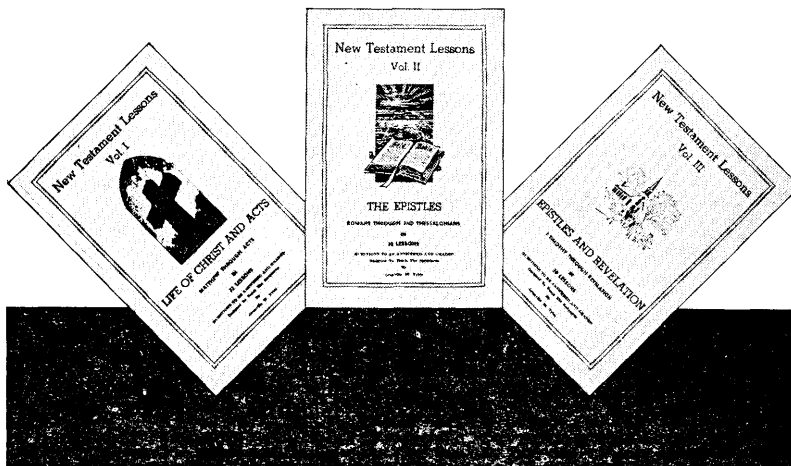
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men are to live together. The Sons of the kingdom are the only influence for good over the unrighteous sons of the Evil One, and, since "God is not willing that any should perish," (II Peter 3:9), the two are left to live together in the same world that the unrighteous might be saved. This is necessary, because "God chose the foolishness of preaching to save them that believe." (I Cor. 1:21). "And how shall they believe in whom they have not heard, and how shall they hear without a preacher?" (Rom. 10:14). Having placed the two thus together, the Lord commanded, "Go ye into all the world and preach the gospel unto every creature, He that believeth and is baptized shall be saved; he that believeth not shall be condemned." (Mark 16:16). Here is the only hope for the multitudes of the world, in the obedience of this command on the part of the Sons of the Kingdom, and sons of the Evil One, alike, each the portion which applies to him.

During this period, the servants (or angels) are not allowed to pluck the tares from among the good wheat. During this period, the space men live upon the earth, the forces of good and evil mingle together. The Sons of the kingdom are preaching salvation to the ungodly. Continually, in response to this preaching, souls are converted from the error of the way. It is because of this continual transition that the Lord stays the destruction of the unrighteous, "lest ye root up the wheat with them." At any given point of time, the destruction of all the unrighteous of the world, would result in death for some who were on the verge, or in the process of obedience. Thus God allows each man a whole lifetime in which to repent, except the generation that shall inhabit the earth at the end of time.

Harvest Time!

The final phase of the life of the crop at length is ready. Harvest! "As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world." (vs. 40). Now it is too late for repentance; too late to bridge the gap to safety. Now, the day is past when men will seek refuge in the sanctuary of the Devil and defy the Lord. In the end of the world, all is changed. In life, there had been two kingdoms, and man had his choice in which to abide. Now, there remains but one. In life Christ had only willing subjects, but now it is fulfilled, "that every knee should bow of things in heaven, and things on earth, and things under the earth, and every tongue should confess that Jesus is Lord, to the glory of God, the father." (Phil. 3:10:11). Those that rejected Christ as King are now subjects of the King, by annexation. But now it is too

late to find safety under the royal banner. The King himself, the "Son of man shall send forth his angels, and they shall gather out of his kingdom (Now extended to both good and evil men) all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire." (vs. 41-43).

What will your fate be then? How much better to obey the Lord here and now, and reap blessings as Sons of the kingdom, than obey Him then to your own condemnation.

Luther Savage, 1624 Gum St., North Little Rock, Arkansas, March 15: Last Sunday was cold and rainy, but a good day with fine crowds. Twenty-two have been added to the congregation here during the last four Sundays by baptisms, restorations and placing of membership. Bro. E. R. Harper of Abilene is scheduled to preach for us during our June meeting. Worship with us while visiting in Greater Little Rock.

The diamond cannot be polished without friction, nor the man perfected without trials.—Chinese Proverb.

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pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path"—Psalms 119:105.

VOLUME 21

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NUMBER 17

Patching Things Up With God

By DALE RICHESON

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech you on behalf of Christ, be ye reconciled to God." (II Cor. 5:20).

The idea that a man is going to go to heaven when he dies, simply because he has lived a clean, moral life, owes its existence to a complete lack of knowledge of the scriptures. The very fact that God does not tolerate sin under any circumstances, (Isa. 59:2), and that "all have sinned and come short of the glory of God" (Rom. 3:23) is sufficient to convince any thinking person that man must be purged of the stain of sin before God could even tolerate his sight, much less credit his newfound morality to his account. An enemy upon the battlefield, when he sees that he is outnumbered and outfought, does not simply pick up his failing armies and go home, but he sues for peace, is reconciled to his enemy and then begins to live as a peaceable neighbor.

God demands that we meet the obligations entailed by our sins. Our text is simply another way of stating this fact. We, who were enemies of God, have need to sue for peace before our morality will be reckoned to our account. Let us study what it means to be reconciled to God. The literal meaning of the word is "to turn." Usage defines it still further: "If therefore thou art offering thy gift at the altar and rememberest that thy brother hath ought against thee, leave there thy gifts before the altar, and go thy way, first be reconciled to thy brother and then come offer thy gift." (Matt. 5:23). Here, obviously, the meaning is to make things right, or patch things up between yourself and your brother, with whom you have had trouble. The same meaning is placed upon the word in I Cor. 7:10: "But to the married, I give charge, yea not I, but the Lord, that the wife depart not from her husband, but should she depart, let her remain unmarried, or else be reconciled to her husband."

Here again, the meaning is to patch up the differences existing between herself and her husband, and then the two are to abide together. These verses are cited simply to show the meaning of the word "reconcile" as used in our text. The command of the apostle then is to "patch things up" with God.

Enemies of God

Man needs to be thus reconciled to his creator because, as the verse implies, the two are alienated. Man is an enemy of God, because he has sinned against God. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:2).

It was not always this way, however, for in the garden of Eden, man and God were at perfect peace one with the other. But when man sinned, he put the enmity between them. God, being gracious and merciful planned immediately the way to reconcile the alienated man, to himself. This task could only be accomplished in one way. A manifestation of wrath, punishment, would only drive man farther away. The giving of law could not bring man back, because he had already demonstrated gross disrespect for God's laws. There remained then only one solution, a manifestation of God's love in such a way as man could not help but recognize it. To meet this need, God sent his own son to be blasphemed, cursed and crucified by the sons of men. "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). Thus, "While we were yet enemies, we were reconciled to God through the death of his son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10).

Christ Removed Obstacles

Reconciliation of sinful man required the removal of three obstacles. (1) First of all, the thing which alienated man—

sin—had to have its stain blotted out. For the removal of this horrible stain, there had to be shed the cleansing blood of the lamb, "For without the shedding of blood there is no remission." (Heb. 9:22). And that sacrificial blood must be the blood which coursed the veins of the Son of God." Jesus said, "This is my blood of the new covenant, which is poured out for many for the remission of sins." (Matt. 26:28).

(2) It was the devil who caused man to enter into sin, and so his power over man had to be destroyed if man was to be reconciled. This also did the Christ: "Since then the children are sharers in flesh and blood, he also himself, in like manner partook that through death, he might bring to nought him that hath the power over death, that is, the Devil." (Heb. 2:14). Thus he made it possible for man to reject Satan in favor of Himself, and thus be reconciled to God.

(3) The law, we have already learned, could not reconcile man to God, but law was necessarily as a "schoolmaster to bring us unto Christ" (Gal. 3:24). It was added "because of transgression" (Gal. 3:19) and still remained in effect and in the way of the ministry of reconciliation, until Christ took it 'out of the way, nailing it to the cross.' (Col. 2:14).

Thus Christ removed all the obstacles through his death, and it is by Him that we are reconciled: "Yet now, hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before Him." (Col. 1:22).

How Are We Reconciled?

1. Reconciliation is in Christ: "But all things are of God, who reconciled us to himself, through Christ and gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself." (II Cor. 5:18, 19). However a man gets "in Christ" is the way he is reconciled to God. Romans 6:4 and Gal. 3:27 point the way to get "in Christ": "For as many of you as were baptized into Christ..."

2. In this connection also, we study

that, "If a man is in Christ he is a new creature: the old things are passed away, behold all things are become new." (II Cor. 5:17). Whatever makes a man a new creature is what puts him in Christ, and reconciles him to God. Jesus described this same process as a "new birth" (John 3:3) and a birth "of the water and of the Spirit." (John 3:5), stating that this process puts a man into the Kingdom of heaven. These figures allude to baptism which is the one act an alien sinner is commanded to perform to remove the stain of sin and thus make reconciliation possible.

3. Reconciliation is through Christ's death: "While we were yet enemies, we were reconciled to God through the death of his son . . ." (Rom. 5:10). In being reconciled we must contact that death, and Paul inquires: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? (Rom. 6:3).

4. The first sermon following the death, burial and resurrection of Christ—the acts which made reconciliation possible—told men for the first time what to do to be purged of their sins. These men obeyed the commands and were reconciled. Having repented of their sins, that is, having turned away from the love and practice of them, they were baptized "for the demission" of them. (Acts 2:38). Having them thus "washed away" (Acts 22:16) they were free from the practice and stain of the blight which separated them from God. In this way man is reconciled to God, through obedience to the commands of Christ who went to the cross to make possible the ministry of reconciliation. From that day forward, reconciled man, can live as a friend of God. Then his morality is acceptable; his purity and his service are received by the Father.

Basketball Scandal

Of basketball, Mr. Robert C. Ruark of New York wrote, "It is a shame that it must be used as an index of the times." He goes on to say that "the basketball scandal. . . typifies a time in which nothing, seemingly, runs free of pollution. . . . God knows it is an aching age, where it is seemingly impossible to trust anybody. . . ."

This is about the same as saying that everything to which man puts his hand is soon corrupted. The "basically silly" games like basketball with the most innocent of background and intention is touched with "humanity" and the sports world is scandalized.

Tough Mr. Ruark does not mention religion—he wrote of many things—he would as well have included it. The religion of Christ, the "pure and undefiled," stood unsullied, free, and Divinely simple as given to the world. Soon the hand of man touched it. He saw that it was good—good for him to take and twist to his own lust and power. Never has anything been so corrupted, so abused, so exploited for personal power and position as has the religion of Christ. Yes, God gave it pure, but it too has been touched by the hand of "humanity."

Christianity that now is is more of a churchanity. The history of the church—corruption, apostasy, denominationalism—is the account of a religion called Christianity, but it is not the history of the New Testament church nor of primitive Christianity.

"Spiritual Vacuum"

George Cornell, writing for Associated Press, said, "Most church leaders feel that a spiritual vacuum feeds the dynamics of Communism. To overcome this force, they believe religion must become even more dynamic in bringing justice and fraternity into situations dominated by social conflict."

A "spiritual vacuum" is a condition void of spirituality, void of the fruit of the Spirit. But one must have the Spirit in order to produce fruit of the Spirit. Lack of personal spiritual strength, then, feeds the "dynamics of Communism." Church leaders, in the denominations of a denomination-ridden world, believe the brotherhood of man—"justice and fraternity"—more powerful than Communism. Indeed it is, but is a "spiritual vacuum" the same as "the brotherhood of man?" Or is brotherhood the result of the proper spiritual relationship?

God is the Father of our Spirits. The Fatherhood of God must be taught or there is "spiritual vacuum." Can there be any real argument for "justice and fraternity" without first the Father-

hood of God? "To become even more dynamic in bringing justice and fraternity into situations dominated by social conflict" people must first personally and individually come to know God. "Spiritual vacuums" aid Communism, and all isms; so to stand free men must put first things first. They must put God first, for without the Fatherhood of God there will be no brotherhood of man. Regeneration first with reformation, its natural fruit, coming as a result of the right spiritual relationship with God is the need of the world.

Reward

Dale Richeson, the evangelist of the Mena, Arkansas church, in writing on the theme of "Reward," said, "It would pay us all to examine our motives in all that we do. . . . Do I desire to be a capable preacher in order to save souls, or gain a better pulpit, or greater praise? Do I desire to be a leader in the church because the Lord needs my talents thus employed, or because I love to have pre-eminence? Do I want the church of the Lord built up because in that way God will be glorified and souls saved, or because my prestige will be built up in the community in direct proportion? When I sing, do I sing my praises to God or to hear the beauty of my own vocal chords? When I sit up with the sick do I consider my job complete before I have made the rounds to tell others how much I have done?"

"Let us remember that when our motives are wrong, our acts are not 'of faith,' and whatsoever is not of faith is sin, and the reward (wages) of sin is death."

Flowers of Grass
(I Peter 1:24)
ELMER A. L'ROY

"Priest Opposes Drys' Bid ..

In February, a local option was in introduced into the Missouri Legislature. It was killed in committee by a vote of 12 to 2. The Associated Press report said, "Opponents, led by Rev. Tom Fox, a Catholic priest from Hannibal, said the bill's backers were intolerant. Fox said there was nothing wrong with 'an honest drink or a congenial toddy' and called the bill 'a nuisance'."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
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What Makes Infidels?

By GUY V. CASKEY

We are living in an age of skepticism, uncertainty and unbelief, a time when men, generally, have little, or no respect for God and His word. It is not uncommon to hear some man say: "I do not believe the Bible," nor to hear another ask: "Do you expect me to believe such stories as Noah and the flood, Jonah and the whale or the cleansing of the Leper Naaman?" Some are even more noisy and unrestrained, and vehemently deny the Bible and affirm with an air of defiance that the miracles of the Bible are "myths and legends handed down to us by our well-meaning but ignorant ancestors." Many young men and young women in our universities, and other institutions of higher learning, seem to think it signifies enlightenment and investigation, education and culture for them to espouse and brunt a boisterous atheism. They have been made to believe, under the instruction of agnostic professors, that it is unscientific to believe in God, and only the unlearned and uninformed would accept the Bible as His inspired word. They demand evidence upon which their faith in God and the Bible could be based, but methinks it is not more evidence which the skeptic needs, but more intelligence to appreciate the evidence everywhere at hand.

But there must be some reason for such widespread unbelief. There must be some underlying cause, or causes, for all the indifference toward religion and the infidelity extant in the world today. It shall be my purpose in this lesson to point out some of the things which contribute to the making of infidels.

1. A Divided Christendom. Jesus prayed for unity in the seventeenth chapter of John. He prayed for his apostles and he prayed for all who would believe in him through their word. "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." Christ wants believers in him to be united, to be one as he and the Father are one, so that the world may believe that God sent his Son into the world to save a lost humanity. Believers in Christ perfectly united could present a solid front against infidelity and march in an undivided phalanx against all the adversaries of the Lord and his cause. But this passage necessarily implies that if believers in Christ are not united, the world will not believe that God hath sent his Son. So I charge that the divided, discordant and irreconcilable

state of affairs in the religious world is productive of much infidelity. Thinking, reasoning people of the word see Christianity mislived, mistaught and misrepresented by religious bodies, and thinking this to be a correct representation of Christianity, decide they will have none of it, and hence turn from God and the Bible. They decide if God is the author of all the conflicting doctrines that exist in the Christian world and is responsible for all the strife, bitterness and animosity growing out of these divisions, they prefer something else, and that something else is usually infidelity.

2. Modernism in the Pulpit. Many denominational preachers and church leaders of today are modernistic in their views toward God and the Bible. They do not believe the miracles of the Bible, nor do they believe that the gospel is God's power to save men from their sins here and perdition hereafter. The gospel, to them, is a sort of system of ethics, a social reform doctrine, a science of ideal human character, a treatise on moral principles, which, if followed, will make this world a better place in which to live, and make men happier in their relationships to one another during their sojourn in it. While these things are true, to accept them as the only purpose of the gospel is to deny the saving and purifying power of his word and the efficacy of his blood shed to make it operative.

Harry Emerson Fosdick, a prominent religious leader in America and former pastor of the Riverside Church in New York City delivered a blistering sermon a few years ago in which he stated his own modernistic views. In questioning the "Virgin Birth," the "Inspiration of the Scriptures" and the "Second Coming of Christ," he said: "If people must accept these interpretations or get out, then out of Christianity would go some of the best Christian life and consecration of this generation." This is the position of the infidel. Robert Ingersol denied the same things that Harry Fosdick denied, but we can have more respect for Ingersol because he did not make the pretense of being an "ordained minister of the gospel."

Dr. George Herbert Betts, a professor in Northwestern University, U. S. A., several years ago, sent out a questionnaire to 1,500 pastors of evangelical churches and theological students of five seminaries. These pastors and prospective pastors represented various denominations.

Here were some of his findings: Forty per cent of the pastors replying did not believe in the existence of an actual

devil, while eighty-two per cent of the theological students stoutly affirmed that there was no such "animal," and that the existence of hell was both a myth and a monstrosity. But this is not in reality the most startling fact developed in this investigation conducted by Dr. Betts. The most startling fact is that these ministers and theological students were not certain of the fact of sin or the need of a Saviour. They were doubtful if the blood of Christ has anything to do with salvation, and many of them agreed that the doctrines that relate to Jesus Christ must be revised to suit the age and the thinking that have demanded a new analysis of Christianity. It should be remembered that all who answered these questions were ministers and were acceptable to their denominations, as far as could be ascertained.

One hundred per cent of these men answered that they believed in God, that is, that He exists. But sixty-one per cent of the pastors declared themselves advocates of the evolutionary origin of man, while ninety-eight per cent of the theological students thus affirmed. Only forty-seven per cent of the pastors stated that they believed the Genesis account of the creation, and five per cent of the students still adhered to the old doctrine that God made the world and created man as recorded in the first chapters of the Bible. Only sixty per cent of the pastors believed the New Testament to be the final revelation of God to man and but eighteen per cent of the theological students took this same position. The virgin birth of Jesus gained seventy-one per cent of the pastors interrogated, while only twenty-five per cent of the ministerial students acquiesced. Seventy per cent of the pastors believed that Jesus' death on the cross made possible the remission of sins, but only twenty-nine per cent of the theological students retained such a position.

When it came to the resurrection of Jesus, there was a better response. Eighty-four per cent of the pastors affirmed their belief that he rose again, while forty-two per cent, of the theological students held to the doctrine of his bodily resurrection.

One of the strangest revelations of this inquiry was the fact that only fifty-seven per cent of the pastors affirmed their belief in heaven, while only one per cent of the students held to the doctrine that there is a home of the soul for the righteous. Hell was as unpopular as heaven with these clergymen, and even more so. The students stood at the same percentage on the matter of the existence of hell, but the pastors went down to fifty-three per cent that favoured the doctrine.

(Continued on page 6)

Didn't Jesus Christ Tell The Truth?

By HOYT BAILEY

Who is guilty of calling Jesus Christ an imposter? Are the ones who believe in Jesus Christ, the ones who accept his word as the truth, the ones who adhere strictly to the teaching of Christ, are such ones calling Jesus Christ an imposter? Jesus Christ promised to build his church. This promise of Christ is revealed in Matthew 16-18. Did Jesus Christ keep his promise, did he build his church? If he built his church, is it not now in existence? He promised that the gates of Hades would not prevail against it. Did Jesus Christ tell the truth about this or not? If he told the truth about building his church, and built it, did he not tell the truth about the gates of Hades or hell not being strong to overcome the church?

Inasmuch as Jesus Christ did tell the truth and nothing but the truth, it necessarily follows that Christ built his church, that his church is now in existence, and that the gates of hell have not overcome his church. The fact that men have organized religious factions, sects, or denominations, does not altar the fact that Jesus Christ built his church. The fact that men in the various religious groups talk of unity and try to promote religious unity according to a human plan does not destroy the fact that Jesus Christ taught religious unity according to God's will, Christ prayed for the unity of all those who believe in him, Christ died for unity, the apostles taught unity of those who believe in Christ, and those who were members of the church of Christ during the first century were of one heart and one soul. (Acts 4:32). The believers of the first century, that is the believers who obeyed Christ, were all members of the church of Christ.

The believers in the church of Christ during the first century were together, they were not divided into denominations. They were together according to God's will, but not according to some human plan or device. Christ did not teach the idea of "You go to your church and I'll go to mine, and we'll walk along together." Even the prophet, Amos asked: "How can two walk together except they be agreed?" (Amos 3:3). Denominations do not agree with each other, neither do denominations walk together. Each denomination wears its own distinctive human name, teaches its own distinctive human precepts, and worships according to its human authority. If the denominations are together, why do they not walk together? Why do not all the man made churches agree? Why do not all the man made or man authorized

churches teach alike? Why do they not worship alike, if all denominations are together. A combination of the denominations does not compose the church built by Jesus Christ. Jesus Christ promises to be with those who are gathered together in his name and by his authority. (Matt. 18:20; 28:20).

Christ does not promise to be with those who gather in a religious gathering by the authority of a human conference or in the name of a human organization. The teaching of Christ does not agree with the teaching of men in denominationalism, because Christ teaches his followers to be together, not separated. What Jesus Christ authorizes for some of his followers, he authorizes for all of his followers. Christ no where taught his followers to separate into various religious denominations, Christ did not teach his followers to wear a variety of religious names, Christ did not teach his followers to believe different religious doctrines; neither did Christ teach his followers to worship in different ways.

Christ taught his followers to gather together in his name, not in some human name. Christ taught his followers to dwell together, not separately. Christ taught those who believe in him to be knit together, not knit separately. (Eph. 4:16). The apostle taught that the children of God are laborers together with God (II Cor. 6:1). This shows that the children of God do not labor together with God while they would desire to labor against each other. God's children are to pray together, not separately (II Cor. 1:11).

Paul taught the Philippians to "stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). Who is with Christ, and who is without Christ? Are the ones who teach that religious people should be one with Christ according to the plan given by Christ with Christ? Or can it be that Christ is against those who preach his word faithfully? Is Christ against those who follow his word, but with those who devise a religious system according to their own pleasures? Can we not trust Christ to tell? Can we not rely upon the promises of Christ? Didn't Christ promise to be with those who would do whatsoever he has commanded? Christ said: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:20). Can we be sure that Christ will be with those who do something which he has not commanded? His word plainly

teaches that neither God nor Christ will be with those who do not abide in his teaching. John said: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9).

Didn't Christ tell the truth about what he wanted in his church? If he had wanted something more in his church, would he not have given instruction concerning what that should be? Doesn't his word teach Christians to take the Lord's Supper each first day of the week in remembrance of him? Did Jesus tell the truth about this observance, or was he merely talking? Inasmuch as Jesus Christ does teach in his will that his followers are to take the Lord's Supper in remembrance of him, how can an individual conclude that he is doing the will of Christ when he fails to take the Lord's Supper in his memory? The early Christians, the Christians of the first century, met together on the first day of the week to break bread. Who ever read in the word of Christ anything about having the Lord's Supper only every Easter Sunday? Where does Jesus Christ so much as mention Easter Sunday? Where is there an example in the New Testament for taking the Lord's Supper only on Easter Sunday? Since the Lord does not authorize the observance of an Easter Supper, are not individuals adding to the Lord's word when they have an Easter Supper? Where does the Lord authorize the wearing of new apparel on Easter Sunday? If individuals will admit that it is good to go to worship on Easter Sunday, why should they not admit that it is also good to worship every Sunday?

Who ever read in the New Testament about Christ giving special emphasis to some particular Friday? The Lord Jesus Christ no where authorizes having some special service on a certain Friday.

Did Christ tell the truth about clean moral living? Did he teach people to be pure in heart and life? Did Jesus ever authorize those of his church to erect dance halls in which the church members and non church members could dance, drink, and carouse? Are those who do such things abiding in the teaching of Christ?

Did Christ tell the truth about vain worship? Jesus said: "But in vain do they worship me, Teaching as their doctrines the precepts of men" (Matt. 15:9). It was possible for people to worship Christ in vain while he was upon the earth, is it not possible for such to happen now? Is it impossible for persons to worship in vain in this present age? Is it impossible for religious peo-

pie to teach the precepts of men in the twentieth century? Are the present contradictory, religious doctrines all authorized by Christ? Has Christ gone back on his word? Is Christ not telling the truth about vain worship in the twentieth century? Are all forms of worship acceptable to Christ now? Are the many contradictory, religious doctrines or precepts all acceptable to Christ in the twentieth century? Is the New Testament to be ignored, but the precepts or doctrines of men accepted? Christ speaks the truth in every age or century. He has all authority now. The word of Christ must be heard, believed, and obeyed as faithfully in the twentieth century as in the first century.

Is there no command in the New Testament for Christians to keep separated from non-Christians in the work and worship of the church? Are Christians to partake in religious practices which are not taught in the will of Christ? Are people believers in Christ who devise things in the name of religion which Christ has not authorized? The Scripture says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for we are the temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18).

If you believe that Christ told the truth, the whole truth, and nothing but the truth, and if you believe the New Testament is the truth which Christ gave, will you lead your support to his truth? Will you stand up for his truth, speak up for his truth, and live by his truth? Will you obey the truth as revealed in the New Testament? Will you be pleased to be a member in the church of Christ, the church of which you read in the New Testament? Are you willing to submit to the terms of the gospel which will induct you into the church of Christ?

Do you believe in Jesus Christ as God's Son? Jesus Christ demands that we believe in him as God's Son. Are you convinced sufficiently that Jesus tells the truth to believe in him as God's Son? Jesus declares that "Except ye repent, ye shall all likewise perish" (Luke 13:3). Do you believe that Jesus tells the truth respecting the danger of going to perdition? Do you

believe the truth of Jesus enough to turn from your sins? Are you fully persuaded that you will go to torment unless you do repent? Jesus emphasizes that it is repent or perish, it is turn or burn. Jesus Christ requires those who expect to be confessed by him in heaven to confess him here before men, but if one refuses to confess Christ here that one will not be confessed by Christ in heaven. (Matt. 10:32-33). Are you sure that you believe all that Jesus said? It was Jesus who said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16). Jesus said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5). Do you believe that Jesus tells the truth about how to be saved? Are you one who thinks that you can be saved without doing what Christ commands? Do you think you can be saved without being baptized as the Lord commands? Do you think that you can enter the kingdom of heaven as well without being born of water and spirit as you can by

doing these things? Those of Samaria who believed the things taught concerning the kingdom of God and the name of Jesus Christ, were baptized, both men and women. (Acts 8:12). If you believe and have repented, why not confess Christ and be baptized for remission of sins?

Curtis Camp, Box 262, Tulia, Texas, March 15: Preston Cotham of Childress, Texas preached in our meeting which closed last night. Fifteen were baptized and four were restored. This makes thirty one additions to the congregation this year."

D. H. Perkins, 2070 So., Grant Street, Denver, Colo., March 12: We continue to make good progress in the church work here at 2005 So. Lincoln. On March 4, the all time record Bible School attendance was exceeded, and the contribution was the highest for several years. Yesterday a married couple, parents of small children, obeyed the Lord in baptism. Some of our boys are preaching on Wednesday nights.

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WHAT MAKES INFIDELS?

(Continued from page 3)

Sixty-two per cent of the pastors affirmed their belief in the final resurrection of the body, but the younger men remained true to their infidelity, and scored but eighteen per cent in favor of the doctrine that men shall rise again.

When you consider these facts, along with many others in your personal experience, do you wonder why there has grown up a generation of God-defying, Bible-denying infidels? And the human mind can be emancipated from this bondage of error only by searching for (with open and unbiased minds) and accepting the truth, for nothing else can enlighten him who sits in darkness, reform the transgressor, purify the ungodly, save the world and ennoble human character.

3. False and Unreasonable Theories.

I suppose there is nothing which is much more productive of infidelity than the teaching of fallacious and unreasonable doctrines. Men have taught for years the doctrine of partial atonement, which goes hand in hand with another, unconditional election and reprobation. They explain it like this, Christ died for the elect. God elected a certain number, unconditionally, to eternal life and abandoned others to eternal misery, and the number is so unalterable it can neither be increased nor diminished.

Robert G. Ingersoll was brought up in a religious home and educated for the ministry. He was taught the doctrine of unconditional election. Refusing to believe and accept such a doctrine, he became an infidel and one of the outstanding antagonists of the Bible.

For generations some churches have taught the theory of total depravity, that man is born in sin and cannot help himself until he receives a miraculous operation of the Holy Spirit, but this doctrine is not so. When the old Calvinistic preacher declared: "There are infants in hell not a span long," he not only misrepresented the Bible but he doubtless drove many from God. And those who teach a direct operation of the Holy Spirit in conversion, that God gives the Holy Spirit to some and withholds him from others, names God a respecter of persons, responsible for the condemnation of some, and turns men from the truth.

Unbelief has been caused by those who represent the Bible correctly in theory but contradict it in practice, by those who talk loud and long about its commands but whose lives do not conform with its teachings. They purport to advertise Christianity but their lives are inharmonious with the message they carry. And men say, "How can I hear

what you say, when what you are is forever thundering in my ears."

4. Wrong Spirit. Some men may be turned from God to infidelity by preaching the gospel in the wrong spirit. We are to love the truth with our whole hearts, love it so much that we cannot be deterred, under any circumstances, in our preaching of it. But we must also love the souls of men, for the truth is designed and given to save their souls. Hence the apostle said, "Speaking the truth in love . . ." (Eph. 4:15). It was out of love for men's souls that Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16: 15, 16). His love constrained him to give himself for lost men, that the whole world might be privileged to hear and accept the saving message of life. May our love for him constrain us to preach the gospel in love that men may be turned from darkness to light and from the power of Satan unto God.—The Christian Advocate.

"Fear Not Little Flock"

By ALFRED H. REEVE

Is fear to be the master? Is there no assurance and power upon which the man of God can build his hopes? Is there no God in Heaven? The world is again in the clutches of uncertainty. Fear has settled on many and removed the songs from their lips, and the sunshine from their hearts. With dread and anxiety they wait for each new day; feeling that each day may be bringing us nearer disaster. Is there no escape from the blackness of despair? Yes, "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Let the world do its worst; stamp out our Democratic form of government, crush our schools, and lay a heavy hand on our homes, and still a Christian can find hope, joy, salvation and life in his Lord. He can rise above the petty burdens of this world and place his trust in a dependable, powerful and eternal God, who said, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

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"Therefore, my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." It is not a time to fear and tremble at the world: but, a time to work in the full assurance of faith.

Faith is a mighty instrument in the hands of a godly man. It can cause the sun to shine through the darkest clouds of discouragement. It can build a mighty nation, and weld together loving hearts into a happy home. It can revive the soul condemned in sin, and cause it to glow with the light from heaven. It can place hope where despair is wont to dwell. Truly, "this is the victory that overcometh the world, even our FAITH." (I John 5:4). But is faith an element that lives in obscurity, and conquers through idleness? Nay, for James says, "I will shew thee my faith BY MY WORKS." Where there is idleness, faith dies, whether it is in the individual heart, the home, the church, or the nation. Faith without works is dead. (James 2:26). The children of men become the children of God by obedient faith (Gal. 3:26, 27), and they live by faith (Rom. 1:17); but, it is foolishness to argue that we become Christians by faith and yet remain idle in regard to the commands that Christ gave for us. He that heareth and doeth not is a foolish man (Matt. 7:26). It was the Son of God who said, "He that believeth and is baptized shall be saved" (Mark 16:16), and it is He who will judge us.

It is not a time to draw back in fear, but to press forward to the saving of our souls, and be not weary in well doing; for in due season we shall reap if we faint not. (Gal. 6:9). Brethren, we must not faint; "for though our outward man perish, yet the inward man is renewed day by day, For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory; while 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. 4:16-18). IN FAITH WE PRESS FORWARD.—El Dorado Springs, Mo.

(Associate Editor's Note: Not having sufficient time of late to write for The Gospel Light, I'm sending above fine article by Bro. Reeve to the readers. It comes from a very fine character and is a treatise on the subject that should merit close consideration. Why not read it again?—James L. Neal.)

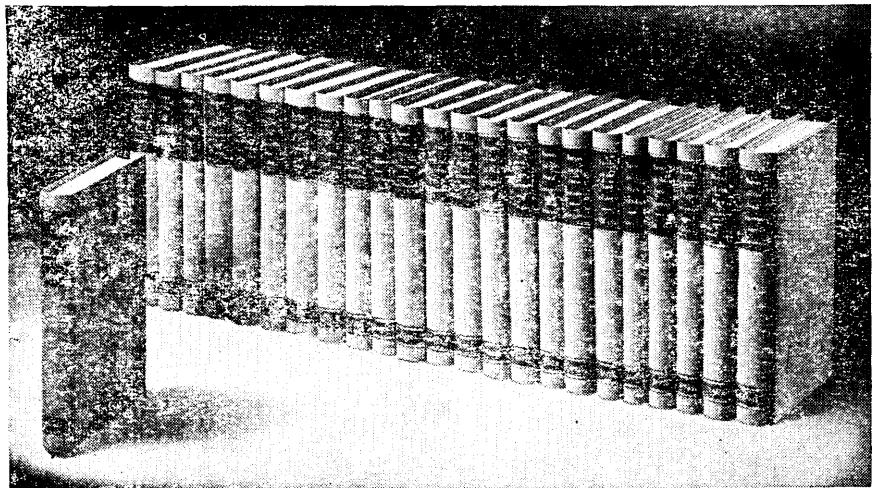
Hoyt Bailey, 517 W. State, Enid, Oklahoma: Forty six responded here in regular work during my first nine months with this congregation, several thousand dollars were raised toward

our new building, the new building was begun on January 1, and we hope it will be ready for use within another three months.

FIFTH ANNUAL PARENT-TEACHER TRAINING COURSE

The fifth annual parent-teacher training course will be conducted at the meeting house at Broadway and T in Lubbock, Texas, April 15 through April

19. James O. Baird, Dean of Central College in Bartlesville, Oklahoma will present lessons to help parents and teachers in bringing up children in the nurture and admonition of the Lord each evening at 7:30. Following this general meeting the group will divide into classes where specific instruction will be given Bible school teachers and others in teaching the various age-groups. Sister Paul Southern of Abi-



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lene, Texas will present these lessons to the teachers of pre-school and primary age level children. Sister Ray Priest of Carlsbad, New Mexico will present instruction to those interested in children in the Junior level (fourth, fifth, and sixth grades). A teacher for the intermediate work is yet to be secured. Brother Carl Spain of the Texas Tech Bible Chair will teach teachers of high school and college age young people. Visitors are invited to come for the entire course. Those interested are asked to write J. B. McCorkle, Broadway Church of Christ, Lubbock, Texas.

Cleon Lyles, 2200 State Street, Little Rock, Arkansas, March 26: The Midland Boulevard Church in Fort Smith closed a meeting the 14th in which I preached. Three were baptized. Ernest Highers is the minister of this good church, which is one of the fastest growing churches in the brotherhood. Three were baptized at Fourth and State the past two weeks.

WATSON - HATHAWAY DEBATE

By GEO. B. CURTIS

From March 6th through the 9th Sterl A. Watson engaged Lester Hathaway in debate at Booneville, Arkansas. The class question and women teachers were the matters discussed. Brother Hathaway affirmed the first two nights and Bro. Watson the last two. Brother Hathaway built his arguments around I Corinthians 14:34-35. He failed signally in his affirmation and kept trying to sustain his own affirmation all through his negative speeches. Bro. Watson showed that the Lord taught his disciples in groups less than the whole number, that the Bible divided us into various classes, that to teach at all required a class, that women taught just as women teach now and that by the authority of heaven. Bro. Hathaway's stock answer to this was: "Nowhere can you find where the Bible says? 'Boys, let's go to our classes'."

Booneville has long been troubled with anti-ism. The building occupied by the anti-brethren was built by our brethren. This was brought out in the debate. At times feelings ran higher than I desire to see it run in debate, but much good will come of the discussion.

A good part of Bro. Hathaway's time was spent in attempting to array Bro. Watson's position against that of his brethren. In attempting to array Bro. Watson against me, he read from a sermon outline written by another man as though written by me. When he was shown that I was not the author of the outline, he said, "Well, his name is in the same book; therefore, he endorses that position."

Both men are regarded by their groups as being able defenders of their positions. Large crowds attended all sessions.

TWENTY-SEVEN RESPONSES IN MEETING

By C. P. COLLIER

The gospel meeting which recently closed at the Broadway church of Christ in Lubbock, Texas, in which Otis Gatewood preached and Horace Coffman led the singing resulted in 27 responses during the ten days Brother Gatewood was here. There were 15 who obeyed the gospel, five who were restored, and seven who identified themselves as faithful Christians desiring to worship and work at this place. A

great deal of personal evangelism was begun as a result of Brother Gatewood's lessons on this theme. The sermons were true to the book, fervent in delivery, and powerful in their effect on Christians and non-Christians alike. Much stress was given to turning from the world to total consecration to Christ. To God be the glory for all the good done. Our prayers go with Bro. Gatewood as he returns to preach the same living Word in Germany. Brother Willard Collins of Nashville, Tennessee will preach in our next gospel meeting August 12 through 19.

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pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

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"In All Things Love"

By WILLIS G. JERNIGAN

Just so long as the church is composed of human beings, fleshly ties being on the ascendant, it is inevitable that collisions will arise in the brotherhood. The pioneers of the "restoration movement" recognized this ever present condition, both within the movement and in their dealings with the bodies of religionists of their day, and as a rule of unity declared, "In matters of faith let there be unity; in matters of opinion, liberality; and in all things love." In a recent communication respecting this rule Brother W. W. Freeman of Commerce, Texas, wrote this essayist, "The younger men have no rational basis for the second and third points; they put all upon the first basis, even to the point of division, unless we are to accept some man's opinion as 'faith' or as the way things incidental must be done."

The brotherhood is in the present season of the "restoration movement" afflicted by a "rash collision" with reference to ways and means of "preaching the gospel to every creature." The rule of the pioneers relative to matters of faith, opinion and love, has in a large measure been overlooked in this discussion to the hurt of some worthy works in the homeland as well as in foreign fields. In the assumption of this essayist, brethren have engaged in "verbal tirrives" and insinuations to the hurt of the Lord's cause with many individuals both in and out of the church.

If "matters of faith" (faith comes by hearing God's eternal word) have been violated in the evangelistic fields of the world—with perhaps the exception of fields where the doctrine of "a supernatural kingdom on earth with Christ as earthly king" has been introduced—I have been unable to detect such violation either from field reports or from the "arguments and tirrives" of the writers of either side of the controversy. In "matters of opinion" there is much evidence of a

lack of "liberality," and in many things beside the most outstanding feature is the absence of "love."

I have attempted to follow the arguments, although at times genuine argumentation has been difficult to detect, as personalities have been involved rather than principles. Brother Freeman further wrote, "Principles not prejudice should control." With this most scholarly brother I am in complete agreement. (Brother Freeman is the conferee of seven earned college degrees, five in the graduate fields). Many from all sides of the current discussion have quoted H. Leo Boles. Many sat at the feet of this good man during his life time, including some of the principles of the present "mission discussion" from both sides of the house. I too sat at his feet in 1913-14-15, and am happy to be numbered with the men now living and dead he often referred to as "my boys." Among the courses of study taught by Brother Boles and which were pursued by me was a course in "Argumentation and Debate." This great teacher stressed the point in this particular course that "irrelevant and prejudicial matter" should ever be excluded from honorable controversy. I do not know how many of the essayists in the present series of discussions studied "Argumentation and Debate" under Brother Boles (I know some of them did—while others would be too young); but I do know, and a great host of readers know, who have followed the discussions in the several religious periodicals, that much of the materials appearing in prominent places have been so very much filled with the prejudicial and the irrelevant that actual argumentation has not been obtainable.

Many times during these months in which these discussions have been on the ascendant in these publications, as I read I thought, "I would to God my brethren (some of the disputants on both sides are near and dear indeed to

me) could enter into the spirit of honorable discussion as did Stephen A. Douglas with Abraham Lincoln to the end the issues could be discussed and discovered on their merit." I believe Douglas stated before his great debate with Lincoln began, "I regard him (Lincoln) as a kind, amiable, and intelligent gentleman, a good citizen and an honorable opponent; and whatever issues I have with him will be of principle and not involving personalities." If such an excellent spirit could prevail among men of the "realm of polity civil" why not among men of "goodwill upon the earth," viz: gospel preachers and gospel writers.

Yes, brethren we who are older need to be reminded, "In matters of faith unity should exist; in matters of opinion, liberality should be pronounced; and in all things love should ever be on the ascendant." We to need to teach the "young preachers" the full import of this rule. May God help us ever to remember that although in our "argumentative tirrives" we may not love our brethren with whom we carry on the controversy the less, yet our words and conduct can be such that those not on the "inside," but who are innocent readers, may fail to see the true badge of discipleship upon us; for said the Master, "By this shall all men know that ye are my disciples, if ye have love one to another." If our writings do not reflect that we as followers of Christ love one another, we not only cast before the minds of our readers an unjust reproach upon His holy name which we wear, but give our readers just cause to suspect our own sincerity.

Recently one who has not been strong long in the church, remarked to this writer, after reading an article in one of our periodicals upon the "mission question," "Preacher, are these malicious, ill-natured editors related to you in religion?"

As Matthew Henry has said, "Brotherly love is the badge of Christ's disciples. By this He knows them, by this they may know themselves (I John 3:14), and by this others may know them. This is the livery of his family,

the distinguishing character of his disciples; this He would have them noted for, as that wherein they excelled all others—their loving one another.”

If then there must be argumentation (I am in favor of honorable discussion) let the irrelevant and prejudicial be excluded, and let the badge of discipleship, "love," that disposition which reveals itself in good will, confidence and mutual helpfulness, be on the ascendant, for such is the strongest argument

obtainable to convince the world that Christianity and the gospel of Christ are the greatest beneficent and power to save in all the world. And in a concluding thought may we remember with the wise Thomas Campbell in his famous "Declaration and Address," "Until we associate, consult, and advise together and in a friendly and Christian manner explore the subject nothing can be done."—Spur, Texas.

Defending Our Name

By VAUGHN D. SHOFNER

Many people speak of names in a very disparaging way. To this group "there is nothing in a name." This idea is held before the world to justify the many religious names and titles that are in use today, and are not found in the Bible. God's word does not teach that names are so unimportant, but attaches great significance to the names used. Bible names always have a meaning, present ideas.

The angel announced the birth of a son to Mary, and also announced his name: "thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). No intelligent person would doubt the significance of the name, and honesty could not deny the fact that Jesus had to live up to certain qualifications in order to be what his name pictured him to be. Hence it was necessary for him to become Jesus according to the plan, and it was necessary that he defend, that he illustrate his name.

In answer to the prophecies of old and exactly as the angel's announcement declared, "when the fulness of time was come" God sent forth his Son born of the virgin Mary. This presented the part of the plan of God that gave a life to be sacrificed for sins. All the shadows and symbols of old reached fulfillment in this life. He grew up a tender plant and fulfilled the demands of the order of old. He brought the new and living way into existence, to be written in the hearts of all mankind. He was despised and rejected of men, a man of sorrows; and he was the sinless sacrifice of Calvary's cross. He made his grave with the wicked, and with the rich in his death, and being the completeness of God's plan this sinless being was loosed from death's clutches and raised up the third day. Seen of witnesses, chosen before of God, after he rose from the dead, he left his final words in earthen vessels, was taken up, and a cloud received him out of their sight as he went back to heaven.

Thus he led captivity captive and gave gifts unto men. The plan was finished, man could be saved because the penalty had been paid. He is called Jesus, Savior! and he truly defended, illustrated his name!

Jesus could not have entered the earth differently and illustrated his purpose. He could not have lived differently and illustrated his name. He could not have been the Savior without conquering sin, death, hades and the grave. He is Jesus because he paid the price needed to illustrate the meaning of the name. Nor could he be justly called by a name that would belittle the service he rendered humanity. He is Jesus because he is the Savior!

Today many belittle the name "Christian" as it is appended or prefixed to countless things that in no way stand for what it means. Any act of religion, any religious organization is labeled "Christian," with utter disregard for its meaning. "Christian" comes from a word in the Greek language which means, "That which belongs to Christ, a follower of Christ." Therefore a Christian must illustrate, defend the name.

We therefore see the need of belonging to Christ before we can call ourselves "Christians." We must be followers of Christ before we are "Christians." To follow him necessitates doing his will. Christ said, "If ye believe not that I am he, ye shall die in your sins." Then we must have faith. Christ said, "Except ye repent, ye shall all likewise perish." So we must be determined to turn from any way that violates his way, and carry it out if we are to become a Christian. Christ said, "Preach the gospel to every creature. He that believeth and is baptized shall be saved." Then nothing short of blasphemy could declare that a person could be saved without obeying this command. "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. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for all are one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In this way a person becomes a Christian, for they have followed his commands and they belong to him. There is no other way of becoming a Christian.

But Christians are duty-bound to demonstrate, illustrate what they are. Belonging to Christ we are bound by ownership and governed by the laws of the owner of us. Any failure to remain within his government is not "Christian." Then the claims that today's religion is Christian, merely because of profession, is flagrant disrespect for the meaning of the term. Any act, any practice that depart from following Christ is not Christian. There is something to the name, and Christians are required to illustrate it!

Nor do we have the right to append or prefix this holy name in an effort to uphold the methods of man, the doctrines of manuals, the usurpation of any man-made creed book. The will of Christ is all sufficient and to add a single law or creed thereto is to deny faith in Christ, and is a refusal to follow him.

We are called to be Christians by obedience to a plan, and being Christian, to enter the pilgrimage of the heavenly life. The object of the calling is to follow Christ in all ways of life. When the ways of the world are ended; when all the battles of Christians are over; when we are stripped of all the false comfort afforded along popularity's path, and we stand before the bar

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Office Editor and Publisher

FLANOY ALEXANDER

Associate Editors

J. A. COPELAND..... Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
(901 South Broadway)

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of God for judgment, we'll enter the joys if we have accepted redemption's way and followed the Savior until

death, or well be turned out of his presence forever if we failed to illustrate our calling.

Called And Separated

By ELMER A. L'ROY

"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 you. These things I command you, that ye love one another. If the world hateth you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:16-19).

"I have given them thy word; and the world hateth them, because they are not of the world even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." (John 17:14-16).

The church of our Lord is made up of living stones. It is no building of stones, brick, mortar, and wood. Such material buildings are the meeting places for the churches. The body of Christ, the church, is composed of people who are called and separated. Neither is just any separated people the church of Christ. It consists of those who have been called by the "gospel to the obtaining of the glory of our Lord Jesus Christ," (II Thess. 2:14) and who have "obeyed from the heart" that gospel.

The two passages of Scripture, above, of the text are given to clearly show that Christ's disciples are called into separation. The separation is not to be a removal to another planet, a geographical or physical segregation, but it is setting them apart from evil to holy living. By obedience to the gospel of Christ men respond to the Lord's call. Jesus prayed, "Sanctify them in thy truth (set them apart in thy truth) thy word is truth" (John 17:17).

The word "church" is from the Greek *ekklesia*. Which word is a combination of *ek* meaning "out" and *kaleo* meaning "call;" hence, to call out. The church is the called out, and it was because of this idea of separation, segregation, congregation, in *ekklesia* — church — that Jesus applied it to his people. We have, therefore, learned that the church is the called and separated people of God.

Since the separation is not physical or geographical, as was pointed out, we understand it must be from the world's life, or as Jesus prayed, "Keep

them from the evil." John wrote in I John 2:15, 16, saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The world is not the world of nature, the natural beauties and beneficial things, that Christians are to shun, but it is the world of sin. In a word, it is worldliness. Paul wrote in Col. 3:1-3, saying, "If ye then be risen with Christ, seek those things which are above, where Christ is seated 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." These are only a few of the many statements in the New Testament warning against worldliness.

The Christian is a new creature (II Cor. 5:17). "Old things" are passed away, according to this verse, and it must mean that those who either never quit the sins of past life, or those who revert to the old life are not living "in Christ." The grace of God instructs to live righteously, godly, and soberly in this present world. (See Titus 2:11, 12).

James said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world is the enemy of God" (James 4:4). If a man or woman should leave his wife or husband and begin to keep company with another woman or man, that one is considered by everyone that knows of it as unfaithful. The world calls that one an adulterer or an adulteress. If the Christian, married to Christ, is a friend of the world (the sinful world, even the material world, or any part that prevents his putting God and His will first), he becomes an enemy of God and guilty of spiritual adultery.

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer

than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:11-14).

What Are You Giving?

By R. J. FRIZZELL

God gave the most precious gift that could have been given, when he gave his only son. And no greater gift could have been given, than that which the son gave, when he gave his life upon the cross, that by this gift our sins might be forgiven. The mother of Jesus gave a lot when she stood by and looked at her son as he hang there on that old rugged cross, suffering for the sins of the world. Think how her heart was hurt when Jesus saw her standing by, and said, "Woman, behold thy son." Now what mother's heart would not have been broken? Don't you believe she would have given all that she possessed here on this earth if only she could have took Jesus in her arms and comforted him in his last hours here on earth, but this was denied her, she had to stand by and see him die a shameful death between the two thieves.

The disciples who followed Christ gave much when they left all behind to follow Christ, many of them gave their life rather than to deny Christ. We read of the early disciples selling all of their belongings and bringing it and laying it at the apostles' feet to be used as they saw best for the cause of Christ. These are but a few of the gifts that have been given for us.

Now the question comes, "What are you Giving?" It seems we have many in the church today who think they are not required to give any thing, and nothing do they give. If you will take your concordance and turn to the words give and giving, you will see more said concerning give and giving than any one thing in the New Testament, and this is not a new law. It has been God's plan from the beginning that man shall give of his means as he has been prospered for we read in Deut. 16:16, 17 these words. "And they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee." This reminds us so much of these words which are recorded in I Cor. 16:2. "Upon the first day of the week let every one of

(Continued On Page Five)

Holy Spirit Baptism

By GEO. B. CURTIS

Where so much confusion and misunderstanding prevails, I am reluctant to attempt to write. This condition surrounds the whole category of Spiritual gifts and Holy Spirit baptism. The need for a clearer understanding of these subjects is great and if in my puny efforts I am able to add a little to the clearing up of questions in the minds of so many good people who are confused relative to Holy Spirit baptism and its kindred subjects, I shall be happy to do all that I may in the matter.

The prophet Joel foretold the coming of the Holy Spirit. We read, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out of my spirit. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:28-32).

The apostle Peter applied the events that were taking place on the day of Pentecost to this prophecy in its fulfillment. My conception of his meaning is that the whole of the spiritual endowments were included in the scope of Joel's prophecy — prophecy, visions, dreams by those named by the prophet. All these took place in the apostolic age.

JOHN'S PROMISE OF THE HOLY SPIRIT'S BAPTISM:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he will baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matthew 3:11-12).

In regard to this scripture we note the following: (1) John's baptism in water was unto repentance; (2) A mightier — Christ — was to follow who would baptize those hearing John's address with (a) the Holy Ghost and (b) fire; (3) this mightier one would thoroughly glean the floor; (4) among the Jews there would be two classes—

(a) wheat and (b) Chaff— (5) The wheat—those Jews accepting Christ—were to be gathered into his garner; (6) the chaff—those Jews refusing Christ—was to be burned with unquenchable fire. By this we see that the fire baptism was for the destruction of the wicked and not a part of the Holy Spirit baptism as is often claimed. I have heard men and women pray for the baptism of fire to come upon them, not knowing that they were invoking the heavenly Father to commit them to everlasting punishment.

In an article dealing with the mission and work of the Holy Spirit, I treated Christ's promise of the Comforter. We recall enough of this teaching to note that the Holy Spirit was to be "another comforter," to be sent from the Father, was to testify of Christ, was to bring to the apostles' memories things Christ had taught them, to guide the apostles into all truth, to be an abiding comforter forever. This Comforter was God's revealing medium to mankind. His mission was to reveal to us God's will. His mission ended as a revealer and confirmer when God's perfect will was fully made known to man. It is clear that miracles and inspiration necessarily ceased when the work of the Holy Spirit in this field was accomplished. (See I Cor. 13:8).

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49). "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after 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." (Acts 1:4-8).

These were among the last words uttered by the Lord before his ascension. We'd like to point out some things that we consider important to the subject under consideration: (1) The promise of the Father was to be sent upon the apostles; (2) The apostles were to return to Jerusalem and remain there

until the coming of this promise upon them; (3) This promise was the Holy Spirit; (4) The apostles thought the time had come for the restoration of national Israel in the sense of an earthly kingdom; (5) They were informed that with the coming of the Holy Spirit they would receive power as witnesses of the Lord in Jerusalem, Judea, Samaria and then to the uttermost parts of the earth.

In obedience to the instructions of the Lord the apostles assemble in Jerusalem to "wait for the promise of the Father." The day of Pentecost dawns—a first day of the week. But we shall let the recorder take over the story.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4). There follows the account of the gathering of the multitude, their hearing the word of the Lord each in his own language, some seventeen different languages and dialects must have been spoken, and the effect of this spiritual manifestation upon the multitude.

From this we take notice of the following things: (1) The day of Pentecost had **fully** come; (2) The apostles were assembled in one place; (3) A sound came from heaven; (4) The sound was as a rushing mighty wind; (5) The sound filled all the house in which they were sitting; (6) Cloven tongues—tongues parting asunder—like fire sat upon each of the apostles; (7) The apostles were all filled with the Holy Spirit; (8) They began to speak in different languages; (9) The Spirit was directing their speech.

There is no evidence that the apostles were praying for this baptism. It had been promised to them. It had not been commanded of them. They were waiting for it. It was to come upon them soon after the Lord's ascension—"not many days hence." Jerusalem was the place and the last days was the time. Holy Spirit baptism ushered in the kingdom—the church.

There were certain physical characteristics accompanying Holy Spirit baptism to which I now direct your attention. It was audible—could be heard. The sound was that of a **mighty rushing wind**. So mighty was this sound that the whole house was filled with it. Every other sound crowded out. It was an overwhelming sound like that made by a terrible storm. It was also visible

—could be seen. Tongues resembling fire; tongues that parted asunder; appeared to each and sat upon each of the apostles. The result of this was immediate, astounding and miraculous. These Galilean fishermen could tell the wonderful story of Christ to the Greeks, the Romans, the Parthians, the medians and all the others of Jewish blood who were assembled in Jerusalem that day. They had received that power from on high which had been promised. Later this same endowment would enable them to go among the Gentiles of every tongue and speak unto them the words of life and salvation.

On numerous occasions I have been present when men and women claimed to be receiving the baptism of the Holy Spirit. No mighty sound as that of a tornado in all his strength came from heaven—not even the whisper of a gentle breeze. No cloven tongues as of fire appeared and rested upon the ones who were said to be receiving this baptism—no, not even so much as the glow of a lightning bug. No burst of speech in German, Latin, Cherokee, or any other understandable language proceeded out of their mouths—only a jargon of incoherent syllables. No baptism in the Holy Spirit either. This measure of the Spirit passed with the age of inspiration. The Holy Spirit performed his work of revelation just as Christ performed his personal ministry and returned to the courts of heavenly glory. He gave us the beautiful Book of books, the glorious plan of redemption contained in it, the story of the old rugged cross, the record of God's undying love. What more can we ask. For one to claim this baptism now is to cast doubt upon the divine truth of the Bible and to ask for further confirmation of that truth.

Next: Cornelius and Holy Spirit Baptism.

WHAT ARE YOU GIVING?

(Continued from page 3)

you lay by him in store, as God has prospered him."

We are also to give a portion of our time to his service, for we are told in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread." We learn here we are to meet at least once each week. We have many members who by their attending think this is all we are to meet, and if there were no other scriptures to teach us further we might agree on this, but let us look to Heb. 10:25. And these words we read. "Not forsaking the assembling of ourselves together, as the manner of some is." There seems to have been some who had been forsaking the assembling. Now friends, this does not mention

what assembly this was these had been forsaking. Do you suppose this could have been and could be now the assembling of the midweek Bible class, the ladies Bible class or the Bible class which assembles on each Lord's day, SO WHAT ARE YOU GIVING? are you giving your time to attend these services?

Then we are to present our bodies as a living sacrifice (Rom. 12:1). We are to use this body to work and serve as our service is needed, for James says, "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction." Then we are to love our fellowmen, for Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends (John 15:13). This seems a hard saying, but let us remember that Jesus said, our love was for a friend. Yet, he gave his life for his enemies. Again I ask. WHAT ARE YOU GIVING? Are you giving your body as a living sacrifice?

We are commanded to give of our means to carry on the work of our

master. Now this is a command that hurts the largest number of members of any command in our service, one that hurts more feelings than all others. It is all right when the preacher preaches on our duties in assembling, taking of the Lord's supper and many other duties, but when he begins telling us our duty on giving, it is then many feelings are hurt. I have known some to stay away from service for that reason. We have some, I believe, it can be truthfully said of, if the bread and fruit of the vine had to be purchased with their contribution we would go wanting. There are others whose contributions would not go far in erecting new church houses and furnishing them with the proper furniture, nor helping to carry on with the work of the congregation. Then the command which is given to all of us, to go into all the world and preach the gospel. I fear this command is lacking with many of us, and there are those who are dying every hour of the day, who have not had the gospel taught them. Again I ask, What are you giving?

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ing? Are you giving of your means to send some one to them, to break the bread of life to them.

In closing I would like to pass on to you a short story that I have in my possession which I think will show us what it means to lay up our treasures here upon this earth, or to lay them up in heaven.

The Story

In a vision I saw a couple approaching the end of the journey of life. In front of them a dark, narrow chasm; a grave, their guide called it. On this side of it was a great scrap-heap marked "junk." Just on the other side of this chasm was a gate of glistening pearl. Reluctantly and sadly the couple approached. He was lugging along many bonds and deeds and a bag of gold. She had an accumulation of silks and laces, and clasped her jewel case tightly to her heart. "What is that stuff to which you are holding on so tight?" asked the guide. "Stuff?" they said, "this is the fine wealth of earth. We have spent our lives accumulating this." "Well," said the guide, "that sort of stuff does not pass up here; just throw it all on that junk pile there." "O! surely not our gold and jewels?" exclaimed the couple. Quietly the guide answered. "As for this gold, our streets are paved with that, and as for those few tiny jewels, we use that kind for the foundation of our city. What we value up here is souls."

And so the couple passed in, "Saved as if by fire," with that which represented all their life effort lying outside on the scrap pile. Then I understood the meaning of Rev. 18:17. "For in one hour so great riches is come to nought."

Just then another couple approached the end of the journey. They came with less reluctance and with a much lighter load. With no sign of regret they laid on the scrap-heap the things of earth they would no longer need. Their eyes were turned with eager expectancy toward the gates of pearl and the Treasure City beyond. I saw the gates swing open and heard the joy bells of heaven begin to ring. Amazed and joyfully bewildered, they stood amidst the crowd at the gate, waiting and watching for them, and singing, "Welcome Home." Some whom they had never seen before took them by the hand and said, "Next to the dear Saviour, you are our best friends." Then were the new comers amazed, and said, "How can this be, since we have never known each other before?" And some made answer, "Why we were in far-away heathen lands, but messengers came to us bringing the good news of salvation, and that is why we are here; and since we came God has look-

ed over his account books and told us that you sent the messengers to us. So since it was announced in the city this morning that you were coming, this crowd of those whom you won to him have been assembled to greet you." And then with hearts aglow with joy more rapturous than earth can know, they thought back to the times down in the little earthly home when, after talking it over, they had invested the money they could spare that year in

missions." And so he had worn the old overcoat another winter and she had freshened up last season's hat and done without the new shoes a bit longer. And then, O! then, the Saviour's own face beamed upon them, and he was saying, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." And then I understood the meaning of "an abundant entrance."—Camden, Arkansas.

Making A Mock Of Sin

By J. A. McNUTT

It is no compliment to the men of this age that they often wink at sin and regard it lightly. Solomon said, "Fools make a mock at sin." If you think that anything as deadly and devastating as sin can be dismissed with a flippant remark and a sly laugh you are sadly deceived. I have heard men minimize acts of sin, which struck at the very structure of the homes of America and

sought to undermine the basic principles of right living, with an indulgent chuckle. Yes, fools often make a mock of sin in all its forms. One present day cult, which claims to be both scientific and Christian, actually denies the existence of sin. Modernists of every hue have always excused sin and have tried to erase the penalty that God declares against it. The foolish philosophy of

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materialism ridicules the existence of a hell for the wicked and denies the reality of eternal punishment. (Matt. 25:46). "The fearful and unbelieving" and all their cohorts, would like to abolish hell and forget all about it. (Rev. 21:8). The prospects of such a place brings terror to their hearts and disturbs their thoughts.

Sin Is A Reality

There is nothing more real, more horrible, and nothing more devastating in its effects than sin. It is the direct or indirect cause of all sorrow, suffering, misery and death that the world has ever known. The Christian can only approach this soul destroying evil in an attitude of unyielding opposition. I am in complete harmony with the attitude of the old preacher who prefaced his sermon on sin with the declaration, "I am agin' it." Take a brush in hand and paint with darkest colors the blackest picture of shame, degradation, and human corruption that the human artist can portray and in the corner of the canvas write, "Sin is the cause of it all."

There is nothing more terrifying than utter and complete darkness. I stood upon one occasion in the dungeon underneath an old Spanish fort, in darkness so dense that I could not see the outline of my own hand when it was held directly before my eyes. I tried to imagine the terror that must have controlled the prisoners who were once confined there, such confinement often led to madness and insanity. Sin and righteousness are contrasted as darkness is contrasted with light in the word of God. Sinners walk in the blackness of spiritual darkness, they sit in the shadows of spiritual ignorance, they dwell in the depths of a moral and spiritual blackout. Yes, sin is a fearful reality.

Scriptural Definitions of Sin

God does not leave man in doubt concerning the nature and results of sin. Here are several definitions of sin which are found in the Word of God.

1. "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (Rom. 14:23).

Note: In this passage there is a contrast of faith and doubt. If you engage in an act while doubting its propriety it becomes a sin unto you whether it is inherently sinful or not.

2. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (I John 3:4).

Note: Sin has no regard for law and order but openly transgresses the perfect law of Christ. It is rebellion against the righteous authority of Jehovah and expresses contempt toward all restraint.

3. "All unrighteousness is sin." (I John 5:17).

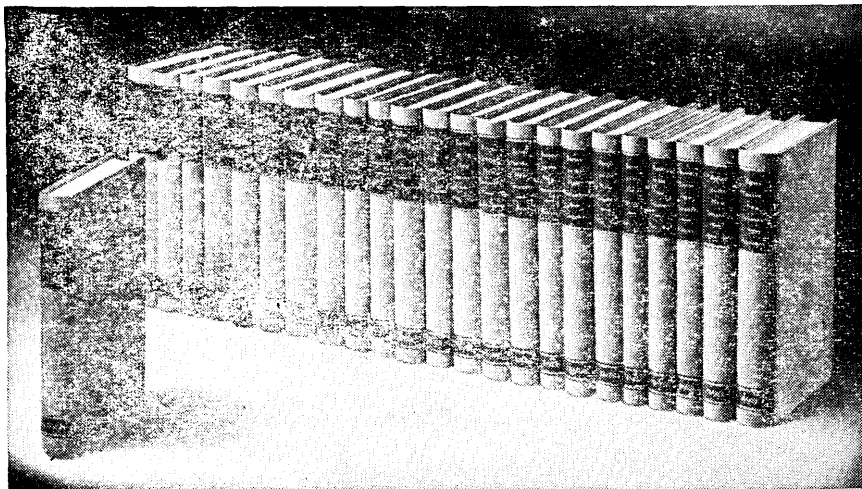
Note: In its negative aspects, sin is characterized by neglect and by failure to observe the mandates of God's law. Simply stated, one who is not righteous is sinful.

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

Note: Again from a negative viewpoint, sin means unused knowledge, wasted opportunities, and rejected invitations. Do you know the will of God? To know the truth and fail to practice it is presumptuous sin.

How Does Sin Effect Men?

Sin is a form of madness or insanity. It was the Wise Man who said, concerning a sinful people, "Madness is in their



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heart while they live." (Ecl. 9:3). Who can give a reasonable explanation for the conduct of a man who spends his money for liquor to cloud his reason, inflame his passions, destroy his health, and wreck his home? Why should a man make his mind a cess pool of filthy thoughts, his heart a fountain of evil, and allow his mouth to become a sluice of slime? Why all the cursing and bitterness? Why do some men despise righteousness, exalt evil, and blaspheme that which is holy?

Sin is a course of wasteful and wicked living which leads to destitution. Consider the example of the prodigal son who left a good home, wasted his substance in riotous living, and came to himself as a starving keeper of a lowly herd of swine. It will separate man from his God (Isa. 59:1, 2). It is a sure way to spiritual death and eternal separation from God. (Rom. 6:23).

Sin is no joke, although too many people try to regard it as such. I have heard men make a mock of social sins which if encouraged would destroy our nation. How can America continue if it continues to lose the war against divorce, marital infidelity, and broken homes. There were 415,000 divorces in the U. S. A. in 1948, I am told. Destroy the home and what kind of a civilization will this nation have? Only fools can laugh at what they term the "old fashioned" concept of marriage as a life-long contract. Faithfulness to the marriage vows may be out of date in Hollywood, but it is still binding in Heaven. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5:33). If unfaithfulness is a joke, if fornication is a cause for jesting, if ungodliness is a cause for levity, the devil must be laughing, but to the Christian the situation is not humorous but tragic. Fools may make a mock of sin but "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17).

God Provides A Remedy For Sin

The Gospel of Christ is the power of God unto salvation. (Rom. 1:16). Through the instrumentality of the gospel men are led from darkness into light and from the power of satan unto God. It is the living and powerful medium by which God convicts and converts the souls of men. (Heb. 4:12). Life is begotten through the gospel (I Cor. 4:15), and men are born again, when they enter the kingdom of God by a birth of water and the Spirit. (John 3:5).

In Christ we enjoy redemption and forgiveness of sins by the blood of Christ. (Eph. 1:7). In Christ, one becomes a new creature, a child of God,

and an heir of life eternal. (II Cor. 5:17; Gal. 3:29). Now turn to Gal. 3:26, 27, read these verses carefully and learn how all men must come into Christ. God's provisions are sufficient, the sacrifice of Christ is adequate, the conditions are clear.

QUOTABLE QUOTES

"If I had a son, I'd do one thing. I'd tell him the truth. I'd never let him catch me in a lie. And in return I'd insist that he tell the truth . . . When

children go astray it isn't the fault of the children but of their parents. . . A spoiled boy grows into a spoiled man. . . I'd try to be a pal to my boy . . . I'd encourage him to join the Boy Scouts and boys' clubs, but before he joined I'd make a point of getting acquainted with the leader of the troop. . . I'd have my son go to church. What's more, I'd go with him . . . But above everything else, I'd try to understand my son. For if I didn't I'd be a failure as a dad."
-J. Edgar Hoover.

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pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path"—Psalms 119:105.

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Heart-Felt Religion

By W. W. FREEMAN

Religion should be personal. It is impossible to remove all social influences of heredity, tradition, location, home, circumstances, and friends. It is, for this reason, important that the gospel be preached to the individual. "Every man shall give account for himself to God." Men are born individually, they die individually, and they are to be judged in the same way. Since each person is so overwhelmed by his environment, and no two have the same circumstances, it is important that in religious work there be due and constant attention bestowed upon the individual as a person. Until the child is able to transcend his environment and to act as a free agent, there can be no responsibility in moral or religious life.

Jesus grew up as the ideal child in a humble home. At any time he was "perfect" but always sharing in our common humanity, growing in favor with man and God. In the fulness of time he made the choice, took the steps needful, demanded his share in the coming kingdom of God on earth. For him duty was clear; his response was voluntary. He allowed nothing to turn him aside from the way before him. Today in the Christian religion one's discipleship, if it is genuine, must be personal.

Religion is for the whole man. The gospel is not for the head only. It is not for the affections only. Personal religion is that which appeals to and enlists head, heart, and hand. It is social in its expression, but primarily it is one's personal relations with the Master. He is the teacher, we are his disciples; he is our redeemer, we are his possession; he is our Lord, we are his servants. For us he is "knowledge, wisdom, sanctification, and redemption." He came to be just these very essentials that we need; we accept him as such when we place our trust in him and confess him before men. No cere-

mony, form, or teaching has value apart from him as the Messiah. For the true disciple he is the divine prophet, priest, and king; he ministers to all our needs; "neither is there salvation in any other."

There is no intellectual shibboleth to take the place of sincere acceptance of "Jesus as Lord." No amount of religious information or historical knowledge or considered theology can be substituted for faith that takes Jesus for what he is. It is faith, and not philosophy, that one must have if he is to come to God.

But intellectual conviction alone is not enough. Jesus found some with this sort of mind, but they preferred the "praise of men more than the praise of God." Unless Jesus has one's affections, the man is unconverted and needs "heart-felt religion." "Love is the fulfilling of the law"—any law or wish known by the one who loves "with all the soul." Nothing less than this is Christian devotion such as must characterize the follower of Jesus Christ, but with this sincere devotion and consecration to the Master there is but one step left in beginning. "Why tarriest thou? Arise and be baptized and wash away your sins, calling on the name of the Lord." Only this spirit can make baptism Christian. To preach a plan without the person is not to preach the gospel Paul preached. Obedience may be intellectual and formal rather than evangelical and "from the heart," and, methinks, preachers may stress "the design" rather than the Designer, and so build sectarianism rather than the reign of Christ in human hearts.

Religion may be vain. It is easy for us to be self-deceived. Peter was over-confident. If religion rests only upon human merits it is sure to be in vain. Religious profession is vain if it fails to manifest itself in proper social attitudes and services. James shows we must not be kind to the rich and unkind to the poor, and that our

faith is dead unless it shows itself in right living. We are to be rewarded for the use made of talents and opportunities, but we cannot be saved upon good works alone. Salvation is made possible only by the grace of God, and the Christian is to "stand in the grace" and so have "a righteousness not your own." Without this divine favor through Christ, another religion would be no more vain. Jesus as priest not only answers our prayer for forgiveness, but he makes it possible for the faithful to be saved despite their shortcomings. Man is forgiven and saved through the redemption in his blood. Neither profession alone nor works alone can save any man. "By grace are you saved through faith." If our faith is dead, it makes our profession sheer pretense.

Personal religion bears fruit. Genuine religion expresses itself. The expression is determined by the object of worship as conceived by the worshipper. Meekness and humility characterize all devout people. Joy and hope arise from the hearts of those inwardly devoted to God. Appreciation of the goodness of God leads to penitence and to devotion. Righteousness is an expression of this devotion. Interest in helping others leads to service and sacrifice. The saved man is naturally a soul winner for he wishes to share his joys and hopes, and he seeks fellowship of kindred minds. He can go home and "tell what things God has done." He is not ashamed to own his Lord. Toward others he is forgiving, for he has graciously been forgiven.

To him empty forms are repulsive. His confidence in "him who doeth all things well" takes away fear and at the same time strengthens him to face all realities frankly and with confidence. There can be no room for show and sham in worship or in profession, for "all things are naked" under the all-seeing eye of God. Hope in God and the gospel is worth more to him than any thing else in this world. For him there is no book comparable with "the book of life." He now puts first things first. Life now has definite meaning

and purpose. One sees this in Paul who said: "It is no more I that lives but Christ liveth in me." He is crucified to the world. He "counts all things as refuse" to gain Christ. Nominal membership, worldly pleasures, discord

among brethren, sectarian partyism, human philosophy, the deceitfulness of riches, "doubtful disputations" — all these things seem pitiably out of place among all who would "do the will of God from the heart."

born. Thus committed, the sin brings forth its natural wages, death. (Rom. 6:23).

How To Endure Temptation

For the person that truly wants to endure temptation, it is not impossible to do so. Paul assures, "There hath no temptation taken you but such as man can bear, but God is faithful, who will not suffer you to be tempted above what ye are able. But will, with the temptation, make also the way of escape. That ye may be able to endure it." (I Cor. 10:13). The reason we sometimes are tempted to sin is that we have not sought this "way of escape." James said the way of escape was to reject the father of temptation himself. "Resist the devil and he will flee from you." (James 4:7).

Paul gave two plans of defense. (1) "But they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." (Gal. 5:24). Upon becoming Christians, we should so stifle the lusts that previously kept us in bondage to sin that we can say, literally that "our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin." (Rom. 6:6). In doing this we eliminate temptation by eliminating the cause. (2) Paul urged, "But I say walk in the Spirit and ye shall not fulfill the lusts of the flesh." (Gal. 5:16). This is to keep us from allowing our crucified carnal passions from reviving. Men and women who are spiritual, need not wage constant warfare against the lusts of their temptations. Their interest is centered on the things of the spirit, rather than the things of the flesh. The church that strives to keep its members spiritually

Trial By Temptation

By DALE RICHESON

"Blessed is the man that endureth temptation for when he hath been approved, he shall receive the crown of life which the Lord promised to them that love him." (James 1:12).

The Bible is more than a law book. It provides with the laws it gives, a guide to help man in obeying them. It not only sets forth the boundaries which govern man's conduct, but it shows clearly the penalty of transgressing them, the blessings of respecting them, and which is as important, the ways and means of overcoming the temptations to disobey.

A Bitier-sweet

Temptation is a process flavored with both a blessing and a curse. It is a thing to be desired, yet to be feared. These conflicting attitudes toward temptation are expressed in the admonition of James to "count it all joy when ye enter into manifold temptations, (Jas. 1:2), and the warning of Jesus, "pray that ye enter not into temptation. (Matt. 26:41). It is easy to see why one should bear temptation, for the wages of sin are death. (Rom. 6:23). But it is not so easy to see how temptation is a blessing. Some people find temptation a blessing because they never resist it, and through it enter into the "pleasures of sin for a season." (Heb. 11:25) However, the true blessings of God are promised only to the man that "endureth" temptation.

Temptation Not From God

People often make the mistake of blaming God for their temptations. "I guess this is God's way of trying me," they lament at every adversity. This is to attribute evil work to a God who can do no evil. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil and He Himself tempteth no man." (James 1:3).

Tempted By Our Own Lusts

Actually our temptations have their roots within our own selves. "But each man is tempted when he is drawn away by his own lusts and enticed." (James 1:14). Our lusts bring about our temptation. Lust strictly defined means desire. However, desires, in themselves, are not evil. It is only when desires transgress the boundaries set by God's

laws that they become sinful. Paul said, "For I had not known lust except the law said, thou shalt not covet." (Rom. 7:7). By this he meant that coveting the property of another was not sinful until God so decreed it. Such is true of the desires of our physical bodies, our eye, and our pride. They become lusts only when they transgress divine boundaries. Consider, for example, physical hunger. It is a natural desire that makes men want to eat of the fruits of God's good earth. Hunger tells us when our human machine is out of fuel and needs to be replenished. In itself it is a wise and good provision for the human body. But, when hunger leads us to gluttony, or to eat forbidden foods, (Gen. 2:17; Lev. 11:23; Acts 15:29), it becomes a lust.

Physical love and the sex impulses are the wise provision of a pure and just creator for sustaining the human race in happiness and companionship. Such desires are right and good. However, when they transgress God's laws, these desires become lusts whose logical conclusion are fornication and adultery.

The desire for the necessities of life keep us active and working, and is a source of well being and happiness for man, but when our desire for physical things becomes inordinate it becomes covetousness, another lust.

Human pride in the bountiful blessings God has bestowed upon the human race keeps man above the animals in manner of living, but when man's pride shifts to his own accomplishments, it becomes the "vain-glory of life" and is a lust. Lusts are simply lawful desires turned renegade.

James paints a picture of the process of temptation and sin: "Every man is tempted when he is drawn away of his own lust and enticed. Then lust when it hath conceived beareth sin; and sin when it is full-grown bringeth forth death." (James 1:13-15). In this figure, unlawful desire is a harlot that seduces our reason to abandon the paths of purity. As reason consents to physical desire, the unholy child, sin, is conceived, the embryo sin grows in the mind until time and opportunity are right and then the offspring of this unholy submission of reason to desire is

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inclined—Christ-minded—need not fear from worldliness in the congregation. The church that centers the interest of its members upon the importance of the spirit, and of serving Christ, need not worry about the members doing “the works of the flesh . . . fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like.” (Gal. 5:19-21). This calls for a positive program of spirituality rather than a negative program to combat worldliness, on the part of the church. For the individual who wants to endure temptation, it requires concentration upon the love of God’s Son

rather than the “thou shalt not’s” of His laws.

The Reason For Temptation

Temptation is a vital process in the growth of a Christian. It is the means by which he proves his true metal. Our text gives the reason we are tempted: “For when he hath been approved, he shall receive the crown of life, which the Lord promised them that love him.”

The crown of life is for those only who love the Lord. Our endurance is the proof of our love. “For this is the love of God, that we keep His commandments.” (I John 5:3).

It is by enduring temptation that we prove our worthiness to receive the crown of life.

“If Not To Jesus, Then To Whom?”

By LEE STARNES

“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life. As we believe and are sure that thou art the Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve.” (John 6:66-71).

The ministry of Jesus had grown very popular with the multitudes. They were following him from every side. However, instead of following in line with his prime purpose, they were resorting to him for material and possibly for political ends. It became necessary, therefore, for him to sift the crowds, which he did by speaking plainly to them concerning his mission to the earth. None but the most spiritually minded would accept his words. The majority left him because they professed not to understand him. They did, however, understand him well enough to see that he was not the person for their purpose. After so many had left him, he asked the twelve if they would also go away and Peter replied in the language of the text. His language assumes that man must have some one to whom he may go. The text is accordingly divided into three parts, viz., (1) The facts; (2) The question; (3) The answer. Let us then consider; (1) The facts—WE NEED SOME ONE TO WHOM WE MAY GO.

We note that Peter grasped the situation at once. He knew that they must go to some one. He may have thought of such Masters as Moses, the law giver

of old; of John the Baptist, the forerunner of the Lord; or probably some great Gentile leader, but since he knew Jesus all others were impossible.

In seeking some one to whom we may go we want some one who can raise us above circumstances—poverty, sickness, disappointments, etc. Circumstances do not make character. The noblest character can merge from the worst surroundings, and moral failures come from the best.

We want some one who can lift us above the guilt and power of sin. This is mankind’s deepest need. Ethics, science, nor philosophy can meet this need; but only the blood of Christ. John said, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1:7). Again Paul said, “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not that, so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we be 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. For he that is dead is freed from sin.” (Rom. 6:1-7). In Eph. 1:7 we are told that in Christ we have redemption through his blood, even the forgiveness of sins.

We want some one who can raise us above death. Hebrews 2:14, 15 says, “For as much then as the children are partakers of flesh and blood, he also himself (that is Christ) likewise took part of the same: that through death might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subjects to bondage.” In I Corinthians, chapter fifteen, after Paul had reasoned at length regarding the resurrection from the dead he said in verses fifty-four to fifty-eight, “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.” Paul in writing to Timothy said, For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” (II Tim. 4: 6-8). We may not think much about death while in health; but it will certainly come to us all.

We want some one to whom we may go for our ideals. It is said that a painter once kept in his studio a set of precious stones. They were costly to him, but he said that he needed them to refresh his sense of color. He would often turn to them when he lost his vividness of blue, crimson, etc. So often times we need to be reminded of the characteristics of the life of the Son of God. Honestly, sincerely, humbleness, submission, and service to humanity. As it represents lofty ideals, the teaching of Jesus has never been surpassed,

2. Let us consider the question—To whom shall we go? The question really is: What shall we substitute for the gospel of Christ? If not the faith of the Bible, then what? It is easy to undermine and destroy, but when that is done, What next? Shall we cast our lot with the worldling? Shall we depend upon the doctrines and commandments of men for our faith? Jesus said, “In vain do they worship me teaching for doctrines the commandments of men.” (Matt. 15:9). Again he said, (Continued On Page Five)

Holy Spirit Baptism of Cornelius and His Household

By GEO. B. CURTIS

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." (Acts 11:15).

The statement of the apostle Peter quoted shows that Cornelius and his household received the same outpouring of the Spirit as was given to the apostles on the day of Pentecost—"at the beginning." We would point out in the beginning of this study the following: (1) That the Holy Spirit baptism of Cornelius and his family was at the beginning of Peter's discourse and not at its conclusion; (2) That it was the same as the apostles received; (3) That this outpouring of the Spirit did not accompany all conversions, if so, Peter would have stated that the Spirit fell on them as on all who were converted. His language strongly implies that this was the only other such outpouring witnessed by the apostle.

I wish to emphasize that the "Spirit fell on them as" on the apostles "at the beginning." This being true (1) The sound came from heaven as of a mighty rushing wind; (2) The sound completely filled Cornelius' house; (3) Cloven tongues appeared and sat upon each of his family; (4) Each member of the family spoke in tongues.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:44-48). We point out the following in this account: (1) While Peter was speaking the Holy Spirit fell on those hearing the word;

(2) The Jews were astonished, "as many as came with Peter;" (3) The astonishment was because that God poured out the gift of his Spirit on the Gentiles; (4) The Jews heard the Gentiles speak with tongues and magnify God; (5) Peter then asked, Can any man forbid water? (6) This water was for baptism; (7) Their receiving the Holy Spirit was evidence to the mind of Peter that God had accepted the Gentiles; (8) He commanded them to be baptized in the name of the Lord; (9) They had already received Holy Spirit baptism; (10) Therefore, Holy Spirit baptism is not the baptism that is in the name of the Lord; (11) Water baptism is the baptism that is in the name of the Lord.

We are now ready to draw some conclusions and point some lessons from the case of Cornelius. It has been assumed that Cornelius was saved before he received water baptism. This conclusion is based upon the fact that Cornelius had received Holy Spirit baptism before he was baptized in water. If that be true, baptism in the name of the Lord has no place in the salvation of man, for Peter here states clearly that baptism in the name of the Lord is water baptism. But did this Holy Spirit baptism save Cornelius? Did it give evidence that he was saved prior to his baptism in water? Just what did it do in his case.

We raise the question: Why was Cornelius and his household given this Holy Spirit outpouring? We approach this question, first, negatively. It was not to give to this Gentile family faith. We read from Acts 15:7, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." This was spoken relative to the household of Cornelius. They received faith just as all receive it—by hearing the word of the gospel. (See Romans 10:17).

In the next place the Holy Spirit did not fall on Cornelius and his household to purify their hearts. Modern claimants for this baptism look to it for a purified heart. In fact so much so, that there can be no further temptation to sin. But this did not take place in the case of Cornelius. Hear the word of the Lord in the matter: "And God, which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." Here the apostle states definitely that God purified the hearts of Cornelius and his family by faith. This is God's means of heart purifying. Just how this purification by faith is accomplished by the heavenly Father is explained by the same apostle. We read, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22). When the heart is purified by faith, this is accomplished by obeying the truth.

God did not send the Spirit upon Cornelius to give him life. In discussing with the Jews his visit to the Gentile household of Cornelius, Peter explained how God had demonstrated the

acceptance of Gentiles to the Jews present by this spiritual manifestation. Here is the Jews' reaction to Peter's story: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). Here God's word states clearly that the repentance of the Gentiles—and this referred directly to Cornelius—was "unto life."

Holy Spirit baptism did not save this Gentile family. You might well ask, "Preacher, how do you know that it didn't save them?" I answer, "I know it because the Bible says that it didn't." Read, "Moreover these six brethren accompanied me, and we entered into the man's house. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell the words, whereby thou and all thy house shall be saved." (Acts 11:12-14). We shall notice carefully these facts as taught by this scripture: (1) Peter went at the bidding of the Spirit to the Gentile, Cornelius; (2) He took six Jewish brethren with him; (3) They entered into Cornelius' house; (4) Cornelius told of the visit of the angel; (5) The angel gave to Cornelius instructions as to his procedure; (6) The angel did not save Cornelius as some today claim to be saved directly from God;

(7) The angel directed Cornelius to send for Peter; (8) The angel told Cornelius that Peter would tell him words whereby he and his family would be saved. The salvation of Cornelius was not different from the salvation of all others. Men are saved by the word of the Lord. The Bible says that Cornelius was thus saved. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). No, the outpouring of the Spirit did not save Cornelius and his household from sin.

God, through Joel, had promised this outpouring of the Spirit upon both Jew and Gentile—all flesh. It convinced the Jews that God had accepted the Gentiles. This was the very use that Peter made of it before his own brethren. It also was evidence to the Gentiles themselves that they were no longer strangers to God. But, it did not give faith; it did not purify their hearts; it did not give them life; it did not save them; it was not the baptism in the name of the Lord. We might also add, that it was a gift; that it was never commanded of Cornelius nor of any one else; and that it never put one into Christ. The baptism of the Great Commission was to last until the end of the world. This was the baptism in the name—by the authority—of the Lord. (Next: The One Baptism.)

"IF NOT TO JESUS, THEN TO WHOM?"

(Continued from page 3)

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7). Shall we smother our fears, hopes, and aspirations, in the amusements, interests, and pleasures of this world; and thus by a determined effort quench the divine light that is in us? Jesus described such characters in his explanation of the sower. (Luke 8:14) "And that which fell among thorns are they which, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection." Certainly, friends, we cannot afford to let the pleasures and amusements of this world destroy our hopes in and our aspirations to eternal life. The story of the prodigal son, (Luke 15th chapter), is a striking illustration of what one may expect when he thus does. He was a son and entitled to his portion of the father's goods. In fact, his father, at his request, gave him his portion: but when he had received them, he went into a far country, gave himself over to the pleasures and amusements of this world, wasted his substance in riotous living. When he had spent all that he had there arose a great famine in the land and he began to be in want and went and joined himself to a citizen of that country and was sent out to feed swine. Because of his hunger he would have eaten of the husk that the swine ate but he came to himself. What did he do? He turned away from the pleasures of the world and returned to his father's house that he might again enjoy the blessings of his father. Many of us need to come to ourselves and, turning from the pleasures of this world, return to our heavenly Father by obedience to the truth that we may enjoy his blessings here and in eternity.

Shall we turn to other religions of the world—e. g.; Mohammedanism, Buddhism, Confucianism, Brahmanism, or any other ism? Enlightened people have seen the error of these religions and it would never be possible for them to accept any of them.

Shall we turn to ourselves for our standard of right instead of that which is revealed in the Bible? Jeremiah said, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23). Therefore we cannot turn to ourselves and our standards of right, but must submit to the will of a supreme being as revealed in the Bible. Shall we substitute expediency for the religion of Christ? Shall we do a thing because God commanded it or simply because it seems best for us?

3. Let us note the answer—NO ONE BUT CHRIST CAN SATISFY.

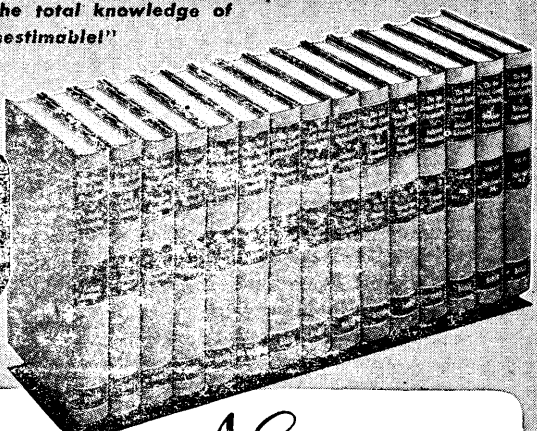
Everything else and everybody else has been tried and found wanting. Peter said, "Thou hast the words of eternal life. It is, therefore, useless to seek elsewhere. Jesus Christ appeals to man as no other character in human history.

Thou hast the WORDS of eternal life. The grounds of Christian faith in the Divine person of Jesus are his works,

his words, and his character; what he did, what he said, and what he was. But the prominence is here -given to the words of his. With Peter words were the basis of conviction, not miracles nor food.

Thou hast the words of ETERNAL LIFE. These were the words about the nature of eternal life. The way in which it was provided for faithful men, the terms upon which it may be secured, and the training and discipline on the

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way, as well as the comforts and encouragements. Once more may I ask, If not to Jesus then to whom shall we go?

Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest. The church of the New

Testament pleads with you to come. The Holy Spirit said, "Whosoever will, let him take the water of life freely." If you have never obeyed the Lord why not accept that invitation at the earliest opportunity that it may be well with your soul?

should have gone just as far as he could from Sodom. So many times we invite trouble by moving with our families into wicked environments. Maybe we can make a little more money there, but what does that avail if it causes us to lose our souls in hell?

All of my readers know about the prodigal son. It might be well to re-read this old lesson, found in Luke 15. This young fellow was tired of home restraints. He wanted to get out into the world. He demanded that his father give him his portion of the inheritance. When he had this money, he started out. He went into a far country. He wasted his substance in riotous living. So many young fellows have done that! He spent all he had. So many do that! There arose a famine in the land. He began to be in want. He joined himself to a citizen of that country. He literally became a slave. He was sent among the hogs to feed them. He would have eaten even what he was feeding to the hogs. He was most certainly in the wrong place. Thanks be to God he came to himself. He did some serious thinking. When he came to himself, his thoughts turned toward his father and the old home. He made up his mind to return to his father and make a clean breast of what a foolish son he had been. So many will go away into sin and never repent of it. They even try to cover it up. There is just one thing to do with sin, and that is to get rid of it. There is only one way to get rid of it, and that is to obey God's law.

The apostle Peter got himself into the wrong place. He should have stayed close to the Lord in that sad night in the long ago, but he got too far away. He even went and stood around with the enemies of the Lord and warmed himself by their fire. He was certainly in the wrong place. None of us are strong enough to warm at the fire of the enemies of the Lord without suffering for it. It is not much wonder that Peter denied his Lord with an oath.

Some Christians (?) of our day will enter beer parlors and suchlike places. In those places one finds no friends of the Lord. These are his enemies. We cannot afford to jeopardize our souls by entering such dens of vice. Others will try it on the dance floor. The man or woman does not live that can engage in the modern dance and be well pleasing to the Lord. He is just in the wrong place. Even the world knows that real Christians do not frequent such places. If you were looking for a devout Christian, most certainly you would not go to a dance hall or beer parlor to find him.

No Christian can afford to frequent gambling joints, or to gamble in any way. They are just in the wrong place

God's People In Wrong Places

By FRED E. DENNIS

(This article is reprinted from the April 5th issue of Gospel Advocate. It is a fine article from the pen of a good man, and we commend it to our readers.—F.A.)

It has ever been the history of God's people for some of them to get into wrong places. In this study we want to show some of them to have been in wrong places, and then to give some warnings that may keep some of God's people today from getting into the wrong places.

Jonah, the prophet, was one of God's people, but he got in the wrong place. God had some work mapped out for him in old Nineveh. Jonah did not want to go where the Lord wanted him to go. Not all of that kind of preachers are dead yet! Many of us do not want to go where the Lord wants us to go. Jonah decided he would run away from the presence of the Lord. He found a boat going in the opposite direction. It seems that the devil always has a boat ready to take us away from the presence of the Lord. Of course, we have to pay the fare. You cannot ride on the devil's boats without paying the price. And what a price it is! Jonah went down into the boat. Any step away from God is down.

Now we have one of God's people in the wrong place. He had no business on that boat. He was going in the opposite direction from where the Lord wanted him to go. That always gets one into trouble. It got Jonah into trouble. He never did get out of that trouble until he got out of the wrong place, repented of his sins, and did what the Lord told him to do in the first place. Jonah's sins caught up with him. The Lord sent out a great wind into the sea. Finally, Jonah was cast into the sea. He was swallowed by a great fish. When the word of the Lord came to him the second time, he was willing to do what the Lord told him to do. Maybe some of us do better after the Lord gives us a "whaling."

In the thirteenth chapter of First Kings we have a gripping account of one of God's people in the wrong place. And what a sad ending it had! The Lord had sent his prophet to Bethel to

cry against Jeroboam's idolatrous worship. The Lord told him exactly what to say. The Lord never sends a messenger without giving him the message. The Lord also told this prophet that he was not to eat bread nor drink water in this town of Bethel, and then when he had accomplished this work to go back to Judah by another route. He delivered his message exactly as the Lord had given it to him. This made Jeroboam mad, and he would have harmed the prophet of God, but the Lord protected him from the wrath of the king. When the king would do bodily harm to God's prophet, his hand was dried up. Then he wanted the prophet to pray that God would restore his hand. This the prophet did. Now the king wants him to go home with him and refresh himself. This he refused to do, and started home by another way.

There lived an old prophet in Bethel. This old prophet ran after the other prophet and by lying to him persuaded him to go back and eat bread and drink water in the very place where God had said eat no bread and drink no water. Here he is in the wrong place! That is the last time he ever disobeyed God. God told him he would not get home alive. Brethren and friends, can we not see the danger of getting into wrong places?

In the thirteenth chapter of Genesis we read about Lot, Abraham's nephew. He got into the wrong environment. The herdsmen of Lot's cattle and the herdsmen of Abraham's cattle were having trouble. Wise old Abraham offered Lot his choice of the pasture lands, telling him if he would go to the right he would take the left, or if he would take the left he would go to the right. That was a magnanimous offer. It takes a big man to make a proposition like that. Lot and his wife made the wrong choice. They pitched their tents toward the wicked cities of Sodom and Gomorrah. He was thinking more of his cattle and the affairs of this life than he was the good of his own soul and that of his children. So many have done that. He was getting himself into a lot of trouble. He was going to the wrong place. He

when they try such. The modern picture show is a device of Satan to get folks to spend their time in places where they ought not to be.

You might be in the wrong place even in the quietness of your home. Maybe it is Sunday night, and the saints of God have met to worship God. If you are not with them, you most certainly are in the wrong place. Maybe they have met for midweek Bible study. They are trying to further their knowledge of the word. You have allowed business or pleasure or laziness to keep you from attending this service. Brother, you are in the wrong place. Maybe an evangelistic meeting is in progress. Efforts are being made to save poor souls. Maybe you are not sufficiently interested to attend and get others to attend. Brother, you are in the wrong place.

THE GOSPEL GOES TO DENMARK

(HUGH M. TINER, President George Pepperdine College, Los Angeles, California).

The dream of mission work in Denmark will be realized in the late summer when Brother Nyal Royse and his family will arrive in Copenhagen on the Swedish Liner, Stockholm, sailing from New York, August 2, 1951.

Brother Royse, for the past five years minister of the church at Norwalk, California, explains that he and his wife, Loretta, have for a number of years hoped to follow Christ's admonition to take the Gospel to the world. Interrupted by World War II, their plans are just now taking definite form.

Enthusiastic about prospects of the new life in Denmark are the four young members of the Royse family: Melceena, 15, Loise, 14; Bonnie, 10; and Nancy, 6.

At the present time, so far as can be determined, there is only one member of the Church of Christ in Denmark, a woman living near Copenhagen who was baptized two years ago while on a visit to the states.

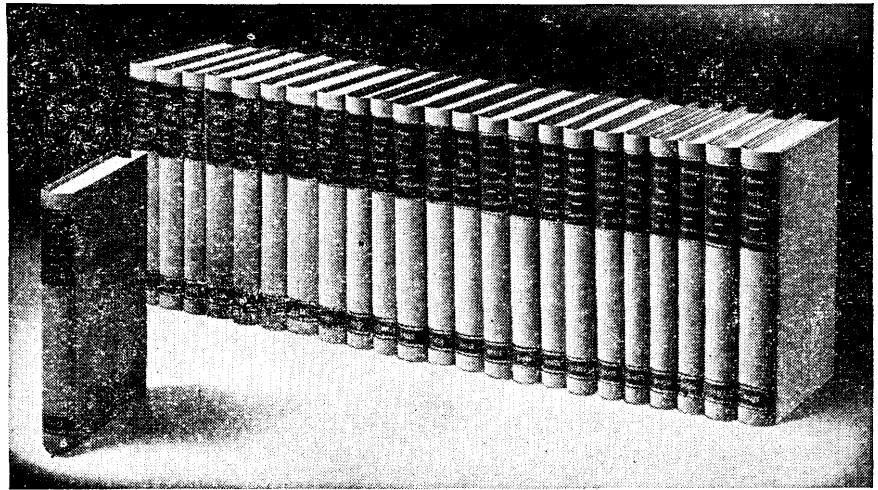
Friends and relatives in this country have furnished the names of about fifty individuals with whom the group will get in touch immediately. Many contacts were made during their recent visit to Europe by Sis. Ora Harris, formerly of Berkeley, now of Los Angeles and Sister Olava Anderson of San Leandro, California. Sister Andresen has many relatives in Denmark.

Brother Royse, in outlining the program, says that Copenhagen will be the center of activities. At first, classes will be taught in English which is spoken by the majority of the Danish people. However, he is already studying the Danish language with a private tutor and hopes to teach in the native tongue when he becomes proficient in its use. Both he and his wife are familiar with German as well as several other languages.

In addition to classes and worship services, tracts and a set of correspondence lessons, now in process of being translated, will be distributed. Brother John Laursen of the Sichel Street Church in Los Angeles is busy at present on the translations of materials into Danish. A religious paper, similar to that put out in Frankfurt, Germany, will be published in Copenhagen. Other phases of the program will be de-

veloped according to the needs and opportunities.

Brother Royse hopes that within a ten-year period the work will be on a firm basis, resting for the most part on the shoulders of the Danish Christians. One part of the primary aims is to train local evangelists who will go out from the central base at Copenhagen. The 1000 book religious library which Brother



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Royse is taking with him will be extremely helpful.

Moving forward in faith with plans, the group at this point has secured no definite sponsorship. Support is necessary in four areas: (1) Fund for rental of hall for services and classes; (2) Fund for literature, tracts, religious paper, etc.; (3) Fund for travel; (4) Fund for personal support. Most urgently needed is the traveling expense which will be \$1050 for passage plus freight on car, books and personal belongings.

Until a sponsoring church is named, the elders of the congregation in Norwalk will receive, receipt and hold contributions. All correspondence should be addressed to 14608 Funston, Norwalk, California. It is hoped that many churches as well as individuals will grasp this opportunity of sharing in the spread of the Gospel by assuming financial responsibility by the month, year or as convenient. All gifts should be earmarked for one or more of the funds indicated.

Brother Royse and his family are known and respected throughout the brotherhood for their devotion and service to the Cause of Christ. Brother Royse preached for the Washington Heights Church in Chicago from 1936-1941 and he has been on the Coast for nine years at Bell Gardens and Norwalk. He has been very successful and effective as a local evangelist. He has excellent training, holding the B. A. and Master's degrees from Pepperdine College. While in college he made a good record and gave excellent religious leadership. It is encouraging to see a man of his faith, ability and training, give his life to taking the Gospel to others.

Bro. Royse is eager to be in touch with anyone who is interested in any way in Denmark work. As arrangements are complete for the mission project to our Danish friends, Brother Royse and his group solicit the prayers and fellowship of Christians everywhere.

Following is a statement from Bro. S. H. Hall, who resides at this time in Los Angeles:

"I know of no work and no man whom I can commend more highly than Brother Nyal Royse for this work in Denmark. He is sound to the core, and his big heart goes out for the salvation of every lost soul in the world; but he thinks that his time and his talents should be dedicated to inaugurating New Testament Christianity in Denmark. It is hoped that his plans will be executed in due time by the response of God's people who believe in worldwide mission work."

Allen B. Harper, Nashville, Arkansas, April 2: 301 in Bible Classes yesterday, weekly average last month was 289. From March 4-14 V. E. Howard of Greenville, Texas, did the preaching in our spring meeting, attendance was the best since I have been in Nashville.

Class room doors were opened, and extra chairs were used in some of the services. Because of the great interest and results Brother Howard will be back with us in October. We are well in our 3-year of work with this good church here, attendance and contributions are the highest in the history of the church.

D. P. Watson, Broken Arrow, Okla., March 28: Last Lord's Day was a fine day for the church in Bixby—one baptized and one placed membership. Our growth continues, not fast, but steady.

H. H. Dunn is to be with us in a meeting from April 20th through 29th. If passing our way visit us.

Willis G. Jernigan, Box 416, Spur, Texas, April 5: Our annual spring meeting closed last night with fifteen responses to the invitation, eleven baptisms, two restorations, and two to be identified as Christians. Brother Yater Tant of Abilene did the preaching while the song service was under the direction of Brother Gerald Hallford, a Senior student of Abilene Christian College.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

DELIGHT, ARKANSAS, APRIL 19, 1951

NUMBER 20

Spiritual Prosperity

By VAUGHN D. SHOFNER

Because of our knowledge of the need of blessings from the hand of Jehovah God, we regularly employ the language of dependence in pleas and prayers before his throne. We see the need of his bountiful blessings of a physical nature and we sue for prosperity of this kind. We also plead again and again that our lives may be spared, that health may be restored, and that we may be free of any of the pains that rack our mortal bodies if it agrees with the will of God. These prayers are acceptable, for an inspired man prayed according to these pleas and Inspiration keeps the record of it. John said: "The elder unto Gaius the beloved, whom I love in the truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth" (III John 1, 2, R. V.)

Thus we have a divinely given example of prayer that allows us to plead for prosperity of a physical nature, and to sincerely sue for strength to overcome physical sickness. But I fear we often fail to see the standard by which these pleas are to be governed. By this model prayer we are to ask for health, we are to ask for prosperity "as thy soul prospereth." Then we have no authority to pray for the physical welfare of a person that reaches beyond his spiritual welfare. We cannot utter a prayer of faith that asks for material prosperity beyond our spiritual prosperity. Friend, learn the lesson well: Spiritual prosperity must measure the prayer for bodily health and temporal prosperity, and to ask for material blessings that exceed our spiritual state is to put transient things above the kingdom of God!

Therefore, spiritual prosperity cannot be enjoyed while we are the servants of satan, and we have no right to ask for temporal blessings above our spiritual blessings, for bound by the shackles of sin, the spirits, the souls, of humanity are locked in a prison and

kept from all the beauties and blessings enjoyed by the redeemed of the Lord. There must be a deliverance from the power of darkness before spiritual prosperity can bestow its blessings upon us and with transcendent power eventually lift us into the everlasting beauties of heaven.

Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). And at another time he said, "Sanctify them through thy truth: thy word is truth" (John 17:17). This desired, this needed freedom comes by the truth and the truth is the word of God, so the word of God is the power that liberates the souls of men. Can we marvel that Paul said, "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!" Jesus Christ taught exactly the same thing. Then again we read: "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). Are we to conclude that Christ's coming to the earth brought freedom to all men? If so none can be lost and a knowledge of the truth is not essential, but the Lord said, "Ye shall KNOW the truth," and by this knowledge freedom comes. Or are we to conclude that merely believing this truth, faith only, will save without any obedience, or action on our part? No, "faith only" is not the teaching of the Lord. There must be something done more than believe, for verse 31 of the 8th chapter of John says, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;" and after having stated this he gave the words we have already quoted, "And ye shall know the truth, and the truth shall make you free" (John 8:32). The word "if" presents a condition, the word "continue" describes the action of the condition which must be entered into

by the people who "believe on him" and is a requisite of the promised freedom, "in my word" qualifies this action, and the word "then" makes known that the freedom is after believers continue in his word.

Therefore, it is no marvel that we must do what Christ's word commands in order to be freed from sins. We believe the truth, the word of God, it presents a set of rules to govern man and acknowledges Christ as the head of this government. We, by virtue of the fact that we do believe this truth, then determine to quit living contrary to it —are determined to do what it commands. This is repentance, and is also a command of the truth by which we are freed. But we must obey the command to be baptized which came by the same truth, and when we obey this final condition of entering into the death of Christ, rise in the likeness of his resurrection, we are "then" his disciples indeed—new creatures without any bonds of the past keeping us away from the blessings of a spiritual nature.

Nor by knowledge of the truth which informs us that the spiritual health of a person is made the standard of his physical prosperity, we should be concerned about this part—so concerned that we will do more to cause spiritual prosperity than we do to bring about material welfare. But too often it is not that way. When our children become unhealthy in a physical way, and such a symptom as abnormally low temperature of body makes known the condition, we hasten to do something about it. We consult the best physicians, we observe their prescriptions to the letter, and the cost for services rendered and medicines obtained are the least thought of now, because the life, physical life, of the child may be at stake and nothing else matters. A low temperature toward our jobs, that is, a lukewarm, indifferent attitude toward our jobs is viewed with the knowledge that physical prosperity will soon be terminated; and we plaintively try to change our loved ones from this course. But alas, our children may get lukewarm spiritually, and our friends

and loved ones may have abnormally low temperatures spiritually without a single thought entering our hearts about their spiritually sick condition. We solicit the prayers of the elders, the prayers of the church, when our loved ones are physically sick with no desire concerning their spiritual prosperity. We solicit the prayers of friends and loved ones as relates to our material prosperity with no desire to lift our spiritual prosperity to the same level. Beware of the sign of ill health spiritually, for lukewarmness is an ill sign. "So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). Friend, when our spiritual prosperity is as it should be we'll do something about this indifferent condition, for it means so much more than things which are here today and gone tomorrow.

Another symptom of ill health is a failing appetite. When our loved ones fail to desire the necessary food in order to physical sustenance, we drop all else and spend our very existence, if necessary, to cause them to gain the physical prosperity that has been lost. But our children and loved ones, our friends and neighbors, can walk with worldlings and feed on the devil's ashes until they no longer have a desire for the "bread of life" and we triflingly tread time's span with no thought of their eternity away from God. When a person fails to desire the presence of the children of God, fails to desire the Word of God, and finds greater pleasure in association with the devil's crowd, that person's spiritual appetite is failing; and when we learn to properly evaluate we'll be more concerned in his welfare than we would if it were the physical.

When it becomes hard for us to breathe, we readily understand that we are in ill health. We travel from the east to the west, from north to south in an effort to find a place that will remove the difficulty. But when it becomes difficult for us to breathe out a prayer to God; when it is hard to use the God-given breath in prayers and thanksgiving to the Giver of all good gifts, we are not so concerned. Many give forth a breath of prayer once or twice on Sunday morning, and that by artificial respiration as some one else utters the words, and then are content to forget this great privilege, this command of the Lord, until the coming of the next Sunday when another course of artificial respiration is given. I beseech you, friends, give the more earnest heed to the condition of your spirit; be more concerned about spiritual prosperity than the things of this world. Seek good food in the form of sound doctrine, turn from the fables of sectarianism which offer no strength to

a sin-sick soul; breathe deeply and freely the good breath of prayer; labor in the vineyard of the Lord for the wholesome exercise needed unto spiri-

tual prosperity; live in fear of the judgment of God, which will find many souls shriveled and starved for want of proper spiritual nourishment.

The Seeds of Digression: A Mystery

By DALE RICHESON

The first major digression was forecast by the Apostle Paul. His prediction was made at a time when the cause of Christ was prospering. On every hand multitudes were being baptized. The gospel was being spread throughout the world with a fervor that would delight the heart of all who love the Lord. The future of Christianity seemed assured. And yet onto this bright scene came the dark prophecy of the apostle to the Gentiles that all would not continue well in Zion; in fact that trouble was already incubating. Here is Paul's ominous warning; read it thoroughly: "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not a love of the truth, that they might be saved." (II Thess. 2:7-10).

A time of prosperity should always turn our eyes to the days that lie ahead, that may hold famine. As the cause of Christ prospered then, and digression followed in its wake, the present prosperity of the Lord's church should make us search for signs of a fresh digression. Paul referred to the cause of digression as the "mystery of lawlessness." In this study, let us turn detective and solve the mystery. Who is the guilty party to blame for the apostasy? If we can analyze the first digression and find the contributing factors that caused it, our information will help in staving off a new repetition. There were a number of factors that could have caused the great apostasy from the church.

Persecution

If persecution could cause the church

to fall, certainly it was in a position to topple at the time Paul wrote. Paul himself knew somewhat of the persecutions that were currently being carried on against the church at Thessalonica, to whom he wrote this warning. He had founded the church and upon the same occasion had been driven out of

the city by Jewish persecutors. Not only in Thessalonica, but throughout the Roman Empire, at the time of Paul's writing, persecution raged. Christians were tied, for sport, in the skins of wild animals and torn by the dogs. Others were coated with wax and burned as torches to light the courtyard while the friends of the emperor danced. Thousands underwent the tortures of the rack and multitudes lost their heads on the executioner's block because of their Christianity. But persecution was not the cause of the digression. This I confidently affirm.

Unfaithful Preachers

Certainly unfaithful preachers had their part in the chain that led to departure from the divine pattern. Even in Paul's day, he warned the Galatians of false preachers: "There be some that trouble you and would pervert the gospel of Christ." (Gal. 1:7). He told the elders at Ephesus: "After my departure, grievous wolves shall enter in among you, not sparing the flock." (Acts 20:28). And Peter warned, "among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the master that bought them, bringing up-

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
 JAMES L. NEAL..... Springdale, Arkansas
 GEO. B. CURTIS.....Poteau, Oklahoma
 (400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
 for the truth. (1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
 (1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
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on themselves swift destruction." (II Peter 2:1).

No one occupies a more advantageous position in the church from which to lead it into destruction, than the preacher. James saw this danger and warned: "Be not many of you teachers, my brethren . . ." To further illustrate the danger, he likened the church to a ship turned about by a tiny rudder, to a horse, turned by the impulse of the bit in its mouth, and to a great raging fire, kindled by a tiny flame. (James 3). Such is the power of a preacher, either to edify or destroy. However, I deny that unfaithful preachers were the cause of the digression.

Ungodly Bishops

Bishops, or elders, of the Lord's church were in a position to off-set the damage that preachers of lies could do. They were in a position also to give impetus to the apostasy. In fact, the first visible signs of the digression under study are to be noted in a corrupted eldership. Paul forecast this detail in his speech to the Ephesian elders: "And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20:30). By being lax in their oversight, ambitious for power, or lazy in their shepherding of the flock, elders can easily bring the church to disaster. However, the elders were not the cause of the *first* major apostasy.

The Guilty Ones

The real cause of the digression lies within the membership of the church. Our text illustrates this to be true, "because they received not a love of the truth." Shortly after the time of Paul's writing, the church became powerful and popular. Because it was popular to be a member of the church many people were attracted to it for reasons other than a love of God. Some joined the ranks of the new religion because it would help their business. Others married Christians and became members to help cement their marriage ties. Others were attracted for still other reasons. Consequently the church came to contain many who had not a love of the truth and who would readily give it up if it became convenient to do so. It was this lack of love for the truth that brought about the digression. If the members of the Lord's truth have a burning love for the truth, nothing can shake them from it. Persecution simply strengthens their hold upon it. Preachers of lies are marked and shunned by them. Ungodly elders are readily rejected and unseated.

The first Christian martyr, Stephen, was a man who loved the truth. Persecution did not lessen his faith in Christ, but made him wax bold to hurl new charges in the teeth of his perse-

cutors: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit." (Acts 7:51).

False preachers never get a hearing from those who love the truth. The reason they are able to do their damage is because their hearers want to hear their false doctrine. Paul said: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from truth and turn aside unto fables." (II Tim. 4:3). It was this same thing that caused the church at Thyatira to commit sin. A false teacher, Jezebel, was able to damage the church, and the church was condemned by John because, "thou sufferest that woman Jezebel. . . and she teacheth and seduceth my servants to commit fornication." (Rev. 2:20). Had the church loved the truth, they would not have suffered, or permitted Jezebel to teach her devilish doctrine.

The Mystery of Lawlessness At Work Today

Does the mystery of lawlessness continue to work? To see how near the church is to the brink of disaster, one needs only to look about him. Some congregations are holding more firmly to the truth than others. In some there are numerous signs that the people do not love the truth.

In many churches only a small number appear for Bible study. Only a minor portion spend any time at regular daily Bible study. Very few have a working knowledge of the scriptures that would enable them to teach others how to be saved. When the preacher delivers a sermon on Christian living, the members demonstrate their abhorrence for the truth by getting angry. In a church where I once preached a number of people would decline to shake my hand if my sermon touched their favorite sins.

But I am confident for the future of the Lord's church. Everywhere, I can see devoted, faithful Christians who love the truth with all their heart. They accept it when it is preached to them, and humbly try to conform their lives to it. If I preach an error, they kindly correct me. They give liberally of their means to propagate the truth, and of their time and energy to personally preach it. There are still multitudes who flock to church at every opportunity to hear and study from the book of truth, and who spend hours of their time studying to "handle aright the word of truth." (II Tim. 2:15).

As long as God's people love the truth, there will be no digression. Issues come and go, but a people who are thus equipped, move on unmolested to do the will of God.

WALLACE - HUNT DISCUSSION

(By James W. Mitchell)

April 24 - 27, Brother G. K. Wallace will meet Julian O. Hunt of Lexington, Kentucky, in a series of debates on instrumental music. This debate will be held at Ottumwa, Iowa. The propositions are as follows:

"RESOLVED: that a local congregation of the church of Christ may use song books from which to sing praises to God; a pitch pipe with which to get the pitch of a song; install a microphone in the church building for the purpose of broadcasting the gospel in sermon, prayer and song; use a recording machine to make a record of the gospel in order to preach, sing, and pray by record later; use a collection basket in taking the offering; use a communion set in helping serve the Lord's Supper; and use all other aids and helps in the same category in obeying God's commandments—AND, during the same service in which all these things are being used refuse to accept a piano as an aid to those who sing, on the grounds that such use of all mechanical musical instruments is sinful."

NEGATOR—Julian Olyn Hunt
AFFIRMANT—G. K. Wallace

"RESOLVED: that according to the New Testament, the infallibly safe side is for Christians to use mechanical instruments of music in connection with praises to God."

NEGATOR—G. K. Wallace
AFFIRMANT—Julian Olyn Hunt

You will remember that this is the debate that was scheduled for last November at Ottumwa. The brethren who heard the series at Cedar Rapids feel that every gospel preacher who is able should be present for the Ottumwa debate. Let's show our support of the Truth by being present.

Preacher and Singer Available

The writer is in touch with a preacher in East Arkansas, and a singer in West Tennessee, who are available for meetings during July, August and September. They are both of middle-age, and are widely experienced. The preacher devotes full time to one congregation, and has a weekly radio program, but can get off for a few meetings. He is especially adaptable to mission work, and has established several congregations in East Arkansas. The singer has been tied up with his brother in business, for a few years, but is now free to go wherever his service may be sought. There are none any better. He is a great helper in a series of meetings. Any church will do well to secure his services. He has done much of this sort of work, and is well and favorable known among the churches. I will be glad to put you in touch with either of these brethren.—F. O. Howell, 3385 Coleman, Memphis 12, Tenn.

Why We Do Not See The Bible Alike

By CHARLES STOVALL

The religious division which exists in the world of today makes obvious the fact that men do not see the Bible alike. These divergent opinions with reference to the Bible are not the fault of God . . . nor is He pleased with this condition. God desires that men be united religiously. "There is ONE BODY, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all, and through all, and in all." (Ephesians 4:4-6). Just before His death for the sins of the world, Jesus Christ prayed that men might be one. (John 17:20-21). This unity can only exist when men are willing to lay aside those attitudes which hinder a proper understanding of the word of God, and come to an agreement upon that which is essential to salvation in Christ. Why is it, though that men do not see the Bible alike?

Use Different Color Glasses

I once heard a Colored preacher illustrate the "why" for the wide spread disagreement concerning the Bible. He drew several sketches of glasses upon the blackboard. One pair of glasses had the lenses colored green; another pair with lenses of blue; another of yellow and another of red. In the center of the Blackboard he had a sketch of the Bible. His conclusion was that men do not see the Bible alike because they look through different colored glasses! Perhaps the unity for which our Lord prayed could be obtained if more people would change "glasses!"

Different Attitudes Towards the Bible

One reason why men do not see the Bible alike is because of the different attitudes which they hold towards the Bible. Some contend that the Bible cannot be understood, and therefore assume the impossibility of seeing it alike. That the Bible can be understood is too clearly taught in God's Word to be denied by anyone. Jesus said, "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matthew 7:21). The fact that the Bible can be understood is further affirmed in the words of the apostle Paul, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching where unto ye were delivered; and being made free from sin, ye became the servants of righteousness." (Romans 6:17, 18). Such would have been impossible without an understanding of the word of God. If it is

impossible to understand the Bible, then it is impossible to be saved from sin; since men must "obey from the heart that form of doctrine" to become the servants of righteousness.

There are others in the religious world about us who contend that the Bible can be understood but not alike. If this were the case, let us suppose that one man says he understands the Bible to teach that man can be saved without "any act of human obedience;" while another, equally honest man, contends that the Bible teaches that for men to be saved they must become "obedient from the heart to that form of teaching" revealed in the word of God. (Romans 10:17, 18). If God saves both of these men, with their divergent opinions or ideas concerning the word of God, then God would be a respecter of persons . . . in that he accepted one man who did nothing by way of obedience to His will and the other only when he had obeyed His word. But the scriptures teach that God is no respecter of persons (Acts 10:34). Therefore, all must have the same attitude toward the Bible . . . to believe it, rightly divide it and to obey it. (John 8:24; II Timothy 2:15; Romans 6:17, 18).

The Influence of Parents

Another reason why men do not

understand the Bible alike is because of the influence of parents. Children are reluctant to follow their parents in matters of courtship, dress, travel, etc., but in religious matters they often will not turn to the right hand nor to the left, lest they be different than mother and father. Surely children should respect and honor their parents . . . but in matters of faith and service to God, they should honor Christ more; "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37). We must each realize that our parents cannot answer for us in the day of judgment. (II Corinthians 5:10; Romans 14:12).

Let us each one study the word of

God for ourselves, believe it with all of our hearts, divide it aright, and obey it to be saved.—In The Home Visitor.

THE CHURCH IN HANAU, GERMANY

By ROBERT HELSTON

Just six years ago, on the 29th of March to be exact, the American army in its eastward march through Germany, came to the small industrial city of Hanau. This city, which ironically enough was the home of those writers

of fairy tales, the Grimm brothers, could scarcely be considered a city at all. One mass air attack just ten days before had destroyed almost completely the whole center of town.

Today as I drove through Hanau I saw at first hand this destroyed city being rebuilt. The desolate ruins are still there, but from this rubble new buildings are rising. Many are being built just as they had been before the war; others are ultra-modern. But I could see that Hanau is changing.

I was, however, less concerned with this physical change in the city than I was with the spiritual change in the lives of several of its citizens, for there are about 50 people in Hanau whose spiritual lives have been profoundly changed since the war's end. That many have been baptized into Christ since the coming of our workers to Germany.

Every Sunday afternoon this group meets to worship God in the simple New Testament way. As is the case at home we find ourselves with more women than men in the congregation. But there are five men with both interest and ability in church leadership. They are especially interested in seeing that others learn the Gospel which they have so recently learned.

The congregation is active but still quite young. About two years ago I started coming to Hanau from Frankfurt (which is about 20 miles distant) for a class every other Thursday night. It was more than six months before our first baptism; but then others soon followed. Before we knew it we found ourselves with a sizeable congregation.

Our objectives for the immediate future are two-fold: (1) to erect a small building and (2) to become financially and spiritually independent as soon as possible. We are presently meeting in a room in the "Amerika Haus," which among other things is used as the headquarters for the American Occupation government in Hanau. But we do not know just how much longer we can keep using this room. Then too, we are afraid that this meeting place might brand us as just another "amerikanische Sekte" in the eyes of the Germans. We would be willing to rent a hall in some section of the city, but because of the destruction there is almost no possibility of this. Erecting a modest building seems to be the best solution to this problem.

The church at Prince and Fulton Streets in Berkeley, California has recently assumed leadership in helping Hanau. They feel especially interested in this work since they have been supporting Mary and me in Germany.

Hanau, as is the whole of West Germany, is in a state of post-war change; a change, sometimes for the better, sometimes for the worse. But in this constant movement, we pray that we might help many find their way to God.

The joy of giving is experienced only by the giver.

A Fortunate Habit

By CLEON LYLES

I remember reading this statement about someone, "For all such vain wishes in him were prevented by a fortunate habit of being contented." It does not matter who made the statement or of whom they were talking. We are interested in pointing out the need of developing this habit and the fact that it pays great dividends.

God has taught us to be contented. Paul said he had learned to be contented regardless of his condition. Of course he is not saying that he is satisfied. He does not say that his contentment leads to inactivity. What he is saying is that he is satisfied with the provisions God has made for him. The sermon on the mount is filled with advice concerning this matter. The Lord assured us of God's care. This should develop contentment in the heart of anyone who trusts God. It will develop contentment if our faith is what it should be. Unfortunately many of God's people have not yet developed that kind of faith. Some of the evils that are pointed out in the Bible are a result of a lack of contentment. Many things are developed where it is lacking. I have known people who had everything the heart could desire, but they wanted more. This desire led to resentment of what others had. This is covetousness. I knew of a fellow, for example, who was on top in his profession. Many people were praising him. He was making more money than most people in the same kind of work. One day he heard another person praising another who was doing the same kind of work he was doing. The fellow being praised had much less than this fellow. His praises were not being sung nearly so much. But this fellow could not stand it because one was saying something good about the other. He wanted it all himself. He made a statement right there that was destined to reveal what he really was. Of course this is a small matter, but you can go on from there. Of all people in the world this fellow should have been contented, but he was not. His lack of contentment finally sealed his doom, and he will go down to his grave not knowing, or at least not willing to admit the real cause of his failure. Lack of contentment develops jealousy, envy and evil attitudes. Such things bring much misery into our lives and finally cause us to fail even in the greatest of undertakings. I have known women who had good husbands, and husbands who had good wives, who were not contented. Some women was always looking at another woman's husband and wishing her husband could be like

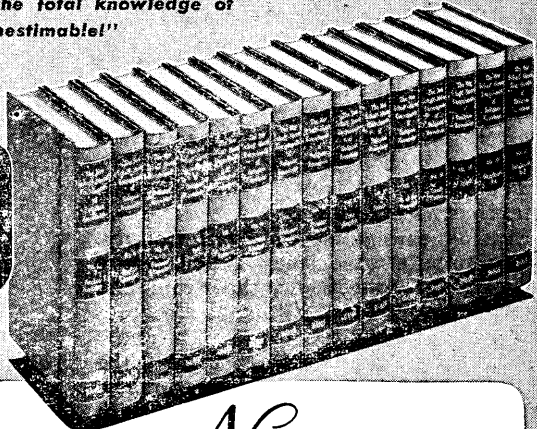
him. Some man was always looking at the wife of another and wishing his wife could be like the other fellow's wife. Another sees the home of another and wishes his home and home-life could be like that. The result is the development of discontent and finally the loss of all things. Such people do not have sense enough to know how well off they are until it is too late. Now move this over into religious matters and make your own

application. We are violating God's demands when we are not contented.

Then there is the fact that contentment pays dividends. The contented person is in position to really succeed, while the other fellow cannot succeed. If one spends his time thinking about how well off others are, and wishing for what they have, he cannot guard what he has. Thus he finally loses even what he has while he longs for that which belongs to another. No one can

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do his best work, either for man or God, who does not develop contentment. May the Lord help His children to develop it. Fortunate indeed is the fellow who has developed the habit of being contented.

Gus Winter Reports From Arizona

Gus Winter, 309 Beech Street, Casa Grande, Ariz., April 4: Kindly take note that I am now located in Casa Grande, Arizona at the above street address. Evangelist Loye C. Ruckman of Carlsbad, New Mexico has just closed a two weeks meeting here with fourteen responses to the gospel invitation; eight by confession and baptism, four by acknowledgment of wrongs and being restored to fellowship, and two by placing membership. The preaching was both scriptural and of a very high order.

The elders of our Casa Grande Church will sponsor and supervise my labors as evangelist in Pinal County, with a population of over 35,000, where the original Americans, the Pima and other Indian tribes, Mexicans, Negroes and at least a score of other nationalities mix and mingle. They invited the Christian fellowship of missionary-minded brethren to co-operate with them in helping me to carry on an effective program of evangelism in this vast county of 3,441,920 fertile acres.

I am undertaking gospel work in this section of Arizona on a faith basis, trusting in the promises of God's own holy word and in the confidence that my brethren will not let me down. I could also consider a few calls for gospel meetings or conducting a Bible School or Lectureship within a day's travelling distance. I emphasize such fundamentals of New Testament Christianity as New Testament Conversions, Stewardship, Christian Duty, Unity and the Supreme Importance of the Church.

Will greatly appreciate an interest in the prayers of my brethren as I undertake gospel work in this vast, new, needy field.

(P. S. Elder John P. White, P. O. Box 543, Casa Grande, Arizona will handle all funds received for the above work.)

Carroll Trent, College Congregation, Searcy, Arkansas: C. E. McGaughey, Washington, D. C., did the preaching in our meeting last week. One hundred and twenty-eight people responded to the invitation, eighteen were baptized and one hundred and ten confessed faults.

D. H. Perkins, 2005 South Lincoln, Denver, Colorado, April 5: Since last report recently another person has been baptized, two have been restored and one has placed membership with us at this address. We have exceeded previous records in attendance, and I am told that more people are working than at any time in the history of this good church.

Jesse M. Kelley, 2905 Wingate Ave., Nashville, Tennessee: We continue to grow at Granview Heights with seating the crowds becoming a problem. We have had five baptisms and four restorations and several to place membership the past two months. I am in the second week of a good meeting

at Gray's Point, Tenn., with good crowds at every service. Will be away from Grandview Heights a little more than three months in meetings this summer and fall. All of my time is taken for this year but still have some time left in 1952. Brother John Iverson begins our meeting May 6th.

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Foy E. Wallace, Jr., editor and publisher of the Torch, was requested to read every song with editorial detail in order to detect all errors in teaching which are frequently found in songs of sectarian writers and publishers. He read every line of every song, marking the errors found. Considerable expense has been incurred by changing plates in order to make corrections necessary in the elimination of all such errors.

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FAYETTE, ALABAMA

Glenn A. Parks, 105 Prospect Street, Camden, Arkansas, April 3: From March 20 to April 1 I was with the the church at McLean, Texas for a meeting. The meeting was interesting from the very first service. There were five responses; three of them baptisms. Among the number baptized was Pete Fulbright, a man who has heard the gospel for many years. I have had a special interest in this person for a long time. It gave me a great deal of pleasure to see him become a Christian. I labored with the congregation at McLean some twelve years ago in local work. Brother Thomas Allen Robertson preaches regularly for this church and is loved for his good work. He has some time open for meetings in 1952. If you need an evangelist for meeting work call him. Brother George Saunders of McLean directed the singing during the meeting, and did a most excellent job. I begin at Haynesville, La., for a meeting April 8.

Wm. H. Parsons, Box 496, Magnolia, Arkansas, April 4: A ten day meeting with the Springhill, La., congregation closed without visible results. Good interest and excellent cooperation were shown by the entire congregation. On the 9th of April I begin a meeting with the church in Taylor, Arkansas. On the 23rd with K. M. Kelley and the church in McGehee. Recently there has been one to be restored in the work here. Our work is progressing in an encouraging way.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, March 26: The singing school at Rogers Chapel, Piggott, Ark., was hindered by rain and snow, but we feel that good was accomplished. This leaves me in a good school at Atoka, Okla. About 80 in regular attendance. Brother Will M. Thompson is the minister here and is doing a good work. We have labored together many times in years past. I'm glad to be with him again in the Lord's work. I go from here to Prosser, Washington, for an 8-nights school to be followed with a meeting.

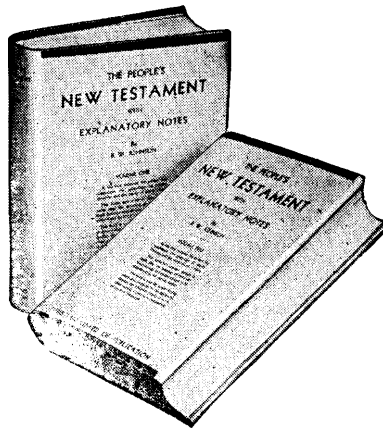
Walter W. Leamons, Junction, Texas, March 28: Members of the church here at Ninth and College pay for time over radio station KMBL, Junction, where I preach every Sunday morning at eight o'clock. Other preaching appointments I fill every Sunday are London, Texas, 11 a. m.; Segovia, Texas, 3 p. m. and Cleo, Texas, 7:30 p. m. During the week I serve as Kimble County Judge. This office was filled for several years by another gospel minister, the lamented John S. Durst.

Dan J. Ottinger, Box 214, Florence, Alabama, March 13: In 1934 I assisted the R. N. Meads family in Arkansas gospel work. They are now at Coeur D'Alene, Idaho. They want a preacher who can build up the church and who

can partially support himself. My family and business cares make it impossible for me to assist them now. There are no finer people than the Meads family. Any preacher who can assist them should write R. N. Meads, Route 2, at the above Idaho City.

Samuel E. Witty, 501 Atlantic Ave., Long Beach 12, California, April 3: There have been some additions by membership to Central Church of Christ, Long Beach, California, recently. Brother Woodrow C. Whitten has been assisting with the teaching and

preaching the past two or three months. Brother J. E. Wainwright will begin full time work with us May 1st. We look forward to a profitable ministry. The elders of all the Long Beach Churches of Christ will be guests of the elders of Ninth and Lime congregation this evening. Long Beach and vicinity affords a great opportunity for Gospel work and it is believed greater good can be accomplished by cooperation. If you have friends or relatives in Long Beach, please send us their names and addresses, and we will call upon them.



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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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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 Mark6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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Adult Delinquency

By JACK SHACKELFORD

We have heard a lot in recent years about juvenile delinquency. Perhaps it is now time for a word on the subject of adult delinquency. How are you discharging your responsibility as parents of those children whose precious souls God has committed to your care?

The old idea of sending little Johnny and Susie to Sunday school while you stay home and read the funny papers or go fishing just won't work! We do not realize the powerful influence that parents exert over their children. So often it doesn't take them long to "see through" the shallow pretense of our religious veneer. Juvenile delinquency has received much publicity as a current problem, but in most cases adult delinquency is at the bottom of it.

What do you expect your boy or girl to be when grown? Do you want them to grow up without a respectful knowledge of God and His Word? The time to begin is in the high chair rather than in the Electric Chair!

So many parents want their children to grow up to be model Christian men and women, but this will rarely be the case unless we are willing to set the proper example day by day.

How long will it be before we will awaken to our duties and responsibilities as parents! Your child needs a Christian home! Your child needs and requires parents who will make the necessary effort to bring them to Sunday morning Bible study, and to worship both Sunday morning and evening. Your child will never believe in prayer unless that child hears you pray! Your child will have little regard for the Bible, unless that child sees you read and meditate upon its sacred pages.

The time to begin is NOW! Why not resolve in your heart to make this First Day of the Week the beginning of a new relationship between you and your children, and between you and your God?—In Fourth and State Reminder.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas: Because of some unforeseen circumstances and some changes being made, I have the last half of August and first of September vacant for meetings. If you can use me in a meeting, write me, will you?

Ward Hogland, 1914 Jenny Lind, Fort Smith, Arkansas, April 9: I spoke last Sunday afternoon at the opening of a new meeting house in Muldrow, Oklahoma. I plan to speak on a lecture program at Paris, Arkansas, Tuesday night. The work here at Park Hill continues to progress. I still have a few

copies of the "Hogland-Kesner" debate. If you desire a copy send one dollar to the above address.

Some give all to love and some give love to all.

BLESSINGS

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Never by the leaves that fall;
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Count your life by smiles, not tears,
And on this and each tomorrow,
Count your age by friends, not years.
—John R. McCrillis.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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VOLUME 21

DELIGHT, ARKANSAS, APRIL 26, 1951

NUMBER 21

Spirits In Purgatory

By VAUGHN D. SHOFNER

From the far away fields of fancy the Roman Catholic Church brings a mysterious doctrine to its subjects that has to do with power that gives relief to spirits in "Purgatory." This power is in priestly prayers offered for people who died in a sinful state, are kept in "Purgatory," which literally means a place of purging, and is a means of large income to this institution. The sad thing about it is that the God of heaven gave no such power to the priests of this political, religious institution, nor does he give a single syllable of information concerning this "Purgatory."

The promoters of this doctrine have but one passage of scripture in the New Testament that they go to in an effort to prove the existence of their purgatorial province, and this passage in no way even hints at it. The passage is found in I Peter 3:18-20, and it reads: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water." (R. V.)

In this they see Christ going in person to preach to the spirits in prison. They see the spirits being preached to after death, and think of Christ going that way while he was in hades, or the grave, before his resurrection. Thus having decided that they are the "vicars" of Christ on earth, these priests of Catholicism usurp the authority to pay visit after visit to these people in hades that have lived in sin and purge them of sins.

This would make God and Christ spectators of persons, for none but the people that lived in the days of Noah were visited. But we find this contrary to the entire tenor of the Bible,

and specifically stated in Acts 10:34. This would also make the teaching of the Bible in another way meaningless — namely, that there is no chance for man to be freed of his sins after this life. The rich man realized his need of help after death, pleaded for relief, but was denied this help. This would have been a very good time for the Lord to have made known about this "Purgatory" and the powers of the priests relative to it. How could so great a thing as a place of purging after death have been omitted at such an opportune time?

We can also see the impossibility of such a teaching. There are the countless spirits in prison that died before the days of Noah, and those that died after his time, then how could it have been that he taught those of Noah's generation without teaching those of other generations? Still this passage says the ones preached to were the disobedient of Noah's days. Therefore, the reasonable conclusion is that the preaching was done while they were still alive, and Peter's referring to them as spirits in prison simply described their condition at the time of his writing and did not describe them as they were when the preaching took place. In exactly the same way we can refer to the dead of today as having been preached to without meaning they were dead at the time of the preaching.

Then of course we have the idea that Christ did the preaching in person, for it speaks of him "being put to death in the flesh, but quickened by the Spirit: by the which he went and preached to the spirits in prison" (A. V.) This, the Romish doctrine declares, means that Christ was put to death in the flesh, but was kept alive in spirit, and this enabled him to go to these spirits in the hades realm with his gospel. But Noah was "a preacher of righteousness" (II Peter 2:5), and since the people that

were wicked in the days of Noah were alive "in sheol," the abodes of the dead, surely Noah too was alive; and could not Noah have preached to them in this prison if that had been the Lord's will? It was not impossible for conversations to be carried on between the righteous dead and the unrighteous dead, because the rich man and Abraham had quite a lengthy conversation (Luke 16:19-31). Again we are made to see that obviously the preaching was done at some other time and place!

That part of the passage which speaks of Christ being "quickened by the Spirit: by the which he went and preached" (A. V.), simply has reference to the power by which the preaching to the wicked race of the days of Noah came about. The divine power that raised the Lord, quickened him from the dead, was the power that gave the message and the authority to preach it to the recreant race of Noah's age. This is the doctrine of preeminence which is taught throughout the Bible. Shall we believe that Christ had no power before coming to the earth? Let us read differently: "Who (Christ) is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist: And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence" (Col. 1:15-18). Therefore the teaching of this passage which is used by Romanists to justify their "Purgatory" simply means that though the instrumentality of Noah was used to preach to the antediluvians, it was done by the spirit that quickened the Lord from the dead, and emphasizes the preeminence of the Lord of glory, the Redeemer of the world.

Can A Child of God Fall From Grace?

By HOYT BAILEY

Let everyone keep the issue clear. It is not whether he should or if he will, but "Can a child of God fall from grace?" The impression has been made upon some that a child of God will be saved, and that he will receive the crown of life even though he is unfaithful to God in this life. The Bible says: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). Some religious teachers declare that a child of God, though a liar, or a drunkard, or a fornicator, will still have part in heaven. The Bible says: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8).

Can a child of God commit fornication? I know the Bible teaches that a child of God should not engage in immorality, nor become drunken, but is it possible for children of God to commit fornication or to become drunken? The apostle Paul points out that the Israelites were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." (I Cor. 10:1-4). Is it not clear that every Israelite was a child of God, that all were baptized, all did eat the same spiritual food; and did all drink the same spiritual drink. However, let us hear the apostle further respecting what happened to many of the Israelites. Hear him: 'Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them murmured, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.'" (I Cor. 10:5-12).

We can see from this scriptural account that those children of God, most

of them, became displeasing to God; for they were overthrown in the wilderness. They were overthrown because they "lusted after evil things," some "became idolaters," "some of them committed fornication, and fell in one day three and twenty thousand," "some of them made trial of the Lord, and perished by the serpents," and "some of them murmured; and perished by the destroyer." If a child of God cannot fall from grace, how is it that so many of those children of God fell? If it is impossible for a child of God to fall from grace, why did the apostle instruct Christians not to lust after evil things, not to become idolaters, not to commit fornication, not to make trial of the Lord, and not to murmur. If the child of God cannot do all these things, if it is impossible for him to do these things, why command the child of God not to do something which it is impossible for him to do? Why command him not to do something which he cannot do? If the child of God cannot fall, why should he be warned against falling? The scripture says: "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12).

Are children of God more secure than angels? Angels sinned, angels were cast down to hell. The scripture says: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (II Peter 2:4).

The scripture says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (II Peter 2:20-21). The apostle points out that these had overcome the world, but some had become entangled again therein, they had been overcome, and their latter end was worse than the beginning. They had known the way of righteousness, but after they had known it, they turned from the holy commandment. The apostle climaxes the thought by saying: 'But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'" (II Peter 2:22).

It is possible for a man to enter into Christ, yet cease to abide in him. The

individual must abide in Christ to bring forth fruit, and the fruitless branch is cast into the fire. Jesus said: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (Jn. 15:2-8). One who is in Christ is a Christian or is a branch, a child of God, but if the child of God ceases to bear fruit, he is taken away. A backslider is not bearing fruit for Christ, because he is not abiding in Christ. Christ said: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." One who abides in Christ, bears much fruit, and he glorifies God. Christ said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The child of God who ceases to abide in Christ has fallen. Jesus said: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

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(Published Weekly)

Office Editor and Publisher
FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
JAMES L. NEAL..... Springdale, Arkansas
GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)
GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)
VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)
ELMER A. L'ROY.....Springfield, Missouri
(901 South Broadway)

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Jesus points out that a man can enter into him, but cease to abide in him, and such cease to bear fruit, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Heb. 10:38-39 says: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." This passage emphasizes the fact that a child of God can draw back, and those who draw back do so unto perdition.

Jude said: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 5, 6). We are again reminded of the Israelites having been once saved were afterward destroyed, and angels which kept not their first estate, but left their own habitation are reserved for punishment.

The apostle points out that some "have forsaken the right way, and are gone astray" (II Peter 2:15). How could individuals forsake the right way if they had never been in it? How could they go astray if they were already out of the way? There are those who try to make us think that Judas was a devil from the beginning. This kind of teaching would help the theory of those who teach "once saved, always saved," or "once saved you cannot be lost." Though Jesus said: "One of you is a devil" (John 6:70), it should not be overlooked that there is a difference in "is" and "was." The devil had not been in Judas from the beginning. John said: "And after the sop Satan entered into him." (John 13:27). Since he entered into Judas after the sop, it is evident that he had not been in him from the beginning.

There are those who affirm that since the prodigal son was still a child of his father that he was not really lost, but what does scripture say? Luke 15:25 says: "For this my son was dead, and is alive again; he was lost, and is found." Some assume that since a stray sheep is still a sheep that it is in no danger, but what does the Bible say? Luke 15:4 says: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" If the lost sheep is in no danger, why search for it until it is found?

There was danger of Paul being a castaway. Paul said: "But I keep under my body, and bring it into subjec-

tion: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27). It was by transgression that Judas fell (Acts 1:25). If Judas had been a devil from the beginning, he could neither have transgressed nor fallen. Judas would have already been among transgressors and the fallen before transgressing and falling. Paul recognized the danger of falling, and he kept his body in subjection, lest he be a castaway.

Some assume that the Lord will never let his children die in disobedience, but Judas, one of the apostles, died in disobedience. The scripture says of Judas: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5). Ananias and Sapphira lied about the price they received for their land. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine

heart thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost." His wife came in about three hours later, she told the same lie, and suffered the same penalty. She "yielded up the ghost." (Acts 5:1-10).

Paul said: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4). Hebrews 10:28-29 says: "He that despised Moses' law died; without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Peter said: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10). Again, we are admonished: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11).

Repercussions On Articles On Spiritual Gifts"

By GEO. B. CURTIS

A Letter

Box 1684
Bakersfield, Calif.
March 22, 1951

Geo. B. Curtis
Poteau, Okla.

Dear Sir: Greetings in the name of "JESUS CHRIST our LORD"

1. In Christian Worker" under date of Feb. 28, 1951, I have read your article on "Spiritual Gifts." And can say "Amen." But, Bro. I cannot give my approval in your blotting out this splendid article in teaching it is limited to another age or dispensation.

2. Pray, Bro., will you please tell me why you refuse to accept this as for the present day, and at the same time accept the teaching in chapter eleven on the Lord's Supper?

3. Can't you accept I Corinthians 12:28 as a definition for the Church you tell people you represent? Why reach into the middle of the verse and take out teachers, and omit the other gifts contained therein?

4. Again, in the four Gospels God has promised Baptism with the Holy Ghost to the multitude, please give chapter and verse making this promise null and void for today.

5. In looking again you will notice John the Baptist did not specify the 12, or the 120, nor Cornelius and his group, nor any special group; but his audience was world-wide, the very same audience to whom he promised salvation through Christ, does this in-

clude people of today? If not please give chapter and verse.

6. I am not "Some-body come to town." I am only a sincere student of the precious word of "God" and am really interested in knowing the truth.

May I hear from you at your earliest convenience?

I am yours truly,
A. N. YOWELL.

The above letter is self-explanatory. Inasmuch as it sets forth claims of modern claimants of Spiritual Gifts, I have included the letter from Mr. Yowell in full. For the sake of answering the letter fully and clearly, I have numbered the paragraphs. I like the tone and spirit of the writer, appreciate the sincerity expressed in it, and shall endeavor to match the courtesy, sincerity and honesty of my interrogator. I am fully convinced that Mr. Yowell is in error, but sincerely in error. May God's blessings rest upon him in his search for truth on this question and upon all who sincerely seek to know his will.

Paragraph 1:

A series of articles, eight in number, ran concurrently in the Christian Worker and in The Gospel Light. I have received many expressions of commendation on these articles for which I am grateful. But in reality it is the disagreeing position that always needs at-

(Continued on page 7)

Pointing The Way To Peace

By F. O. HOWELL

We have two pre-fixes which represent decision and action in opposing directions; namely, "Pro" and "Con." Pros, are for a decision or an action, while Cons, are against it. When these two elements exist in a church, and become aggressive and militant, the wicked one is on a rampage, and the fight is on to a finish. Each group is most certain to oppose any decision, action or movement, to which they think the other group is favorable. Thus, the conditions continue to grow from bad to worse, and the church disintegrates, and loses its power for good in the community. But worse still; the membership at large who decline to entangle themselves in this strife, become disgusted. Some of them seek a haven, with another congregation if there is one in reach of them, and some fall away and quit entirely. It does not take a fundamental or basic principle, to bring about such a condition. Just any matter however trivial, will serve as an excuse. Now for an inventory or survey.

This congregation calls a preacher who knows nothing of any of the facts, circumstances or conditions; or there may have been one located with them from the beginning, and he may have allowed himself to become entangled in the strife by taking sides with some of them as against others of them; or maybe, he was the "bone-of-contention," which is not infrequently the case. In this latter event, the preacher might have "moved on" of his own accord, and saved his own reputation, as well as to save the church as a united body. But he decides that there is a principle involved, (it may have been his salary) and so the church splits and he, together with his "pros," move out and build another congregation; maybe the other pros move out, and he together with his "cons," stay. Of course, every one informed in the scriptures, knows that this is not the Lord's way of settling differences. A "split" and a severance of ties, never settles anything. If another congregation is to be started, let there be first, a settlement of all grievances; and then, let those who are to start the new congregation depart in peace with the blessing of those who are to remain with the mother congregation. Let each member determine his own course, or each family, where the family is involved, and let it all be done in goodwill and without impunity. Let there be no volunteer advice given. In all such cases, sympathetic assistance should be tendered, by the mother congregation, and happily received by the congregation that is being newly form-

ed, in providing necessary quarters for the housing of the new group.

Now let us return to the original situation. This congregation with its pros and cons, has had several preachers. But the strife between them, with no particular question involved, has made it impossible to accomplish anything worth while. Every preacher was crucified, and left under duress, with one or the other of the factions, (the one of course that accused him of siding in with the other) tying every conceivable scandal to his trail, until finally, the local leaders who are would-be-preachers, take over the pulpit. These leaders hound one another with abuses publicly and privately for a time, and finally they decide to discipline one another. Very soon there is a split and a severance of ties in disorder. One leaves out and sets up a rival congregation with a small group of his cohorts. The other remains at the original place of worship with a small group of his pros. Many of the members who refuse to take sides with either group, become discouraged and drift. Some of them attend at the one place and then the other, hoping that some day, the differences will be overcome. Some of each group are usually militant. The main leaders are usually happy over the situation, calling it, "a good riddance." Each group call a preacher for a series of meetings and each, tell their preacher the story, being careful to place the blame, (all of it) on the other, and to justify themselves. Each preacher, being strictly honest and easily gullible, decides that the group that called him is in the right, and the other group in the wrong; and therefore, the breach widens, and the rend is made worse.

Finally, the group that prevailed in the beginning, decide that it is time to crush the leaders of the other element, and bring the membership back together, and so they call a preacher with a wide range of experience, and of good reputation among the group that went away. This preacher listens to the story of all who are disposed to talk, with patience and consideration, but refuses to make up his mind, until all of the facts and circumstances are disclosed. In the meantime, he preaches about the evils of division, and the benefits of peace, both publicly and privately continuously, everywhere he goes, and to all that discuss church matters with him. He preaches about proper human-relations and how they are established and maintained, and minces no words in so doing. He refuses to engage himself in personalities, and treats

all alike with the same respect and consideration. Very soon, those who are most anxious to get right and stay right, begin to make public demonstration of their decisions and intentions, by responding to the invitation, and making public confession of their wrongs. Others and still others follow suit, until it begins to look like recovery is well underway. The leaders who wrecked the church, but who have thus far refused to repent, are ill-at-ease, but there is nothing that they can do about it now, except to undertake to get rid of the preacher, at the first opportunity. They were the elders, but the congregation is no longer disposed to so recognize them. If they repent, all will be well; otherwise, the preacher will move on, but they will surely be retired from active leadership. This congregation is not apt to be easily disrupted, ever again. Such a condition may seem to some of you to be far-fetched, but those of us who had anything like a wide range of experience among the churches, know that the incidences to which reference is here made, are too true to life in entirely to many instances.

Preachers, elders, deacons, songleaders and other leaders in the churches, should be easily adjustable toward one another as well as toward every member of the church. Each of them should make himself an example to others of them as well as to the whole congregation. If this is done, rarely if ever will there be any church troubles of serious consequence or magnitude. Envy and jealousy, are probably the most common ill-traits of character, among church leaders; and no doubt preachers take the leading role in this vicious vice. A jealous preacher, will hound his victim to the ends of the earth, and deposit his insidious poison into the ears of his most confidential and trusted friends. Jealousy has been depicted, as a "red-eyed monster." Jealousy is a form of insanity, and grows in the diseased imagination of its victim, even to the point of provoking murderous intentions. This heinous and diabolical trait of character in Cain, caused him to slay his brother in cold-blood murder. The heart of a man may become saturated with jealousy, when no particular person is involved. An elder of the church may become so filled with the idea of his own importance and self-sufficiency that he is unwilling to share his judgment and authority, with that of his contemporaries. When two or more of this sort, get into the eldership of a small congregation, it is headed for trouble, and more trouble. One does not have to be a recognized leader, to be infested with this malady, he may be just an aspirant to importance. When any one has a higher and more exalted opinion of his own importance, than do

others, and then tries to force himself upon others, he is invariably a trouble-maker, and others should beware of him. Every congregation of the saints, should have elders and deacons, if and when they have a plurality of qualified men, who have proven their ability and fitness for this intrusted leadership; Otherwise, they should go along without them. Do you say, how long? Answer; Until you have men who are fitted and have proven their fitness. It may be one year, ten years, or forever. It is impossible to make a Bible elder out of any man who does not have the necessary elements of leadership in his nature and practice to ferry the church along in the ways of peace. A man may be well informed in the scriptures, and have plenty of verbosity, to tell everything that he knows in an inspiring and convincing sort of way, to sing like the world-famous Mozart, and to preach like Paul; and yet be wanting and lacking in the glorious elements of patience, brotherly love and charity, to such an extent that it would be impossible for a church to carry on happily and successfully under his leadership and direction, as an elder. A man must prove his ability and fitness in leadership, before he is eligible in the Bible sense, to be intrusted with the eldership of any congregation of the saints.

We have more congregations of the saints at this time, than at any other period of the world's history, more gospel preachers, more and better equipped houses of worship, more prosperity, more liberality, and therefore greater potential possibility than the saints have ever had, in any age since its very beginning in A. D. 33. There are legions of churches among us that have never had any serious disagreements and misunderstandings. Many of the congregations, are capable of greatly expanded programs, to increase the scope of their usefulness, but in entirely too many instances, they are handicapped with elders of narrow and limited vision, and in some cases greatly marred vision. There are two remedies that will work in such cases; the one is, that the elders step aside, and give place to the selection of brethren, who have greater vision, and are in every respect, better qualified. The other, is to augment the strength and fitness of the eldership, by adding these capable and well qualified brethren to present forces. But there are always some things to be remembered; and first, seniority, does not mean priority. Elders, are joint and equal in obligation, in responsibility, in authority, and in everything else that relates to the administration of church functions, and they must so recognize and regard one another. The elders must not take the liberty to name their successors, nor those who are to be

added, to augment their strength, ability and usefulness. Of course they know, or think they know, better than any one else, who is fitted. The gospel preacher, is the only one authorized in the scriptures, to administer on such occasions. He must consider the will, wish and judgment of the congregation, as well as the fitness of those to be named, in this ministration, else it will not be successful; and conditions will inevitably be impaired, rather than improved. Elders, are neither a self-selecting, nor self-perpetuating body. The Holy Ghost has never made an elder in this sort of way. The Holy Ghost never operates in any way other than through the law of the spirit of life in Christ Jesus. Let this always be remembered, and never forgotten. If the present elders work together, and the church is united in confidence, in support of them, the operation is simple and easy; otherwise it is explosive and dangerous, commensurate with the age and magnitude of the unrest. In this latter event, wrongs should be redressed, and peace and good-will restored, before any changes, are undertaken; otherwise, conditions are more than apt to become more complicated, and desired results become more remote. Pacifism and compromise, is the common way of approach in such matters, but this method, never settles anything. The spanning and bridging of the chasm, is only temporary, and is such to break down. The approach to such conditions must be brave, courageous, overt and decided, but it must be obviously tempered with confidence, kindness, generosity, good-will and charity, else it is doomed to failure. Contestants in church affairs who are honest, will never be able to withstand these noble virtues, when obviously present in abundance. The "spirit of the law," augmenting the letter, often accomplishes great things, where the letter only was doomed to failure. There are two ways to present the truth without happy results; the one is apologetic or in compromise with error, and the other is, in defiance and with antagonism. But if preached as suggested above, it is made easy to accept, but hard to resist and turn away from, whether the hearers are delinquent members of the church or whether they are alien sinners with no desire to be Christians, or whether they have been deceived by the doctrines and commandments of men and led into sectarianism. Sin must be depicted, as dangerous, and destructive in the extreme, in order that it may be made to appear "exceeding sinful," in order to convict the sinner, and create in him a desire for liberation and a better life. Compromise, is highly desirable, in our working out matters of detail in all matters that are

not necessarily matters of faith. The strength of our character, is largely measurable, by our ability to sacrifice our preferences, and agree to go along with our brethren, and then do just this without murmuring and complaining. Too many of us treat our preferences, as matters of faith, and think they are more important than brotherly love, unity and peace. Such, should never be placed into responsible positions as leaders.

Qualifications of Elders

Physical and outward qualifications, as set up in the scriptures, are easily observable; and entirely too often, they are the only ones that receive consideration, in the selecting of elders. In the naming of deacons, Paul said, "Let these also first be proved, then let them serve, if they be blameless." The "also," is retroactive, and enforces the entire exhortation. That is, before elders are selected, they must prove their fitness and adaptability. Of course, this does not mean perfection, else there could be no elders. But tradition, has it among some of us, "Once an elder, always an elder." We are aware, that this phase of the question is highly "explosive," but the issue must be met; and Paul said in this same connection, "Without controversy, great is the mystery of godliness," and according to Webster, controversy, is agitation of contrary opinions; debate; disputation. So long as "apostasy," remains a possibility, just that long, brethren may sidestep, and cease to enjoy the confidence of their faithful fellows. Shaken confidence frequently grows to such proportions, that successful leadership, becomes impossible. In all such cases, elders, deacons, preachers, or any other leaders, must abdicate, or be abdicated, for the public interest. If and when such conditions arise, those involved, should not wait for pressure or duress. After stepping aside, all such should humble themselves, redress whatever wrongs have been committed, and resume a humble place in the fellowship of their brethren. This correction, does not restore to the former status, in any event. This may come in due course, but is not automatic, by any sort of stretch of the imagination. No faithful Christian, will undertake to withstand an erring brother who is penitent, and humbly undertakes to redress his mistakes, however grave. This is the true genius of the Christian scriptures.

These disruptions among us, are not the rule, but the exception, thank the Lord; and yet, there are entirely too many exceptions, and these exceptions terrify the church, in entirely too many instances. They must engage our attention; and we must point the way to peace; else, the gangrene continues to spread, and infest the body of our Lord.

In this age of wide-spread contact, none of us lives unto himself. Our visitations, publications, radios, schools and colleges, wide circulation of preachers and other means of intimate association, keep us constantly informed of the evil, as well as the good, and the influences of the evil are entirely too disastrous, to be allowed to go unchallenged. Many of us keep ourselves alerted to any sort of departure from the letter of the law, as it relates to theory and practice in the worship, and in the proclamation of the word, and then neglect and overstep the metes and bounds of the same law, in the practical matters of proper brotherly relations. Our zeal for the one, should never become so great that we will allow ourselves to overlook the necessity and importance of the other. The proper balancing of our writings, and the subject matter of our public proclamations, will greatly facilitate the restoration of peace, good will and happy fellowship, among some of our brethren who have become estranged, for lack of charity, kindness, patience and brotherly love.

The Local Congregation

Let it be remembered that the Christ is the arbitrary ruler of the church with all power and all authority. He is Lord, and all we are brethren. He has provided in the gospel, all things that pertain unto life and godliness. We are unalterably bound by it, and are helpless to alter or to in any way change it. Elders are placed in the "will," and the scope of their duties, responsibilities and obligations, are well and plainly set forth, as are the duties, responsibilities and obligations of the membership toward the elders. We are told to respect, honor and obey them that "have the rule over us." Our failure to do just this, is to dishonor and disobey the Lord, and to reject his rule and authority. He is the Shepherd, but the elders are the under-shepherds. He prescribes their instructions, and circumscribes their limitations. As long as they operate in this sphere, there is no appeal from their decisions. However, their authority is limited to the congregation that selected them and their dominion is limited to the membership of the local congregation over which they are elders. This is the Bible order, and to it there is no exception. In regeneration, we are added to the body politic, but each member determines for himself the local congregation of which he wishes to become a part. This is a duty as well as a privilege, and it should not be neglected in any case. The ordinances of the church are set up in the local congregation, and every member should be under the watchcare and oversight of some one local group who are thus banded together. Failure on the part of any

member of the Lord's body to do just this is to breach the Lord's plan and order of things. He knows best, and we should love and obey him to the best of our ability and understanding.

Disciplinary Measures

We may teach, exhort and admonish one another, at any time whenever and wherever we have opportunity and occasion. We should always be diligent to carry the word of life to those who are in darkness, wherever found. The redeemed in the aggregate, constitute the church of our Lord. None of us in our individual capacity, may institute disciplinary measures over others of us. This prerogative and responsibility belongs primarily and exclusively, to the local congregation of which the individual is a member. The church in the aggregate, is not organized, and never transacts any business of sort or kind. As a matter of fact, it never assembles, nor is there any authority in the scriptures to call it together. Each local congregation, is a sovereign group, to conduct its own affairs in its own way, under divine direction, and that with-

out interference from any other source whatsoever. Some preachers and some publications do at times, transcend the proper bounds of their habitation, and assume ecclesiastical power and authority over other preachers, who are in reality their contemporaries. A preacher, may accuse his preacher-brother for cause, but this should always be before the congregation of which the accused is a member; and never broadcast among other preachers and congregations as is frequently the case. Such "loose talk," is not edifying to any one, and not infrequently does great hurt to the cause of our Lord, as well as to the one talked about, also to the one who does the talking. When we learn to settle our differences in the way that the Lord has appointed, and incorporate the principle of the "Golden Rule" into our speaking and our writings, when our brother is concerned, we will have made great progress toward the way to peace. Let us all work and teach and pray toward this much coveted end. Peace be unto all of you.—3385 Coleman Ave., Memphis 10, Tenn.

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DELIGHT, ARKANSAS

REPERCUSSIONS ON ARTICLES ON "SPIRITUAL GIFTS"

(Continued from page 3)

tention. When our differences are brought out into the open we can compare these respective positions with the word of the Lord. It would not do any good whatever to try to bring Mr. Yowell over to my way of seeing things. I am not interested in that at all. I want to be in harmony with God's teaching; and I want Mr. Yowell to be also. Then both are in good company.

As a beginning, Mr. Yowell says "amen" to the article. The word "amen" means truly, of a truth. Hence, we are agreed upon the matter of spiritual gifts. But he objects to the idea that these gifts were peculiar to the apostolic age. He thinks that all these are current today. I commend that friend Yowell read carefully the article, "The More Excellent Way," in the series of which the one to which Mr. Yowell objects is one.

Paragraph 2:

My querist wants to know why accept the teaching of I Corinthians 11 in the matter of the Lord's Supper and refuse to accept the teaching of the following chapters as being binding now. This is a right question. Every student of the First Corinthian Letter must recognize that a number of matters in the Corinthian Church were to be corrected by the letter. Division in the church, lawsuits, adultery, idolatry, misuse of the Lord's Supper, Spiritual gifts, etc., are discussed. The twelfth chapter introduces the question of Spiritual gifts. This ought to answer the matter; but I add: Chapter eleven is not included in the regulation of Spiritual gifts at all. I especially commend to Mr. Yowell the careful consideration of verse 7 of the thirteenth chapter of this letter. Tongues are to cease. Knowledge, as a Spiritual gift, is to vanish away. Prophecy is to fail, or cease. Certain things were to abide—those set forth in the "more excellent way." "But covet earnestly the best gifts: and yet shew I unto you a more excellent way," is Paul's instructions to the Corinthians. This excellent way of love was to abide. The way of gifts were to pass. In the figure of speech, placing a part for the whole, verse eight show that these gifts were to pass.

Paragraph 3:

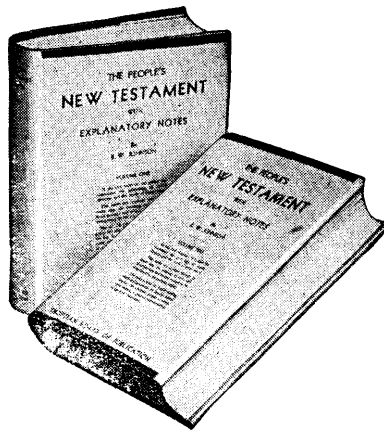
An argument that proves too much does not prove any thing. Such is the specie used by friend Yowell in this paragraph. Mr. Yowell, do you know of any living apostles today? If so, who made them apostles? Do you know of any God-directed prophets? Men who speak as the oracles of God

speak by direct inspiration from the heavenly Father? If so, do they add to the prophecies written in the Bible? (See Rev. 22:18-19). No, you do not. Neither do you know of any one who can perform a genuine miracle. Further you do not know of any inspired teachers as those in I Corinthians 12:28. I am not reaching into this verse to obtain teachers. These were New Testament church teachers; but they were like the apostles, prophets, miracles, healings, governments and tongues.

They belonged to the age of inspiration. Adequate provisions are made for teachers and governments for the church where the inspired man was not discussing things that were to pass away.

Paragraph 4:

When my querist points out the passage, or passages, that contains God's promise of the baptism of the Holy Ghost to the multitudes, I shall be glad to point to the passages that render the promise "null and void" today.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The

Bible Student - Teacher - Preacher

Church Worker

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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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Friend, you will not find that promise to the multitudes. Study the passages unbiasedly.

Paragraph 5:

Did John the Baptist ever address a "world-wide" audience in all his ministry? If so, where; and to whom? I'm afraid, my friend, that you are assuming a thing that never was true. John never promised Holy Spirit baptism to the world. He prophesied that certain of his hearers would receive it of Christ. This they did.

Paragraph 6:

I am not sure that I understand what Mr. Yowell means by his not being "Some-body come to town;" but I can understand his statement relative to being a student in sincerity of God's word, seeking the truth. This is the most commendable trait that any man may possess. May he be led by the unerring counsel of that word to a full knowledge of God's truth.

In a short time an article on Holy Spirit baptism is to appear in the columns of these papers. Mr. Yowell shall have one. This will be followed by an article on The One Baptism of Ephesians 4.

I wish to thank all who have expressed their pleasure in the reading of these articles. And, also, thank those who have read and disagreed. But, whether you agree or disagree, I commend your weighing these matters, as all others, by the balances of God's truth.

TWO MUSIC NORMALS THIS YEAR

By L. O. SANDERSON

We are to conduct two day and night music schools this year. The first, at South National building, Springfield, Missouri, from June 4th to 15th; the second, from July 9th to 20th, at Ninth and Columbia, Plainview, Texas. Seven hours a day for ten days in each school! An intensive study in rudiments, sight singing, harmony, song leading, and church music. Though intensive training will be the order of the day, it will be a joyful exercise.

These schools are for beginners and advanced, singers and song leaders—you cannot afford to miss the opportunities. The teachers at Springfield will be: The writer, Wilken B. Bacon, Texas H. Stevens, William Walker, Elmer L'Roy, and Leon Sanderson. At Plainview, the writer, W. B. Bacon, Paul H. Epps, Texas H. Stevens, and Palmer Wheeler, will be the instructors. Remember the days: June 4-15 and July 9-20. For information on Texas school, write church at Hale Center, Plainview, or Tulia. For further data on Springfield school write South National Ave., church, National at Madison.

Reasons that sound good aren't always good, sound reasons.

BURDENS

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry today, and then another, which we are to carry tomorrow, and so on. This we might easily manage, if we could only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again today, and adding tomor-

row's burden to our load, before we are required to bear it.—John Newton.

MEMORY

Memory is a capricious and arbitrary creature. You never can tell what pebble she will pick up from the shore of life to keep among her treasures, or what inconspicuous flower of the field she will preserve as the symbol of "thoughts that so often lie too deep for tears." . . . And yet I do not doubt that the most important things are always the best remembered. — Henry Van Dyke.

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NEW TESTAMENT

THE ACTS, 2.

**pricked in their heart, and said unto P
to the rest of the apostles, Men and
what shall we do?**

**38 Then Peter said unto them, Rep
be baptized every one of you in the
Jesus Christ for the remission of sins
shall receive the gift of the Holy Ghost**

**89 For the promise is unto you, and
children, and to all that are afar off,
many as the Lord our God shall call.**

**40 And with many other words did
ify and exhort, saying, Save yourself
this untoward generation.**

41 Then they that gladly received h

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"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

VOLUME 21

DELIGHT, ARKANSAS, MAY 3, 1951

NUMBER 22

THE PRESIDENT ASKS CHURCH UNITY

By GEORGE B. CURTIS

In an Associated Press news column in the Tulsa Daily World, under date line of March 28, president Truman appeals for denominational unity. The column is headed: "TRUMAN ASKS CHURCH UNITY," and the sub-head reads: "President Calls on Sects to End Quarrels, Mobilize Moral Forces." We quote from the first paragraph of the item: "President Truman declared today that things like 'denominational quarrels' 'ought to be forgotten' 'in time of crisis.'" This was spoken to a group of editors representing the associated church press assembled in the Rose Garden of the White House.

The church of Christ is always sympathetic with every move for unity among those who love the Lord providing this move is made in the right way. The plea for the unity of God's people upon the Bible only has been the burden of the ministers of the church of Christ down through the years. Unity acceptable to the author of Christianity is the only kind of unity in which we are interested.

Does the president mean to ask that all religious sects to lay aside their denominational peculiarities, accept the Bible without any denominational coloring and be just simply Christians and members of the one church established by the Lord? Or, does the president mean for us to gloss over all departures from the New Testament pattern, affect an amalgamation of sects including all unscriptural forms and pretensions, forget the biblical injunction to "contend for the faith" and play like we are one religiously whether this union is based upon the word of God or upon the decrees of man?

It has seemed to me that for some years we have been moving toward a super-church, composed of various denominations, headed by an ecclesiastical body unknown to God's word, a stranger to the one body purchased by

the blood of Christ, a union of sectaries without regard to truth and created for political and social strength. Union could thus be secured, strength in a political sense created, some sway on the moral fabric of our nation exerted; but, it would be as far from the system of Christianity promulgated by the God of heaven as any thing could possibly be. Its government, polity, doctrines and worship would be of man, and vain. (Matt. 15:9)

Nothing is clearer than the teaching of God's word upon the subject of unity. Take this as a sample: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, and one baptism, One God and Father of all, who is above all, and through all, and in you all." Or this, "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 has sent me." (John 17:20-21) Or, again, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Or, this, "These things, brethren, have I transferred in a figure to myself and Apollos, that in us ye might learn not to go beyond that which is written." (I Cor. 4:6) Or the final warning of God's word that we are neither to add to nor are we to take from God's word. The unity here demanded by the God of heaven would cure all denomi-

national ills. The Bible accepted without altering, or adding to, or taking from would destroy every religious organization other than the church of the Lord, and that unity for which our Saviour prayed would be attained and the will of the Lord fully met. For that type of unity I plead. Any other would be abominable to God and to all true followers of Christ.

Religious liberty is the greatest boon that man has ever achieved. It exists to its fullest in our own country and that alone. It was purchased by the blood of our Revolutionary fathers and maintained by the constant vigilance of her stalwart citizens. Our constitutional fathers built into the fundamental law of our land a protection that shall stand as long as our constitution stands. The first article in our Bill of Rights reads, "Congress shall make no laws inspecting the establishment of religion, or hindering the free exercise thereof." No appeal to patriotism, national crisis or any other matter must move us from this bedrock of Christian safety—religious liberty. No cause must move us from the continuous plea for unity in harmony with the word of God. Church confederations, amalgamations of denominations and the machinations of man to bring about union of sects can not only endanger religious liberty, but can be the devil's means of beguilement to lead countless souls to the regions of the damned.

This is not the time—nor ever shall there be—to cease to present the will of the Lord as inspiration gave it. We are willing to sit down with any earnest religious group desiring unity, and seek for that unity on a Bible basis. Otherwise, no!

"Character is built out of circumstances—from the same material one man builds palaces, while another builds hovels."

Is not he imprudent, who, seeing the tide making toward him apace, will sleep till the sea overwhelms him?—Tillotson.

Christians Only

By J. A. McNUTT

"Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." (Acts 11:25, 26).

A Divine Name, A Worthy Plea

There is no greater plea, there is no loftier ideal to be advocated, than the urgent invitation to all religious people to be Christians Only. It is true that one might be a Christian in name only and this would be vain pretense and the unlawful use of a holy name. However there can be no hope of attaining the unity for which the Saviour prayed as long as the religious world parades under the party banners of denominational names. Names are meaningful and every religious group takes pride in its own denominational name. The names and slogans of men often become more important (?), and are better loved by a sect, than the God-given name, Christian. (I Peter 4:16).

The name Christian comprehends all the spiritual and religious distinction that God's people need. Why should those who profess to be God's children desire to be members of different bodies and be separated from one another by denominational walls of human construction? Why should one desire to wear a name of human selection? There is no plainer warning in the New Testament than Paul's condemnation of those brethren at Corinth who said, "I am of Paul, and I of Apollos; and I of Cephas" etc. (I Cor. 1:12, 13). Since the wearing of the names of inspired men was forbidden, how can one afford to wear the name of John the Baptist, or that of Luther, Wesley, or any other man?

Many religious leaders have deplored the use of party names. It was Wesley who said, "Would God, that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten." Charles H. Spurgeon, the noted Baptist preacher, of London, England, said, "I hope the Baptist name will soon perish; but let Christ's name last forever."

It is difficult for the world to grasp the beauty and simplicity of undenominational Christianity. This plea for unity on the basis of God's truth will only appeal to noble souls who desire that harmony, among his followers, for which the Saviour prayed. (John 17:20-23). It ought to be a self-evident truth, too clearly demonstrated for argumentation, that Sectarianism is

contrary to the spirit of Christ, and that religious division is the curse of this age. There should be no humanly erected barriers of names and creeds among the followers of Christ. God's people should be "Christians only." The name Christian needs no denominational handle, or party limitations, placed upon it. One need not be any more or less than a Christian.

The Name In Prophecy

It was to be an everlasting name. "Even unto them will I give in my 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." (Isa. 56:5).

It was to be a new name. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2).

The Fulfillment

The people of God had formerly been called brethren, saints, disciples, and children of God, but they are now called Christians for the very first time at Antioch. (Acts 11:26). This was indeed a new name which had not previously been applied to God's people. The name of Christian carries the name "Christ" in its bosom and as long as the followers of Christ wear this name on earth, Jesus, the author of our faith, cannot be forgotten. No wonder then the Apostle Peter said, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (I Peter 4:16). The Revised Version gives the last phrase, "Let him glorify God in this name."

It is highly significant that this new name was applied to those in God's house, and that it was first given after the Gentiles had seen His righteousness and "all kings" had seen His glory.

Adam Clarke, the great Methodist commentator said, in his comment on Acts 11:26, "The word chreematisai, in our common text, which we translate 'were called,' signifies, in the New Testament, to appoint, warn or nominate by divine direction." This should be sufficient to off-set the charge of those who say that the name was given in derision by their enemies.

No Monopoly On This Name

Some have said, "If you people use the name it is too exclusive and implies that others are not Christian." Why anyone would make this charge, while wearing a denominational name

by preference and choice, it is very difficult to understand. It was not too exclusive in New Testament times. It is broad enough to include every faithful follower of Jesus Christ on earth today, so it seems strange that the complaints should come from people who have rejected the common New Testament usage of the name Christian.

When a group of the Lord's people repudiate all unscriptural designations and choose to be known as Christians, they act from the basis of principle, and seek to clear themselves of all responsibility for the continued division caused by denominational names. Is this uncharitable, exclusive, and unkind?

It is our sincere and earnest prayer that the entire religious world will one day reject everything in religion for which authority cannot be found in God's Word, including every denominational name and every unscriptural practice.

One of the pioneer gospel preachers once presented this question: "Can anything be religiously right and Scripturally wrong at the same time? Can any church name be religiously right when it is unauthorized by the word of God?"

CAN YOU FIND THE NAME OF THE CHURCH OF WHICH YOU ARE A MEMBER, OR THE RELIGIOUS NAME THAT YOU WEAR, IN THE NEW TESTAMENT?

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation which must form our judgment.—Watts.

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND..... Delight, Arkansas
 JAMES L. NEAL..... Springdale, Arkansas
 GEO. B. CURTIS..... Poteau, Oklahoma
 (400 Ward Avenue)

GILBERT COPELAND... Wichita Falls, Texas
 (1810 Buchanan Street)

VAUGHN D. SHOFNER..... Lubbock, Texas
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The Great Need of A Savior

By J. O. JONES

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

1. One Must Realize All Are Lost Without The Savior

In Romans 3:23 we read "For all have sinned, and come short of the glory of God." Also, in I John 5:19: "and the whole world lieth in wickedness." So, when one realizes he is lost he will realize the great need of a savior. If one does not realize he is sick he is not interested in calling the doctor. Just so with the many who have failed to consider the truth that they are lost, they are not interested in the savior. On the day of Pentecost (Acts 2:1) when Peter preached the first complete gospel sermon, he first proved to them they were lost. Then when they realized they were lost they said "what shall we do?" (Verse 37). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Verse 38). "Then they that gladly received his word were baptized." (Verse 41). When one truly realizes he is lost he will gladly accept the savior as they did.

2. Must Realize Sin Is The Cause of Condemnation

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

3:27) so he can be saved by the blood of Christ.

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

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

Sin is the cause of all human suffering. Only those who die in the Lord will have rest (Rev. 14:13). Every suffering of every kind shows the need of the Savior. Sin also will cause the innocent to suffer. But, regardless of how much suffering one may have to induce, all can and will have sweet rest who die in our blessed Lord. Sin, too, is the cause of all death. Paul says in I Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." So, we gain in Christ what is lost in Adam. And, if one is in Christ, he is to be raised unto everlasting life. (John 5:29). But, all others are to be raised unto damnation. Therefore, in death we see the great need of a savior.

4. Punishment of Sin Shows The Need Of A Savior

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

wait until it is too late like the rich man did.

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

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

6. Our Savior's Invitation Is To All

"Come unto me, all ye that labor and are heavy laden, and I will give you rest, Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). "And the Spirit and the bride say, come, And let him that heareth say, come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely." (Rev. 22:17). Therefore, since the Savior's Invitation is to all, it shows that all are in great need of a Savior. Let us remember the more we realize we need a thing the more we are going to be interested in that thing. So, the more we realize we need a Savior the more we are going to be interested in him. And, too, one must first become interested in a Savior before he will accept the Savior. That we may ever realize all will always need a loving Savior is my humble prayer.

PREACHER AVAILABLE

To any loyal congregation that may need a good Gospel preacher: Brother Joe Henry Booth is one of our home boys and we are safe in telling you he is worthy. He has been preaching the Gospel about three years. He studied in Freed-Hardeman college two years. He would like to get located as soon as possible. If you need a good man contact: Joe Henry Booth, Box 163, Hope, Arkansas.

Signed: Same Stone, J. M. Dodson and H. H. Green, Elders, Fifth and Grady Streets Church of Christ, Hope, Arkansas.

Chester Estes, Sheffield, Alabama, April 26, 1951: Two families, who were Baptists, have been baptized recently at Highland Park. We continue with our daily broadcast on WJOI, Florence.

Willis G. Jernigan, Box 416, Spur, Texas, April 16: During the past week one has been baptized and two restored.

Preaching Christ

By W. A. BLACK

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

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

Peter preached Christ on the day of Pentecost in Acts the second chapter. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers . . . And the Lord added to the church daily such as should be saved." (Acts 2:21-47). In this sermon, Peter preached Christ by preaching the fact that Christ was their savior; and that he must be obeyed. They wanted to know what to do? Peter preached Christ to them by telling them that they should, "Repent and be baptized every one of you in the name of Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." No one can preach Christ without preaching this. But let us notice another example.

"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:4, 5, 12) "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35). Did he preach Jesus by just repeating the name of Jesus? Surely all know that he preached the things Jesus had commanded to be preached. What happened as a result of Jesus being preached? "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:37, 38). No one should have any difficulty in understanding that when Philip preached the things concerning the name of Jesus Christ and the things concerning the kingdom of God that he preached

what to do to be saved in order that one might be added to the church by the Lord, or what to do in order to get into the kingdom of God. No one should have difficulty in understanding that faith, repentance, confession of faith in Christ, and baptism are conditions of pardon. When Christ is preached to the alien sinner, these things are preached. When these things are not preached, Christ is not preached. He who claims to preach Christ and leaves these things off is making a mockery of preaching Christ.

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

Worthy of All Acceptation

By STERL A. WATSON

A few weeks ago there appeared an article in this paper, over the signature of Brother R. J. Frizzell, of Camden, Arkansas. His subject had to do with Christian giving. May I commend that article. It was my happy lot to serve as local preacher for the West Washington Street Church where Brother Frizzell is a member. One reason I wish to commend his article is that I know it came from his heart. He is not the only man in Camden who teaches not only in word, but in deed and in truth on this subject.

I found the church there in a weakened, confused, condition. Trouble within and without. Alienated from her

Sister congregation (North Madison), and in a very discouraged condition. My lot was to work for peace and harmony between the two churches and to weed out the sin at West Washington. It was an uphill battle against almost every sort of opposition. Had it not been for the fact that there were so many real Christians in both churches, we may have failed completely. In doing my work, I played no politics or pets in or out of the church. My appeal was always to the word of God. In all my life, I have not seen two churches grow and accomplish so much in as short time. We fought every "ism" and "ite" with all our power. Many were baptized and homes were united in Christ. Quite a number were baptized whom brethren had thought never would. West Washington Street built a new meeting house and remodeled the old one for a preacher's home. North Madison made some fine improvements on their building. Shortly after I began work with West Washington, Brother Earl Richardson came to serve the N. Madison Street Church. He proved a real blessing to the cause in that area. He and I worked and counseled together as if we served the same congregation.

Since we had very little money, and the church was badly injured and weak, building a new meeting house and remodeling the old one was indeed a work of faith and labor of love. The property we built would easily sell for \$60,000 here in St. Louis. We worked and gave till we could feel it. Women did without household items that they needed badly. Men wore old suits and drove their old cars longer. We had as many as 35 who worked to as late as 2:00 o'clock in the mornings after working hard all the day before. Among these workers were women too. I have seen them pushing wheelbarrows loaded with dirt or concrete. No telling how much we saved on our labor bill. Among those who really gave liberally, I think the brethren would regard it as a fair statement to say Brother Frizzell was one of our leaders. There were others with great, big, "ole" hearts of pure gold too. I'll let Brother Frizzell's name stand for enough other names to fill a whole page and say "God Bless every one of them."

Please don't take this little article as an effort to flatter. It's just to encourage others to greater effort. During our building struggle there, a sister 65 years old, in failing health, who washed and ironed for a living, handed our treasurer a paper bag. I think I'm right when I state that it contained \$75.00 of her hard earned money. What a challenge! I believe that provoked others to do a lot more. How could we refuse? As result of such willingness, their debt is very small, less than \$6,000.00 I believe.

This shows what brethren with willing hearts and hands can do, when they try. There wasn't a one of us that had any money, but most of the members were good workers. A lot of the brethren who were in error turned back to the Lord. Probably there is not a town

in Arkansas where more prayers have gone up and more tears have fallen for the cause than at Camden. May God grant that they will continue to so labor that the pearly gates will swing wide for every one of them.

"For Such A Time As This"

By G. B. SHELBURNE

At all times in history God has had special work for his people to do. This truth is illustrated most impressively in the story of Esther. When the Jews were in danger of perishing because of a wicked plot formed against them by Haman, Mordecai sent word to Esther to go before the king and to petition him for her people. In connection with his request he said, "And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). We are told that she went in unto the king and succeeded in saving her people. Had the Jews perished at this time, the purpose of God to bring Christ into the world through them would not have been accomplished. Esther had work of paramount importance to do in her time.

As we reflect on the condition and the needs of our world, we are convinced that God has work of transcendent importance today for his people. Who knows whether he has permitted us to live "for such a time as this?" In our time, when the world is filled with war, threats of atomic destruction, turmoil, strife, doubt, and fear, what can Christians do to fulfill their mission of glorifying God and blessing humanity?

Let us meditate on some of the things which clearly lie within the scope of the duty of Christians at such a time as this:

1. Above all, we need to "have faith in God" (Mark 11:22). We might have faith in our fellow men who have the best interests of the nation and the world at heart; we might have faith in our government; we might have faith in the United Nations. But, first of all, we should have faith in God, for he is above all. When Paul stood in the midst of Mars' hill, he said, "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 worshiped with men's hands, as though he needed anything, seeing he giveth unto all life, and breath, and all things . . . for in him we live, and move, and have our being" (Acts 17:24-25, 28). Again, he said in writing to the Ephesians, "There is one God and Father of all, who is

above all, and through all, and in you all" (Eph. 4:6). Let us include God in all of our thinking and remember that the same God who created the world and all things therein, who is above all; and upon whom we depend for all things, is still on the throne of the universe.

May we also remember that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17). Therefore, above all of the diplomatic maneuverings, the conspiracies of dictators, and the frantic efforts of men to defend themselves, there is God. He will overrule all things—even the workings of wicked men and nations—to the accomplishment of his ultimate purpose for the good of his people and for his glory. Let us therefore have faith in God! It is only when we leave God out of our thinking that we have need to despair.

2. Since God is the ruler of the universe which he has created and can bring all things to pass according to his will, we should pray for the rulers of our nation and all nations that they may have wisdom to do that which is best. Paul exhorted that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2). What a wondrous blessing—that the God of all power and love will hear us when we pray according to his will! We are told that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Peter 3:12), and that "the effectual, fervent prayer of a righteous man availeth much" (James 5:16).

It is of prime importance at this time, as well as at all times, that Christians be much in prayer. This writer is convinced that the prayers of God's people will avail much with him. For the sake of ten righteous souls God would have spared Sodom and Gomorrah. Surely the prayers of his people around the world today will not go unheeded. It is very possible that the prayers of Christians will have more to do with the destiny of the

world than all of the armies that ever marched, all of the parliaments that ever sat, and all of the bombs that ever have, or shall be, dropped!

3. Our next thought is that, in a time such as this, we should cling to that which is enduring. It is easy for us to fret and pine away precious time with the trivial things of earth and time, which shall soon be forever gone. How futile such a life is in comparison with one which is built on things eternal. God changes not. He said, "I am the Lord; I change not" (Mai. 3: 6). Jesus Christ is "the same yesterday, and today, and forever" (Heb. 13:8). The word of the Lord "liveth and abideth forever" (I Peter 1:23). The kingdom of Christ "cannot be moved" and "shall never be destroyed" (Heb. 12:28; Dan. 2:44). After all of earth's battles have been fought, after all that is earthly and temporal has passed away, the things which are eternal will still live. They will survive all the wrecks of time, and to them we can safely anchor our souls.

4. It is the duty of Christians to live the principles of peace every day before a disobedient and gainsaying world. Christ's coming was heralded with the message, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). In his teachings Christ has given the only formula for lasting peace. He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets" (Matt. 7:12). Again, he said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of our Father which is in heaven" (Matt. 5:43-45). God's people are charged with the responsibilities of being peacemakers, and we are told, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9). If all men live according to the principles that Christ taught, wars and bloodshed will be impossible. It is the business of God's people to promote these principles by living them and teaching them. There are many things which we cannot do to remedy the ills of the world in such a time as this, but here is one thing that is in the reach of all—to act every day in our dealings with others in such a way as to live the principles of peace.

5. It is always our duty to point men to Christ, who is the Prince of Peace, and the only Savior of men. Isaiah foretold his coming as the "Prince of Peace" (Isa. 9:6). His gospel is "the

gospel of peace" (Rom. 10:15). There is salvation in no other (Acts 4:12), and the gospel is the power of God unto salvation unto all who believe it and obey it (Rom. 1:15; Heb. 5:9). It is the duty of the church individually and collectively to serve as the "pillar and ground of the truth" (I Tim. 3:15) in spreading the saving gospel to all the world. May we realize that this is the grandest and most noble of all undertakings, since the salvation of men's souls for eternity is far more important than any earthly consideration. With these things in view let us dedicate ourselves anew to the great work of pointing all men to the Christ.

A long time ago a wise man said, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). America has become great because of the recognition of God and eternal principles of right in its founding and progress. But just as other great nations have fallen because of moral and spiritual decadence, so will this one unless there is a return to God;

and worst of all, without a complete return to God, millions will be eternally lost. Surely a great challenge is before us in such a time as this.—In Gospel Tidings.

NEW BUILDING IN MANNHEIM.
GERMANY

By J. C. MOORE, JR.

Sunday, March 11th the congregation meeting in Mannheim, Germany, opened its building to the public in a program directed by Dieter Alten, former student at David Lipscomb College. Brother Weldon Bennett, missionary from the Church of Christ, Jackson Avenue, Memphis, Tennessee spoke on the theme "What Does It Mean To Be A New Testament Christian." Eighty visitors were present. Thirty five members of the church were hosts.

The new building, which is the first for the church to complete outside of Frankfurt, is a part of a very large apartment house which has been completely rebuilt and furnished according to the church's needs. It is on the street level near the center of the city on an

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attractive street. The Charlotte Avenue Church of Christ, Nashville, Tennessee furnished the necessary funds to make it possible for the church to rent this space for 4 1-2 years. It is not considered a permanent location, but it will give us time to construct a permanent building. The church had met in a building which could no longer be rented. Space has been provided for 110 seats, a small office which doubles for class room, and toilet facilities. Edgar Knobel, who is a student in the Bible training school in Frankfurt, assists Brother Alten in the work in Mannheim.

Cleon Lyles, Little Rock, Arkansas, April 23: Homer Hailey preached in our spring meeting which closed last night. It was one of our very best meetings. Six were baptized, two restored and one placed membership. The church in Chickasha, Oklahoma, recently closed a meeting in which I preached. Three were baptized. Bob Hawkins is doing an outstanding work with this church.

W. Curtis Porter, Monette, Arkansas, March 24: Last May I met Cecil Abercrombie in debate at Taft, Tennessee. The debate ran six sessions and covered the questions of class teaching and women teachers. This debate was recorded on wire. Arrangements have been made to have it published in book form, but we have been unable to get the records transcribed. I am wondering if some one has a machine who could transcribe the records for us. Or do you have a machine that I could use for the work? A Webster-Chicago Wire Recorder with foot control is needed. May I hear from you?

H. H. Dunn, April 28: During the first eleven nights of this month I was with the "C" Street congregation in Muskogee, Okla. One of the most pleasant meetings that I have been engaged in. A very good group of people and Don H. Johnson, their local preacher, is a fine fellow worker. Three good congregations in Muskogee. Oliver C. Cunningham is with the Central and Eugene Brewer with the West Side. Three good, nice and efficient preachers working together for the upbuilding of Christianity in that town. Am now in Bixby, Oklahoma. Go to Pottersville, Missouri the fourth of May.

TEACHING UNSELFISHNESS IN GERMANY

By J. C. MOORE, JR.

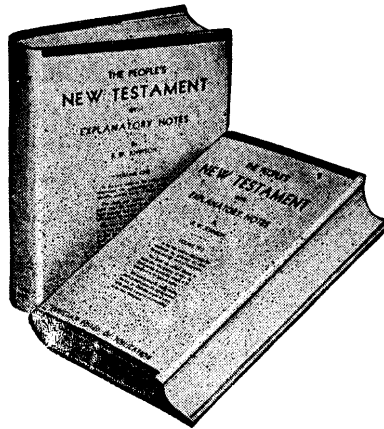
In the Westend congregation where Brother Delmar Bunn and Brother Roy Palmer are preaching, they have been conducting a Bible study period for the young people with a period of singing afterward. Recently the young people have decided to devote part of their time in helping members of the church who are sick or who are aged and need special attention. Bro. Horst Meidinger, an architect, is taking the lead in

this and when anyone needs help they call him and he contacts some of the young people to go to help the person in need. As an example of how this works, let us notice this incident. The other week an aged sister who is not very strong became ill. Her husband is also old and her son of about twenty years (a refugee) was trying to keep the whole household going by himself. He was trying to work and do the washing and housekeeping too. He was having a hard time and the aged mother could hardly stay in bed as the doctor had instructed. One of our young people told Brother Meidinger about it and a young girl from the class who

was out of work for a few days volunteered to help. After doing the nursing and housework for two days she telephoned Brother Meidinger and he sent someone else to help for awhile. So the young people will take turns in their spare time until the family is able to carry on alone again.

Brother Palmer also tells about another lady, 72 years old, who was not able to carry her coal from the basement up to her fourth-floor apartment. She lived alone and could not afford any help. So some of the young people arrange to carry her coal up the four flights of steps for her.

This is just a glimpse of how we



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 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.

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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are trying to teach the German Christians to be unselfish and to render service in the name of the Master who said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25:40).

A REPORT FROM MUNICH

By MAX WATSON

The new congregation in Laim (West Munich) was mentioned in a previous report. This group has been strengthened by the addition of a young couple, the Gunter Beiers, immersed on the 28th of March. A family of four, from the central area of town were also baptized the same hour, making a total of six persons for March.

A new week-night class was started in a new section, meeting on Tuesday nights, taught by Dick Smith. A group of refugees, that were previously located in another of our class districts, moved into apartment dwellings in this new area, so the class was taken to them, while the other class continues as well. The initial class started with only five "students" but the following class had nine so there seems to be possibilities for growth.

We have a good number of German language tracts, supplied mainly by the Frankfurt church, but we have had one printed, made especially for needs here. It is a small 4x6 inch four page tract, to arouse the recipients interest in his spiritual condition and to urge attendance at our meetings, listed therein.

We feel the need for intensified well-planned tract distribution, especially this summer, because tentative advance plans have been formulated for several tent meetings, during the period from June 26th through August 9th. Tentative locations for two of the meetings have already been selected and we hope to have two others, located in other districts. Two will be of two weeks duration, the others, shorter periods. The preaching will be done both by local and visiting brethren. Last summer's one tent meeting was a success. This summer's plurality of meetings should multiply the good results. More workers are also on hand, to help.

A supplementary, mimeographed hymn pamphlet has just been finished, which is made up of hymns that have been translated (not by us) from English to German. These melodies are well known by Americans. Thus, they can be more easily taught to the German membership, when there are several of our voices to carry the tune. This will also enlarge upon our number of good selections since our regular book has so many that are not as practical for one reason or another. In our Men's training class this month, quite a bit of the time has been devoted to the mechanics of vocal music.

The month's Sunday attendance summary of adult Germans, for the two

Munich congregations follows: weekly average for Holzstrasse, Mornings (26) Evenings (54). Laim, (15). The Holzstrasse church meets twice, morning and evening; Laim, once, in the morning. For our week-night classes (9 per week), attendances have averaged 153 weekly.

We enjoyed visits by Brethren Moore and Palmer from Frankfurt. We are planning to start a building here as soon as possible, with funds being raised by Brother Gatewood. Three Munich boys are taking training in Bible at Frankfurt. We still have several details to work out before we will have definite building descriptions

and specifications to announce. We now have several locations in mind, etc.

J. C. Moore has left for the States, due to death in his family. However, he returns shortly, to advise us on our plans. He has had a good deal of experience in erecting buildings.

During March we supplied 177 persons (including adults and children) with 1,334 clothing items consisting of 28 suits, 57 overcoats, 195 dresses and 1,054 smaller items such as underwear, shirts, blouses, shoes, etc. "We will be glad to receive your used clothing that is in good condition, to be distributed to people in need."

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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VOLUME 21

DELIGHT, ARKANSAS, MAY 10, 1951

NUMBER 23

Remember Thy Creator . . .

By DALE RICHESON

(The following is the gist of a sermon preached by the author at the Baccalaureate services of the Cove (Ark.) High School May 6, 1951).

The privilege of addressing a group of young people at an hour when their minds are focused upon the serious things of life perhaps more than they have ever been before, is one fraught with grave responsibility. There are so many lessons that are needed and time for so few, that selection is difficult. But in this address, my responsibility to you will not be filled unless I present you with some facts from God's word that will help you to fit yourselves to meet life in the days ahead, and to meet God in the day of judgment.

The preacher of Ecclesiastes presents a lesson especially suited for this occasion. "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." (Ecc. 12:1). This text forever refutes the idea that many young people seem to have, that religion is for people who are too old for anything else. The finger of responsibility is pointed at each of us in our youth.

If there were no other reason in the world for us to remember God, the fact that He did create us should be sufficient. Without His benevolence, we would not even have life or existence. But beyond this, without His creative love, we would not have the multifarious elements which are necessary to sustain that life once given; food, clothing, shelter, fuel, etc. Everything we are, and everything we have we owe to God. He gave us life, sustained our life, and when, as ingrates, we rebelled against him, He sent his own Son to redeem us from our own iniquity.

It is easy too, to see why we should remember him especially in our youth. This command does not exclude from

remembering God those who have passed into middle or old age, but simply states that our allegiance to God should start in our youth. Unless we do remember God in our early years, it is doubtful if we ever will. This idea is expressed in our text. We are to remember Him in our youth, "while evil days come not." It is easier to win people permanently to the Lord if they can be turned to Him before they become steeped in sin, before they have given over to the lusts and corruptions that beset them in the days between childhood and manhood, when self-control and sound judgment have not kept pace with physical growth.

It is true also that we appreciate today only the things which we learned to like yesterday. A person has to develop a taste for many of the foods we eat. What we like today is often what we learned to like a few years ago. Unless one has cultivated a taste for fine music the masterpieces of Bach and Beethoven are meaningless. The same is true of the lower appetites of man. To the man who has never trained his sense of taste to appreciate beer and whiskey, it is so much slop for the swine. But the man who has given himself to it develops an insatiable appetite for it. So with most things, and so with religion. Unless we cultivate our religion in our youth, we will recognize no value in it when we are grown older, in a majority of cases. This is the idea of our text: "nor the year draw nigh when thou shalt say, I have no pleasure in them."

Aside from these considerations, the uncertainty of life makes it imperative that we turn to God in our youth. We may never have an old age. Life is uncertain. Conditions change. As days go by our chances for eventual repentance grow more and more remote. And if by chance we should turn to God in our old age, we should be too withered

and worn to serve Him as He deserves, as our creator. The wealth of strength and power with which He endowed us will have been spent.

The command to remember the creator carries with it more than just a simple recall to mind. Some people remember the Creator, and as quickly, perish the thought. Much more than this is required. The word "remember" is used in the Bible to convey a variety of ideas. For instance the Jews were commanded to "Remember the Sabbath day to keep it holy." (Ex. 20:8). The idea here is to observe all the commandments of God concerning the Sabbath. They were forbidden to labor, conduct business, travel and otherwise violate the sanctity of the day. Remembering the Sabbath meant observing God's commands concerning it. The word is used in a different sense in Psalms 20:7 "Some trust in chariots, and some in horses; but we will remember the name of the Lord, our God." Here "remember" is opposed to trusting in chariots and horses. Obviously, the meaning is to trust in God. So, remembrance of God includes both the idea of obedience and of faith in the Creator. Actually the command of our text includes the whole obligation of man to God, i. e., faith, and that demonstrated by obedience.

The obedience of faith involves the keeping of all of God's laws, both moral and positive. Moral laws are those which govern our conduct toward our fellow man, and positive laws are those which govern our conduct toward our Lord. Moral laws are right in that they promote the most good in the lives of ourselves and our fellow men. Positive laws have no bearing upon our manner of conduct toward each other and are right only because they express the will of God for man.

In keeping the moral laws, man can find the greatest happiness in life and avoid the disapprobation of God. These commands are given because they set forth the best path for man to follow. They are not just arbitrary rules, but they set forth the true bounds of con-

duct within which the greatest amount of happiness for all men can be had. Anyone can see the rightness of the command, "Thou shalt not kill." Without it perhaps the human race would have been long since extinct. Complete disregard for the command, "Thou shalt not steal" would result in a world filled with misery and distrust. Had not God commanded, "Thou shalt not commit adultery" the family unit would be unknown, and every child would be born into a life of misery, scavenging for a morsel of bread in the alleys, as my stray dog. Upon God's moral laws hinge all that is good and right in the world. Without them there would be no sanctity of the home, nor safety of property or of body. Man cannot find happiness either in this life, or the life to come without obedience to them. It is ever true, as Solomon wisely decreed, "The way of the transgressor is hard." (Prov. 13:15). Disgrace, broken homes, wrecked bodies and warped minds await those who disregard the laws of moral conduct. But far worse, eternity holds only the beginning of suffering for the disobedient. "But for the fearful and unbelieving, and abominable and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8).

But God has another requirement other than keeping of moral law. We are obligated as His creatures to obey the positive laws as well. These are laws which are right just simply because God gave them. They have no significance whatsoever in the direction of our relationships to others, and no one can see any reasonable excuse for their existence, but they are laws of God and must be observed. It is in keeping these commands that the real test of our faith lies.

Moral laws are constant. They are right within themselves and never change. Positive laws have changed with every dispensation. The patriarchal age was characterized by a religion of animal sacrifice. The Jewish dispensation consisted in a vast system of sacrifices, ceremonies, feast days, circumcision of male children, and keeping of the Sabbath day. Under the new dispensation, none of these positive laws from the Jewish age are carried over, but God has given us a new system of religion.

This new system of religion is centered around Christ, the one sacrifice for sin. The positive divine laws to be observed in this age include such things as baptism, the Lord's supper, and other acts of worship. Our discussion does not cover the Bible teaching on these subjects, but never-the-less, let us

point out a few general rules which should govern our observance of all God's laws.

(1) The positive commands of God are vital and obedience to them is absolutely essential. People in all ages have been trying to get around obeying them, but all have found out that they must obey or perish. God commanded Adam and Eve to abstain from the forbidden fruit of the Garden of Eden. When they disobeyed, misery and death came upon them and all mankind. God commanded that none of the sons of Kohath should touch the ark of the covenant. It appeared to be a senseless and useless command, but when Uzzah disobeyed, God struck him dead.

(2) When God commands us to do a thing, the command excludes the doing of everything else. When Noah was commanded to build the Ark, he was told to build it out of Gopher wood. This command excluded the use of any other kind of wood. When Cain was commanded, with his brother, Abel, to offer up sacrifice, it was specified that an animal be offered. Cain offered God a vegetable sacrifice instead, and God rejected his offering.

(3) When God commands a certain way of doing a thing, it excludes every other way of doing that thing. Nadab and Abihu were priests of God, and as such were to offer up sacrificial fire, from the altar of God, burning incense thereon. These two observed the command to offer up incense, all right, but instead of using the first which he had commanded, they substituted another fire. But God struck them dead with fire from heaven.

God requires that we be governed by his commands, and has placed a mighty cordon of warnings around his laws to keep us from violating them: "In vain do they worship me, teaching as doctrine the precepts of men." (Matt. 7:21). "Whosoever goeth onward and abideth not in the teaching of Christ hath not God; he that abideth in the teaching hath both the Father and the Son." (II John 9). "If any man speak, let him speak as the oracles of God." (I Peter 4:11). "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the tree of life, and out of the holy city, which are written in this book." (Rev. 22:18).

Whether it be in the realm of moral law, or positive law; the admonition of your speaker is that you make sure you are right by studying for yourself the word of God, and then devote your

whole heart, and body and soul to keeping them. In this way you will find happiness from this day, throughout all your life, and through the never-ending ages of God's eternity.

THREE GERMAN PREACHERS BEGIN FULL TIME WORK

By J. C. MOORE, JR.

On June 30, three German youths who have studied in the Frankfurt Bible training classes for the last three years will be ready to assume responsibility as full time evangelists in congregations already established in Germany. Since congregations are not financially able to support these men, it will be necessary for brethren elsewhere to supply their monthly support of \$100 per month. The congregations are financially able to carry on their regular running expenses and as soon as they grow and develop they will be expected to employ their own minister. These young men whose names are Rudi Walzbruck, Klaus Goebbels, Dieter Fritche have all made good records as far as their study is concerned and have been speaking in public for more than 2 years. Each of them has taught Bible classes in the Frankfurt area for more than a year. The brethren in Frankfurt heartily recommend these young men to the brotherhood and solicit the help of three congregations to assume responsibility for their work at the close of their period of study in June. Arrangements between the congregations can be handled by corresponding with Brother J. C. Moore, Jr., 17-19 Senckenberg Anlage, Frankfurt, Germany.

Dale Richeson, Mena, Arkansas: I will have time open for a seven nights meeting June 4 to 10.

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
(901 South Broadway)

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The Master's Ministry

By 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 smouldered, 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 "Dy-

ing 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

(Continued on page six)

Entering The Church

By 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 chance. 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" (I Peter 1:9). Now since the church is that people that has been called out of darkness into light, if 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 the 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 Catholic 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 remains 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 of 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 re-

sponsibilities. 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 an 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.

The Indwelling Christ

By 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 unreprouable 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 fulfill 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 unreprouable 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 HUMBL-ED 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.

THE MASTER'S MINISTRY

(Continued from page 3)

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).

Impressions

By GEORGE TIPPS

At this writing, I am near the close of the second gospel meeting in which I have had the opportunity to do the preaching at the Stinnett Settlement School. I trust that it shall not be the last. The design of these meetings has been to reap the harvest that has been sown throughout the year by the Bible teaching that is done from day to day in the classrooms. In both years the results have been gratifying, with twenty-six responses for the two years, but as always there have been those who should have responded who could not find the courage to do so. Yet we are blessedly assured that no word of God shall be void of power. Who knows when the harvest will yet come?

On both occasions of these meetings, the church meeting at 2010 Bardstown Road in Louisville, Kentucky, has supported me while allowing me to be away from my regular work with them in order that they might have part in sending forth the word of life.

Having been in this community for two series of meetings, I believe that I am qualified to make certain observations of the work being done here. It is generally recognized that the work done in this school is of higher standard than any school in Leslie County. This is fine and important, but what seems better and more important to me is the work of teaching and preaching the Word of God that is done at the school and in the surrounding community. Resultantly the moral and social standards

of the community are being heightened. Souls are being saved; Christians are being made!

More gospel preachers should be supported in this area. Congregations would do well to do so. In days past, many Christians have of the world; because after having been taught to be baptized, there was little or no work done in teaching them.

Not only should congregations support preachers here, but able Christian persons should consider the work being done by the school. This superior teaching of required subjects by Christians is worthy of their support.

Hoyt Bailey, 517 West State, Enid, Oklahoma: Fifty-three have responded here during the past ten and one half months, contributions the past four weeks have averaged about twice the amount of the contributions ten months ago, construction on our new building is moving forward, and we hope to enter it in about two months. I am to be in Birmingham, Alabama, for a meeting the first two Sundays of June. I have time for meetings in 1952.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, April 30: Closed meeting last night at Prosser, Washington. Taught eight nights singing preceding the meeting. Fine interest in the school, but meeting was not as well attended. One restoration, and seemingly, some good done otherwise. The congregation is small in number, but some very fine people. The church has been there several years, and I do not know why they do not have a larger membership. It was my first work in this state. I am to begin an eight nights school to be followed with a meeting, at Sedro Woolley, Washington. Will close May 20. This is a great mission field, and more workers, preachers, are needed.

Perry B. Cotham, 625 Lamar Ave., Paris, Texas, May 7: Three were baptized yesterday; two were baptized Sunday week; and one was baptized and four restored the week before that. Our work continues to grow. Daily radio program, KFTV, 1250 Kil., 7:00 A. M. Monday through Saturday; 12:30 P. M. Sundays.

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CHAPEL HILL, ARKANSAS IN NEW BUILDING SUNDAY

The Chapel Hill Congregation, three and one-half miles from Nashville, Arkansas will observe the opening of their new building Sunday, May 13, according to announcement just made.

A. B. Harper, minister for the Nashville congregation, will deliver the morning sermon at 11 o'clock. There will be lunch on the ground for everybody, and the afternoon will be given to singing and talks by visitors.

A cordial invitation is extended to all to be present for the opening service.

Porter To Meet Riley in Tennessee Discussion

I am to meet L. R. Riley in a four night' debate at Gleason, Tennessee, beginning Tuesday night, May 29. Mr. Riley is a Missionary Baptist.

It was my privilege to moderate for Brother Roy E. Cogdill in his debate with D. N. Jackson at Houston, Texas, March 26-29. Brother Cogdill did a splendid job in meeting Jackson in this discussion. It was held in Music Hall and approximately 2,000 people attended each session of the debate. I understand that one Baptist was baptized just after the debate as a result of it and prospects for more. Such is nearly always the result when we meet Baptists in debate. I can unhesitatingly indorse Roy E. Cogdill to meet any Baptist preacher they may be able to produce.

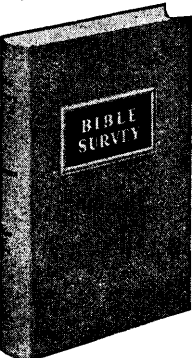
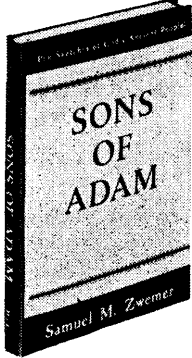
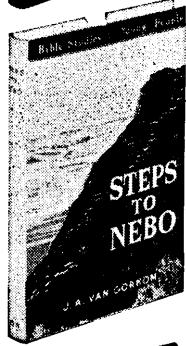
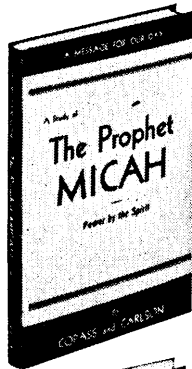
Recently I was called to Athens, Alabama, to meet Allen Walker, Seventh Day Adventist, in debate. But Mr. Walker backed down after I was on the ground. Since then he says he will meet me on certain conditions. The conditions are being met, and we will wait to see what happens.

For the information of those who have ordered the debate with Bogard I might state that I now have all records transcribed and Mr. Bogard's manuscripts have already been sent to him. However, he is in bed sick at the present time, and it will be a little while before he has his corrections ready, but it should not be long now till the debate is ready to turn to the printer.

Many have inquired about my physical condition. This will inform all that my condition is worse at this time. My doctor has ordered me back to California for further examination and treatment. I shall go as soon as my debate in Gleason, Tennessee, has been finished. It is my plan to be in California to my doctor sometime during the first week in June. Some have got the idea that I have been cured of my malady. This is not correct. And at present there is no promise of a cure. We hope to control the malady to some extent by repeated treatments of atomic energy. — W. Curtis Porter.

Sterl A. Watson, 1284 Morton Ave., St. Louis 14, Mo.: Since last report, four men and one woman, whose companions were Christians have been baptized at West End Church. Four have been restored, and several have been identified. The church enjoys peace and harmony. New oak pews and pulpit furniture will be installed 15th. God willing. We are having many non-members in regular attendance. Pray for us in our efforts to save the lost. Worship with West End Church of Christ, 6152 Wagner. My telephone number is CAbany 3107.

Elmer A. L'Roy, 901 South Broadway, Springfield, Mo.: Two people, one a high school girl, the other a woman who was formerly a Presbyterian, have been baptized at Broadway and Madison the last two weeks. One man placed membership. The congregation is sponsoring "Words of Life" a 30-minute radio Broadcast over KGBX, 1260 kc each Sunday morning from 7:30 to 8:00 o'clock. We may be heard in southwest Missouri, parts of Arkansas, Oklahoma and Kansas. Write us if you hear the program, please.



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Meeting at Murfreesboro, Ark.

Tom Tarbet of Hobbs, New Mexico will preach in a series of Gospel meetings at the Church in Murfreesboro, Arkansas beginning May 27th. Everyone has a cordial invitation to attend the services.

Jesse M. Kelley, 2905 Wingate Ave., Nashville, Tenn.: Five baptisms and one to place membership at Grandview Heights last Sunday.

D. P. Watson, Broken Arrow, Okla., May 6: Our meeting at Bixby with H. H. Dunn came to a close April 29th. It was a wonderful meeting in many ways. New records were set. Five were baptized, one man who had been a Baptist for many years.

Neal Watson to Murfreesboro

It has just been announced that Neal Watson will begin full-time work June 1 with the church at Murfreesboro, Arkansas. Brother Watson is a native of Nashville, Arkansas and for the past few years has located at Clinton, Arkansas, where he has taught school in connection with his ministry of the Gospel.

J. E. Gammill, Star City, Arkansas, April 30: I am writing you in regard to a Dear Bro. in Christ, Bro. V. G. Finley. Brother Finley has been a minister of the Gospel for a good many years and I have known him for the past six years and found him to be one of the finest persons I have ever enjoyed knowing. He has a thorough knowledge of the Bible and delivers his sermons in a thorough, earnest and truthful manner. He is also a good song leader and has taught music schools. Brother Finley is in need of work during the summer and anyone needing a preacher during the coming months can secure his services by writing him at Star City.

Chester Estes, Sheffield, Ala., May 6: A lady who had been a Methodist was baptized at Highland Park May 4th. She was taught the truth by listening to our radio broadcast on WJOL, Florence. This makes five (from sectarian churches) that I have recently baptized at Highland Park. The work moves along in a fine way. Bro. Robert C. Welch, of the Popular Street church, will begin a series of meetings at Highland Park May 13th.

H. F. Sharp, Box 213, Blytheville, Arkansas, April 26: I am to meet Jim Balch, Baptist of Bogard's stripe, in debate May 15-18. We are discussing general church propositions. The debate is to be at Dyess, Arkansas.

Wm. H. Parsons, P. O. Box 496, Magnolia, Arkansas, May 7: The meeting in McGehee, Arkansas resulted in two baptisms and two restored. Good attendance and interest were manifested throughout the meeting. Recently

there have been two baptized in the work here. Our Vacation Bible School begins on May 28th. My next meeting is in Norphlet, Arkansas beginning June 11th. On the 24th of June I am to be with the church in Antoine, Ark.

Glenn A. Parks, Camden, Arkansas, April 27, 1951: It was my good pleasure to do the preaching in a meeting with the church at Haynesville, Louisiana from April 8 to April 18. There was one restoration. I served this congregation as local evangelist in other years for two periods, and very naturally, I enjoyed the opportunity of going back

and meeting with former friends. Bro. Harold V. Trimble is now serving as local evangelist and is doing a good work. Our meeting begins here with West Washington Street congregation May 6 with Brother J. C. Dawson of Conway, Arkansas doing the preaching.

Tillman B. Pope, Box 217, Alma, Arkansas, April 26: I am now in a meeting near Fayetteville, Arkansas. I shall continue till May 6th. Have some time for meetings in August. Write me if you need a meeting.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

VOLUME 21

DELIGHT, ARKANSAS, MAY 17, 1951

NUMBER 24

"Total Hereditary Depravity"

By VAUGHN D. SHOFNER

John Calvin was among the great men who attempted to reform the Roman Catholic Church—that sin-darkened organization into which the New Testament church was plunged and kept for one thousand years. In this attempt Calvinism offered five characteristic tenets: particular predestination, limited atonement, natural inability, irresistible grace, and the perseverance of the saints.

We can see in the denominational religions of today, many doctrines that have their origin in Calvinism or other "isms" of man. The errors of these doctrines are easily seen and are multiplied because of the desire to justify an erroneous doctrine in the foundation rather than make the needed correction.

The doctrine of "natural inability" must be protected by other doctrines if it stands. A person naturally unable to help himself, totally depraved when born, deprived of any ability to render help to himself, must have some power to lift him from his unsaved state, which is his by birth, they say. So the doctrine of "irresistible grace" was established to support the doctrine of "natural inability." If some power of this kind did not intervene God would be guilty of creating a being doomed for hell which is contrary to the very make up of his goodness. So Calvinism, along with other "isms" created the doctrine of the power of God miraculously touching the sin-blackened souls of mankind in his natural inability and saving him by an irresistible force.

This brought about the need of another doctrine to support the lameness of the second one we have considered. This next supporting-doctrine is the "perseverance of the saints," "once saved always saved." See it, friends! they have been called, or miraculously lifted from the unsaved state by an ir-

resistible force despite their natural inability, and who could think of a being with that kind of power in them being able to be overcome by Satan! The Lord "regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life,.....and powerfully preserves them to the end." They just cannot fall. Despite the fact that this miraculous saving and keeping saved process removes man from the state of accountability and dissolves the need of a judgment day, thousands upon thousands are gagged and bound by it.

In "The Confession of Faith of The Presbyterian Church" we find the doctrine of "Total Hereditary Depravity" with its list of errors that support it, as one of the church's articles. "Our first parents..... sinned in eating the forbidden fruit. . . they fell from their original righteousness.....They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions" (Chap. 6, Secs. 1-4). Then to be a member of this church is to have need of the other supporting errors we have looked to.

The Nazarene Church keeps this doctrine with its attendant errors in its "Manual of the Church of the Nazarene," Art. 5: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and that it continues to exist with the

new life of the regenerate, until eradicated by the baptism with the Holy Spirit." This article proves their doctrine more absurd than the others, for they state that a person can be in "the new life of the regenerate" and still be averse to God and without spiritual life. But the Lord says the new birth saves from sin.

"Church Manual designed for the use of Baptist Churches, by J. M. Pendleton, D. D." has the same doctrine on page 47: "being by nature utterly void of that holiness required by the law of God, positively inclined to evil;" and "The Standard Manual for Baptist Churches, Edward T. Hiscox, D. D." has the same doctrine, on page 60. Therefore to be a Baptist requires endorsement of all the errors we have considered.

I have before me "The Doctrines and Discipline of the Methodist Church," 1906 edition, and on page 235, Par. 487 we read, "All men are conceived and born in sin." But also before me is the same book of 1944 edition which claims that all men are born in this world heirs of life eternal. By this man-made creed book, if you were born before 1910 A. D. you were "Totally depraved," but if you were born after 1910 A. D. you were "born in this world in Christ the Redeemer. We plead with the Methodists to correct all their doctrines to agree with the Word of God.

I am happy to state that I also have the World of God before me. I am not bound by any creeds or articles of any prelaties of man, and therefore I ask you to take what the Bible teaches, even if you are required to give up what your man-made creeds teach. Jesus said in John 6:44, 45: "No man cometh to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me."

Notice, friends, that Jesus Christ is the appointed way for man to come to the heavenly Father. But the way that

man comes to the Father by the Son Jesus is taught him. Do you suppose that God would teach a plan that man by "natural inability" could not grasp? Can you then conceive of a doctrine of that kind being true to the plan that God gave? Nor does this teaching come by any irresistible power. Every man that hears, learns, and therefore is taught of the Father and cometh unto Jesus, the way. That is the reason the word of God is left in the realm of time. If there were needed some power to irresistibly plunge man into salvation, and if those who had been saved in that way could not sin, then the writings of the Bible would be useless. If man had no power by nature to learn a way of salvation, and had no power to change from the saved state after the miraculous power of heaven saved him, then what need is there of the Bible, God's plan of teaching? If man by nature is "utterly void of holiness, positively inclined to evil," if man by nature, by ordinary generation, is averse to God, opposite to all good, and has need of the overpowering measure of the Holy Spirit, then how could he be an accountable being? Then how is there need for a day of judgment?

Paul told Timothy, "Evil men and seducers shall wax worse" (II Tim. 3: 13). But if men are born "totally depraved," how can they wax worse and worse? If they are born averse to God, inclined to evil, and that continually, utterly indisposed, and opposite to all good, utterly void of holiness, then how can they grow worse and worse?

Friend, you are not charged with the sins of your forbearers. We know that we are faced with the result of the sin of Eden, but the Lord says, "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. 18:20). The penalty for transgression, the result of Eden's sin, is separation from God eternally, but your having that penalty placed upon you will come by your own sins. The plan of God is taught by understandable words, and to fail to comply is sin, and sin brings eternal death. Hear the gospel of Christ; believe it with all your heart; obey it completely, even unto baptism; live for the Lord and receive the crown of life.

Uninspired Dictators

By J. A. McNUTT

"I wrote unto the church but Diotrophes, who loveth to have the pre-eminence 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 forbid them that would, and casteth them out of the church." (III John 9, 10).

In these terse words, the Apostle John, gives us a brief biography of a selfish, dictatorial, and ambitious leader in the early church. Little is known concerning Diotrophes except that which is so clearly revealed in these two verses. It is apparent that he was a man of influence among the members of the church, but his influence was evil. He was a dangerous man on five points: (1) He was ambitious for power, (2) He desired to rule the church, (3) He was a fluent but malicious speaker, (4) He did not hesitate to reject the authority of an apostle, and (5) He assumed the role of an uninspired dictator.

Dangerous Ambitions

One of the chief causes of factionalism and division in the church of our Lord has been the desire for preeminence on the part of some individuals. Truly, "Diotrophes, who loveth to have the pre-eminence among them, receiv-

eth us not." An unholy desire for power and prominence can lead to much strife and confusion among the saints. Worldly ambition caused Absalom to prepare his chariots and horses and select fifty men to run before him. It led him to say, "Oh that I were made judge in the land," and caused him to rise in wicked rebellion against his own father. It caused unrighteous Adonijah to "exalt himself, saying I will be king." (I Kings 1:5). It led the mother of James and John to say to Jesus, "grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21). "And when the ten heard it, they were moved with indignation against the two brethren." (Matt. 20:24). Luke tells us of the strife that arose among the disciples over "which of them should be accounted the greatest." (Luke 22:24). "But Jesus called them unto him and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20:25-27).

In the "Spiritual Call," published by

A. D. Sommer, (Nov. 1947 issue) Sommer writes concerning W. Carl Ketcherside, "I have helped push him, even though it did me harm, and have said to him that I was willing to step into the background and turn the development and education on Mutual Ministry over to him, etc. But about three years ago I went out more among churches and saw some dangerous principles being advocated and practiced and condemned them. Since that time some have made the cry of Jealousy. We never heard it before." This is evidently the time that D. A. Sommer learned of the "three year plan" and the time that he quoted Ketcherside as saying, "If they will put the brotherhood in my hands I'll get in somewhere." Did Ketcherside make this statement? Who wanted to be chief when Sommer stepped down? Wanting the brotherhood "in my hands" sounds rather ambitious doesn't it? One can almost hear Carl saying, "Oh that I were made overseer of the churches." He cannot deny that he advocates and teaches the doctrine of "Evangelistic Supremacy." The man is fired with dangerous ambitions.

Should Evangelists Rule The Church?

We are told that Paul sent Titus and Timothy (inspired men) to set the churches in order and appoint elders. Not even the apostles of the Lord made an arbitrary selection of the "Seven deacons" (in Acts 6), but said, "wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The selection was one step and the appointment another. Where is the precept or example for an uninspired evangelist to

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
JAMES L. NEAL.....Springdale, Arkansas
GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
(901 South Broadway)

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select elders? Rule over any congregation? Or assume "the evangelistic oversight?" Evangelists have no rights in congregations of which they are not members above the humblest Christian in the land. The "Mission Messenger" carries reports of "evangelistic oversight" but this term is unknown to the Bible.

Consider this report from Beloit, Kansas, by E. M. Smith, "At present I have the evangelistic oversight of the Beloit congregation and invite all the faithful to worship with us whenever possible." (Mission Messenger, April, 1951). Sometimes reports are given of men being "in charge of" two or three congregations. Where is the scripture for these uninspired dictators? In the "Spiritual Call" there is a quotation from an address by C. H. Spurgeon which reads as follows, "We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little pope-lings fresh from college." (Nov. 1947). We are determined to reject these "little popelings" in Arkansas, who attempt to take "the evangelistic oversight" of churches, whether they hail from some college or come down from St. Louis, Mo., or Indianapolis, Indiana. It matters not with us whether they are "fresh from college," or "fresh from one of Ketcherside's Six-Week Schools," we can do without these religious dictators who are anxious to "take charge of churches."

The Three Year Plan

We would still like to have a little more information about the "three Year Plan." It was back in 1947 that D. Austen Sommer published, "The Inside Story," in which he condemned some of the practices of Ketcherside. Here is a quotation from that article:

"Then I ran across the 'three year plan.' This is a plan by which churches have turned over to Carl the arranging of preachers, Bible teachers, singers, etc., for a period of three years. Carl made a swing among the churches and wrote to me how they went into that plan, and he was elated. He obtained their workers for them. The elders sit back and nod their heads. It is easy for them, and we have many indifferent elders."

Did Ketcherside's friend and brother, whom he once professed to love and trust, tell the truth about the "three year plan?" How many churches "have turned over to Carl the arranging of preachers, Bible teachers, singers, etc.?" Is he still elated over the plan? How many churches in Arkansas have entered into "that plan?" If Sommer spoke the truth and all this authority was "turned over" to Ketcherside and he accepted it with such elation the "One

Man Pastor System" has its headquarters in St. Louis and any man who can see through a ladder knows who aspires to be the "Head-Man." Remember, Diotrefes "loveth to have the pre-eminence." If any of Carl's friends think that he has been falsely accused let them see if they can get him to deny that he ever advocated the "THREE YEAR PLAN"!!!!

What About The Discussion?

We would like to know more about the promise to meet G. K. Wallace in

a discussion. Does Ketcherside intend to debate?

In his last letter to me Ketcherside said, "I deny that the work as you are doing it is the work of an evangelist."

I have a letter from Wallace saying, I will affirm, "J. A. McNutt is doing the work of an evangelist." Will Carl deny this proposition? If not he ought to drop his false and malicious charges that all "local preachers" are "hireling pastors" who do not do the work of evangelists. WE SHALL SEE WHAT HAPPENS???

The Need For Sound Doctrine

By 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 hate 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 loves his brother also." Peter said

(Continued on page 5)

Manifestations of God's Power

By 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 pomp, 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 town full 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 revelatory, 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.

THE NEED FOR SOUND DOCTRINE

(Continued from page 3)

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 preach-er." 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, they 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.

Cleon Lyles, Little Rock, Arkansas, May 14: Six were baptized and three placed membership at Fourth and State over the past week end. Two of those baptized were Catholics.

Does Believing A Thing Is Right Make It Right?

By THOMAS ALLEN ROBERTSON

In religion, the great mass of the people subscribe to the sentiment that it makes no difference what one believes, just so long as he is honestly and sincerely convinced that he is doing right. One might as well contend that it makes no difference what one eats, just so long as he thinks it is good for him. It is not the fact of eating that sustains life (not the mere physical act of chewing and swallowing), but it is the thing eaten. One cannot get the same effect from chewing and swallowing poison that one can get from chewing and swallowing wholesome food. So it is not believing that saves the soul, but it is what one believes.

This truth is easily seen in any other field save religion. Suppose one went into a butcher shop and ordered a pound of round steak, and the butcher picked up a piece, wrapped it, and handed it over the counter, saying, "A dollar and ten cents, please." Would one accept it? Of course not. The customer would ask, "Since you did not weigh the steak, how do you know it is a pound?" If the butcher should reply, "I know I gave you full measure because I feel it right here," and pat himself in the region of his abdominal cavity, the customer would say, "Put the meat on the scales, please!"

Intelligent men demand a standard, whether ordering a pound of steak, a yard of material at the dry-goods store, or five gallons of gas at a filling station. None of us want to trust the clerk's feelings that he is giving a pound, or measuring of thirty-six inches, or five gallons. No matter how much the clerk might feel like he was right, the buyer knows that feelings can't be accurate. He wants an authoritative standard of measurement. Yet in matters of religion this same buyer is likely to say, "It doesn't make any difference what one believes, just so he thinks he is right!"

Bible Examples

Such doctrine paves the way for every kind of unscriptural practice. If it is true, then the only authority in the realm of religion is the honest feelings of the individual; and Christianity is based not on facts but on opinions, fiction, and feeling. But the New Testament teaches emphatically that there is a pattern, a standard; and pronounces condemnation on those who do not conform to it. Paul warned against accepting any other gospel;" (Gal. 1:6-9). John limited all to "the doctrine" of Christ; (II John 9-11). Jude taught that faith had been "once delivered;" (Jude 3) and Peter said, "If any man

speak, let him speak as the oracles of God." (I Peter 4:11).

The Bible is filled with examples setting forth the principle that a thing is not right merely because people honestly and sincerely believe it to be the case. Through trickery Jacob deceived Isaac, and Isaac actually believed completely in his heart that Jacob was Esau. Did that make Jacob to be Esau? Years later, Jacob was deceived into believing that his son, Joseph, was dead, and for many years he mourned him as dead. Yet all the time of his sorrow, Joseph was not dead, but was living in Egypt. Could Jacob's sorrow have been any more real or profound if, in truth, Joseph had been dead? If the feelings are convinced that a lie is the truth, then the emotional result is precisely the same as it would be if the thing believed were truth.

Saul of Tarsus said, "I have lived in

all good conscience before God until this day." (Acts 23:1). Yet during that time that he lived "in good conscience" he had laid waste the church, persecuted the saints of God, and breathed out threatening and slaughter against the Way. He had thought he was doing right; his conscience was clear. But believing it was right did not make it so. One's conscience may be misinformed or misled. There is a standard or right—and that standard is not the feelings.

Popular Religious Doctrines

Let us apply this matter to the popular religious ideas of our day. Many have taught, for example, that one church is as good as another. The New Testament teaches, however, that Christ built one church, not churches. (Matt. 16:18). There was one church set up on Pentecost, not churches, and people were added to that one church. (Acts 2:47). Christ purchased the church, not churches, with his own blood. (Acts 20:28). Christians are all one body in Christ. (Rom. 12:5). Paul said, "For

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by one Spirit are we all baptized into one body" (I Cor. 12:13). The one body into which men are baptized is the body of Christ, which is the church. (Gal. 3:27; Eph. 1:22, 23; Col. 1:18). Paul said, "There is one body." (Eph. 4:4). Hence, no matter how deeply one may FEEL that there are many churches, the Bible plainly teaches that there is one, and only one, church.

Many have been convinced that Mary, the mother of Jesus, and certain of the "canonized" saints can intercede, mediate, and act as intermediaries between God and man. But the New Testament teaches that all authority in heaven and on earth belongs to Christ. (Matt. 28:18). And Paul said, "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5).

It is commonly taught that the alien sinner can "pray through;" that is, that one receives faith and is saved by prayer. Many men FEEL that this is so. But the Bible teaches that some men's prayers are abominable in the sight of God. (Prov. 28:9). It is further stated that the Lord will not hear the prayers of certain ones. (Psa. 66:18; Isa. 59:1, 2; John 9:31). No matter how deeply one may feel, or how honestly he may believe that his prayers will save him, he is mistaken. The Bible gives an authoritative, clear-cut plan of redemption. One who does not obey it will be lost, no matter what his feelings are.

The Standard

Any thinking man can see the folly of the doctrine that anything is acceptable to God if only the individual is sincere and honestly thinks he is right. Such an idea removes all standard and all authority from religion, and turns it over to the confused anarchy of every man's own inner feelings. As a result of this false idea, all forms of erroneous doctrines are in the land, both Catholic and Protestant. Christianity has lost its appeal to many people because it has been divested of all authority, and has been dishonored by the chaotic ideas advanced by these people.

A thing is not right merely because we believe it to be right. We must study the word of God, believe and practice only that which it sets forth. "It is not in man that walketh to direct his steps," is the warning of Jeremiah. (Jer. 10:23). And again, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Prov. 19:21). "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12). — In Ancient Landmarks.

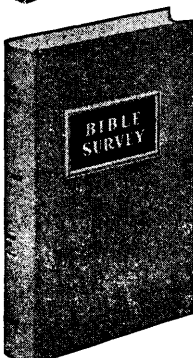
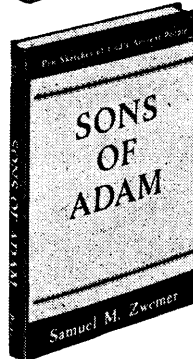
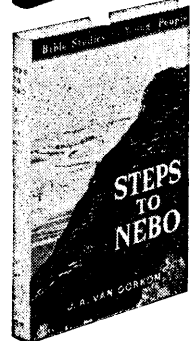
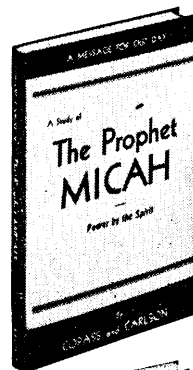
E. M. BORDEN

Word has just reached us of the death of E. M. Borden at his home in Lemon Grove, California. Brother Borden had been in ill health for several years, and had been bed-fast for several months. He was 77 years of age and had spent more than a half century preaching the Gospel.

Harrison Herman, Quincy, 111.: The church here, although few in number, is beginning to grow. Brother Eugene Winter of Summer Hill, 111., is doing the preaching. We are meeting in the

Labor Temple, Ninth and State Streets. Would like to have visitors in Quincy come worship with us.

Cleon Lyles, Little Rock, Arkansas, May 10: The Riverside church in Fort Worth closed a meeting last night in which I preached. Five were baptized and six restored. Claude Guild is doing a great work with this church. Three have been baptized and three placed membership at Fourth and State the past two weeks.



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Lloyd E. Ellis, 2119 Tenn. Ave., Dallas 8, Texas: The congregation in Pleasant Grove is growing. We have increased to eighty members and the Bible class attendance April 22nd was 130. Plans are drawn and we expect to begin on an addition very soon in order to be able to take care of our growing attendance. If you are in Pleasant Grove (Southeastern section of Dallas) come to see us. Four more placed membership May 6th.

Walter W. Leamons, Junction, Texas, May 8, 1951: We are not in position to go to foreign fields, commendable as such efforts are, but we are pushing an intensive evangelistic campaign here in Kimble County. We are using the radio and gospel literature and teaching publicly and from house to house. I preached at London Sunday morning. In the afternoon Bro. W. O. Dickerson preached there while I preached at Segovia. We had a very encouraging service at Cleo that night. Brethren here at Junction and over the county are backing these services in a good way.

O. E. Moss, 1709 9th Ave. E., Decatur, Alabama, May 7: Alvin Holt of Corbin, Ky., closed a 15 days meeting with S. Decatur Church last evening. Twenty-six confessed faults, helping to clear up some trouble of over a years standing; four baptized. One baptized on Lord's Day prior to meeting. The past three Sundays I spoke at Macedonia, Eva, and W. Huntsville, Alabama, respectively. One baptized at W. Huntsville. Our radio broadcast "Words of Truth" continues Monday through Friday over WHOS, 800 kc, at 7:15 a. m. Good interest in the broadcast encourages us to press on.

Dale Richeson, Mena, Arkansas: My successor as evangelist for the church here will be B. B. Harding who is currently preaching for the Salt Lake City, Utah congregation. Brother Harding will begin the week following my departure. Brother Willis G. Jernigan will conduct a meeting June 4-12. He is being sent by the Spur, Texas congregation on this mission effort. I should like to contact some congregation within driving distance of Harding College, Searcy, Arkansas, which might desire my services as evangelist, after June 3.

J. B. Priddy, Route 4, Box 59, El Dorado, Arkansas, May 12: I preached the opening sermons in the meeting with the Stamps church on the fourth Lord's Day. Brother Richardson began on Monday night and concluded the meeting on the Fifth Lord's Day. I preached for the Rosston church on the fifth Lord's day in April. I enjoyed my visit with these congregations. We are making some progress in the work with the Junction City, Louisiana Church. This is a mission work. Anyone desiring to do a good work cannot do better than to put it into a mission place. We

need your prayers. I have some choice time open for meetings in the Summer. Any church desiring my services write me.

D. L. Hawley, Klickitat, Washington: After being here two and one-half years and with only four other members of the church we have met in private homes each Thursday night for Bible study and with the help of the Goldendale church we have drawn what seems to be a good interest from the outside. We have had up to thirty-nine for these meetings. January 14th marked the beginning of the Lord's

day worship here and there are now nine members. We are meeting in the home of Brother and Sister Elmer Lumpkin at present but have been promised a building in the very near future. Once we get a building and have a meeting we think the work will grow. We do not take the credit for the doing of this work, but give God the glory.

Is not he imprudent, who, seeing the tide making toward him apace, will sleep till the sea overwhelms him?—Tillotson.

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pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

VOLUME 21

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REVENGE

By VAUGHN D. SHOFNER

When the Sun of Righteousness rose in all his glory, the revengeful law of "an eye for an eye, and a tooth for a tooth" was expunged from the record, but not forced from the lusts of the flesh. Many members of the church permit revenge to reign triumphant in their hearts, and are traveling at as rapid pace toward the fires of hell as a common murderer.

The course of revenge follows the object of its vengeance with the perseverance of a lion. To this foul blot upon the lives of mankind we trace a dark catalog of sin and strife, from puerile quarrels of school days, up to the barbarous battle fields of national armies, and the God-dishonoring contention and conflict in the church of the Lord. Its victims are strewn down all the avenues of private and public life.

Revenge receives its power from the fire of anger, fed by the fuel of jealousy, fanned by the wind of duplicity, with the devil as the engineer, and all his agents to complete the crew. No person being borne along the railroad of life by this company can escape unhappiness. The fare is hard to pay. Accumulating trouble, increasing vexation, lost friendships, unyielding animosities, flustered families, divided churches, biting anguish, keen remorse, and hell at last is the price of the fare.

The remedy is found in the "Golden Rule." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." A rule profoundly admired by all, but practiced only by a few. It carries us beyond the love of sentiment to the love that is seen in action. It is not bound by the bias of men, but includes "all things whatsoever." It is a clear guiding light, for we know how we should like to be treated under certain circumstances; accordingly we may see how

others wish to be treated. In it we behold the greatest exhibition of fairness ever displayed. No one can possibly complain of its principle of perfect justice. Its universal practical application will drive revenge back to the demons of hell, and relieve society and the Lord's church of one of the most efficient disturbers of peace and harmony. It is under the melting rays of the religion of the cross, shining in the beauty of native loveliness, without the intervening clouds of error, that sullied souls must be brightened,

tarnished lusters renewed, and ultimate preparation made for heaven.

Let love, broad and universal, pervade the family of God; love which is based on the mutual esteem of pure hearts, refracting and reflecting the rays of good qualities on each other, empowered by the approving smiles of Jehovah God; then a mighty blow will be struck for the King of kings that will animate the wilderness of mind and cause it to bud and blossom like the rose. Then the family of man will more readily accept the freedom of the word of God's grace—a gospel untrammelled by the inventions and dogmas of men, crowned with all the glory of original simplicity and heavenly love.

"The Moral Deterioration of American Democracy"

By ELMER A. L'ROY

I have just read again Senator J. W. Fulbright's (D. Ark.) March 27, 1951 speech in the Senate of the United States, "The Moral Deterioration of American Democracy." He was kind enough to send me a copy which was gratefully received.

What he said grew out of the study made by the Subcommittee on the Reconstruction Finance Corporation. That study began over a year ago. "Before we had proceeded very far, however," Mr. Fulbright said, "It became evident that we were dealing not simply with a legal or legislative problem but with a moral problem."

A difference in ethical standards was presented. He remarked, "When confronted with an evil, we Americans are prone to say, 'There ought to be a law'."

Mr. Fulbright continued, "Much of the evil of the world is beyond the reach of the law. The law cannot prevent gossip. It cannot prevent men from bearing false witness against their neighbors. It cannot restrain men from avarice and gluttony. It cannot restrain

a man from betraying his friends. In short, it cannot prevent much of the evil to which men are, unfortunately, too prone."

Toward the close of his speech, after having discussed the problem of public moral concepts in more detail, Senator Fulbright said, "One of the most disturbing aspects of this problem of moral conduct is the revelation that among so many influential people, morality has become identical with legality. We are certainly in a tragic plight if the accepted standard by which we measure the integrity of a man in public life is that he keep within the letter of the law."

A commission composed of private citizens of "outstanding achievement and character, whose integrity is beyond question" was proposed. This commission "drawing upon its combined wisdom would restate again, or formulate anew, principles which, it is to be hoped, would strengthen the faith of all decent men in the democratic society."

The last point of Mr. Fulbright's

speech was, "People of Little Faith." He said, "Too many people in the nation do not believe anything with conviction. They question the precepts of God or of man, indiscriminately..... The principal objective of the study I suggest is the restoration of the faith of our people in the validity of the traditional precepts of our democratic society..... It is a job for the wisest of our citizens under a mandate from the nation.

" . . . I confess that I do not know what should be done. If I knew, I would not call upon the wisest men of the country. I would suggest it myself. But, Mr. President, I am unwilling to accept the view that nothing can be done, that the moral deterioration, which is so evident to all, must continue, to its logical conclusion, which is the destruction of the free democratic system. Mr. President, I think something can be done. This may not be the right thing; but, if anyone has a better suggestion, let him step forward."

I have profited by the reading of Hon. J. W. Fulbright's speech. He has put his finger on a sore spot—a danger spot—in the life of the people of our country. It is refreshing to read and hear men speak who have convictions of things honorable and dishonorable. Particularly, is it appreciated when those men are leaders of multitudes as Senator Fulbright is. This is not to say that his attitude is unusual and that he is unique in calling for respect for the will of God, of man and of government. For, is it not true, that the great leaders of our people throughout the history of our nation have been men of personal honor, integrity, and faith? It is good to hear once again the call to uprightness in all our dealings.

"Standards of Actions"

Writing under the heading, "Standards of Action," in 1943, the veteran editor of the Firm Foundation, G. H. P. Showalter said:

"There is a vast difference in the conduct of men. Some act from principle, and are governed by the loftiest sentiments of right. There are others whose standard of right fluctuates with the changing prospects of personal interest. They act from policy and are swayed with transient promise of gain. We can well afford to resolve on doing exactly what appears to us right and leave the consequences with God. This is not always the easiest or most pleasant for the time, but it will result in our ultimate and eternal good.

" . . . There is a satisfaction in having done what is right that brings to the righteous soul the peace of God that passes understanding. We all have plenty of advisers and at times our best friends may give advice that we cannot

follow and at the same time treat with due respect our honest convictions of what is right. It is a trial. As we love our friends, and esteem their judgment, we are inclined to follow their suggestions, especially when they endeavor to point out to us that the course they propose is to our personal interest. If we go counter to a friend's advice we hazard the loss of his friendship. Hence the temptation of a less sensitive regard for our conception of right. Brother, do right if the heavens fall. No one can harm us if we are followers of that which is good."

This is certainly a worthy statement and well put. It is a fitting complement of the one of Mr. Fulbright. Don't you like that exclamation, "Brother, do right if the heavens fall!"

Conscientious Convictions

The public is becoming more and more without conscience—either approval or objection—and, fitting as glove and hand, is a lack of conviction among the people of things honorable and dishonorable.

The conscience no longer condemns the dishonesty and knavish, fraudulent conduct of many citizens. Conscience is a creature of education, and many are uneducated, untrained and silent in moral and spiritual things. Because of the lapse in training in these values many things once considered fundamental have been discarded. Common honesty and plain decency, convictions of things compatible with a man's honor, have deteriorated.

Biblical Instruction

In the Bible we have instruction in living a truly spiritual life. Such a life as any observer may see is vastly different from the spiritual bankruptcy into which many have slipped. Surely, we see that among the things we need are these primary things: virtue, honor, honesty, and convictions in regard to these.

The word virtue used in the preceding sentence contains one of the finest lessons a person can learn. "Virtue," translated from arete, occurs five times in four verses in three books in the New Testament. In Phil 4:8 (ASV), "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." In II Peter 1:3 and 5 it is used three times: "His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." Verse 5 in the common version reads: "Giving all diligence, add to your faith virtue; and

to virtue knowledge." The word occurs in I Peter 2:9 and is translated "excellencies."

Definitions

Some of the definitions of the word are given below: "Moral excellence" (Erdman); "moral energy; moral power implying incite, understanding, circumspection, discretion, discernment" (Expositor's Greek New Testament); "courage, fortitude" (Adam Clarke); "moral courage" (Johnson's Notes).

"Arete . . . signifies 'moral virtue.' In this passage (I Peter 2:9) it is used in the sense of any shining or eminent quality . . . such as makes of nobility in man, that he may seem glorious in the eyes of others. . . . As applied to Christians, aretas means that the child of God should show forth in word and life, not merely the goodness of God, but His glory, His greatness, and His justice. . . ." (Willis G. Jernigan, letter to author).

"The Greek term here translated 'virtue' (II Peter 1:5) is a term derived from the Greek name for Mars, and was employed to denote 'military courage.' It afterward came to be applied to moral conduct and to denote virtue in general—the highest virtue resulting from conflict with evil and wrong, and being in this distinct from innocence." (Isaac Errett).

"Stand Fast"

Man cannot stop the tides of the oceans of the world, not even with atomic power! However, he can construct many useful buildings and installations that can, and do, withstand the force of the tides. This ought to teach us that as individuals that while we are not able to stay the evil of the world and stop all sinning, and while we are not

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND Delight, Arkansas
 JAMES L. NEAL Springdale, Arkansas
 GEO. B. CURTIS Poteau, Oklahoma
 (400 Ward Avenue)

GILBERT COPELAND Wichita Falls, Texas
 (1810 Buchanan Street)

VAUGHN D. SHOFNER Lubbock, Texas
 (1506 24th Place)

ELMER A. L'ROY Springfield, Missouri
 (901 South Broadway)

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able to legislate men into right living, it is possible, yea, necessary that we stand fast against the tide of sin. Let us look to our own houses and "brother, do right even if the heavens fall!"

Paul wrote in I Cor. 16:13, saying, "Watch ye, stand fast in the faith, quit you (behave like men, be strong." Tempting appears are made by the movement of the masses. If Christians do not go with them but refrain from it because the course of action is questionable, if not sinful, they run the risk of isolation and slander. Our people need courage to stand fast holding their convictions and consciences inviolable.

The bravest boy or girl, man or woman—citizen—is that one who will live a virtuous, honest, and honorable life in the face of ever widening circles of almost overwhelming temptations to sin.

The apostle John said that faith is the victory that overcomes the world. Mr. Fulbright has called for a rebuilding of faith in the hearts of the American people. Surely, we realize how diligently we must strive to teach God's word that faith may be built in our lives and that of others. The Bible says, "But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul" (Heb. 10:38, 39).

PEPPERDINE COLLEGE RELIGION DEPARTMENT REORGANIZED

By HUGH M. TINER, President

Beginning with the fall semester of the 1951-52 school year, the Department of Religion of Pepperdine College will be reorganized. W. B. West, Jr., Head of the Department since 1942 has resigned as of the close of this school year to assume the headship of the Bible Department this fall in Harding College. Ralph Wilburn, Professor of Christian Doctrine since 1944 had previously resigned and he is completing plans for a new connection. Pepperdine College expresses its best wishes to these two men in their new positions.

Until such time as a successor to Bro. West has been selected I shall personally assume direction of the Department of Religion. I shall have the assistance of eight or ten men now teaching in the department and several well trained ministers of the gospel who are laboring in this area and who are willing to teach on a part time schedule.

A faculty committee comprised of Department Heads, Bible teachers, and ministers of the Gospel in this area has been set up to make a careful investigation of the possibilities in the brotherhood of persons who might be available and acceptable to serve as permanent Head of the Department. The committee will make recommendations to the Administration in this regard.

The College will continue to offer the M. A. degree in religion; however, the course offering will be somewhat changed and reorganized in both the undergraduate and graduate work. Chief emphasis will continue to be placed upon the Bible and upon the practical aspects of Church worship and work. The central purposes of the Department will be: (1) to strengthen the knowledge and faith of young people in order that their lives might be more Christlike; (2) to train young men and women for more effective Christian service; and (3) to provide sound indoctrination in the principles of New Testament Christianity for all young people.

The responsibility of teaching the Bible to more than a thousand eager interested young people is extremely great. This responsibility must be fulfilled in a way pleasing in the sight of God. Everything must be done to strengthen their faith and guide them into fuller knowledge of the Father's will. Nothing must be taught or done that might confuse or lessen their faith or zeal.

The proper training of those who plan to do full-time Christian work is even a greater responsibility. It is our determination that above everything this training must be centered in the Bible and must strengthen those who are trained in faith and conviction.

A college president has many heavy responsibilities, but I feel that nothing is so important for Pepperdine College as a Religion Department that has the unbounded confidence of Christians everywhere and that will guarantee its young people the best teaching of the Bible as the final authority in faith and practice. It is this view that has prompted me to assume personal direction of the Religion Department until such time as we are able to secure a man who is able to fulfill the responsibility which I have outlined above. We shall make every effort to secure such a man at the earliest possible time.

In the meantime, I am eager to receive the suggestions of all interested persons in the church as we work to make the Department of Religion at Pepperdine College render the very best service possible. We earnestly request the prayers of all persons interested in this great work. Every effort shall be made to prove worthy of the confidence of the entire brotherhood. We realize that the College is not the church nor is it the purpose of the College to assume the duties of the church; but we feel that the supreme task of Christian education is to supplement the work of the home in producing fine Christian young people who can live effectively in today's world.

In the words of the Founder of Pepperdine College:

"The two main factors which I feel should be stressed in providing a well-rounded education for young men and young women today are:

"Adequate preparation for a life of usefulness in a competitive world;

"A foundation of Christian character and faith which will survive the storms of life."

To these purposes all of us at Pepperdine College have dedicated our lives.

Harold Sharp In Meeting At Hope

Harold Sharp of Blytheville, Arkansas, will begin a series of meetings with the Fifth and Grady congregation at Hope, Arkansas May 29, continuing ten days. There will be two services daily, 9:30 a. m. and 8:00 p. m. A cordial invitation to attend is extend to all.

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Faith Stands Not In Man's Wisdom

By W. W. FREEMAN

1. "Where the Bible speaks, we speak" is an old ideal coined by Thomas Campbell and accepted by restorationists as what men should do as well as profess to do in religion. By common agreement this is the way to "walk by faith." One cannot consistently claim to walk by faith if he does something in religion that is not authorized by Jesus or his apostles. In other words, this "law of faith" includes all divinely authorized acts of religious life and excludes all else. The man who walks by faith cannot refuse to perform anything he finds the Lord asking him to do. Here is general agreement for all accepting the New Testament as the revelation of God to man for the Christian age.

Practice in line with such profession would go far toward effecting unity among all penitent believers in Christ. We must not quibble over slight differences involved, theoretically or while some are tardily coming to the truth, when all concerned do in fact agree we should "walk by faith" and so be at peace with God and with one another. Traditional views, oral as well as written, often magnify debatable matters to the point of division. Let's get down to the basic procedure for walking by faith and allow each other as much charity as we wish for ourselves.

2. While acknowledging that in matters of opinion there should be liberty, it is also important that we realize that when "walking by faith" each individual must have and exercise freedom of conscience and of choice. Any thing else would make religion a matter of proxy and no longer personal and voluntary. Right here the need for "liberty" is more urgent than any matter of opinion could possibly be. In the adult, as in the child, where there is no ability-to-respond, there is obviously no "responsibility." Partisans do not commonly recognize this basic principle in the emergence of religious life for each individual. Instead we find popular religion with its family heritage, chance social contacts, and emotional pressure bringing about nominal membership. There is little or no effort or initiative on the part of the individual, for he is the victim of propaganda. Jesus asks that we "teach" and call for volunteers to turn from sin and accept him.

3. Personal freedom must thus be respected while the gospel appeal is made for voluntary acceptance by free intelligence. Otherwise, religion is nominal, socially imposed, a mere surrender to enslaving propaganda—whatever the variety. It is even more im-

portant that in religious growth and Christian development there should be at all times a high regard for conscience. Apart from individual liberty and sincerity there can be no truly religious growth. High-pressured evangelism is no more out of place where the Spirit is to lead than is human dictation among Christians where individuals are to "walk by faith." Elders and others are to be prepared "to convict the gainsayers," but in no instance is it their province to threaten, dictate, or use any other "cunning craftiness" to dominate men's hearts. True religion is a matter of the Spirit leading man's spirit; it is not remotely related to propaganda, "salesmanship," psychological trickery, or social pressure. From consideration of these self-evident truths one must realize that proselytizing is the work of partisans and only makes a man "two-fold more a son of hell." Here is the very marrow of sectarianism. So let us say once more: true religion must be personal. It is not caught, nor is it bestowed by priest or preacher. Life, especially spiritual awakening, calls for sincere preaching

of the story "of Jesus and his love." There is no modern substitute for the gospel.

4. "Walking by faith" is taking God at his word and doing what he says. there can be no proxy obedience whether in faith, repentance, baptism, or other acceptance of divine will. It is not so simple as walking by sight, that is, by the "way that seemeth right unto man." It is not walking by guess or by adventure. The eternal verities are invisible, seen only by the eye of faith through revelation. Here and for the hereafter there are problems beyond our ability to reason out. In some things we find moral certainty, but in many we are ever short of perfection. So we read the Scriptures; for God has appointed no pope, priest, or proxy to serve as god-father for human souls. The "clergy" are obviously sinners and seldom agreed even among themselves. The vast amount of truth calls for "teaching" and "mutual edification," but never for surrender by the individual of his conscience or his responsibility to choose the right. Here man has no dictator nor surety. He is on his own. Christian unity is the outgrowth of such personal loyalty to the Master.

Truth

By BOB BRUMMETT

Webster's Dictionary defines TRUTH as being a realization, fact, righteousness, or eternal principle of right. The Bible defines TRUTH as being the word of God. In John 17:17 the Lord in a prayer to the Father prayed, "Sanctify them through thy truth: thy word is truth."

Today there are millions, yes hundreds of millions of books on the market, but ONLY ONE that claims to be made up wholly of the TRUTH. That book is the Bible. Its claims are recorded from the very first line of Genesis to the last letter of Revelation.

In the Bible it is recorded that TRUTH can and must be bought (Prov. 23:23). Our very lives depend upon our buying the truth; nothing more or nothing less. In John 8:32 it is recorded, "Ye shall know the truth and the truth shall make you free."

The Bible plainly states, that through study we become acquainted with truth. (II Tim. 3:15). And through our study we find that God's word is truth. But now comes the question, How did God's Truth come to be with us? We find the answer in John 1:14 and 17, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the

Father), full of grace and truth. For the law was given by Moses, but grace and truth came by Jesus Christ."

Now we have learned that God sent us truth through Christ. And Christ said, "No man cometh unto the Father but by me" (John 14:6). In the same verse he also said, "I am the way, the TRUTH, and the life." The church is the body of Christ. When we are in the church we are in the WAY, in the TRUTH, and in the LIFE. If we look closely at this verse we find that Christ put TRUTH on equal footing with LIFE. Then truth is the very foundation of our soul's salvation.

Christ has shown us all truth as he promised in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Truth was first made manifest by man on the day of Pentecost after the resurrection, when Peter and the other eleven spoke as the spirit (of truth) gave them utterance.

Truth demands obedience unto death. But the truth that promised death to man also promised life in Christ Jesus. Prov. 23:23, "Therefore let us buy the truth and sell it not."

A. E. Findley, P. O. Box 1311, Willis, Texas: In addition to our regular work in Willis, we are preaching each Lord's Day evening at Shilow, between Conroe and Montgomery. We will also hold their summer meeting.

Missionary Work

By HUGO McCORD

Through the inspiration of many faithful evangelists and godly elders, a postwar missionary enthusiasm has been apparent over the nation. This enthusiasm was born of the conviction that a Christian cannot go to heaven alone, that everybody in our time should have the privilege of tasting that the Lord is precious. Contrary to missionary enthusiasm of a century ago that died in a human missionary society, this new zeal is well informed; it was coupled with the knowledge of God's word. The result has been that these alert brethren have been quite particular that work be done through churches instead of through societies. That it is scriptural (1) for an individual Christian to give from his own purse directly to gospel workers (III John 5-8); (2) for a church to send directly to a gospel worker (Phil. 4:16); (3) for several churches to combine their resources in the hands of an official appointee (II Cor. 8:19); and (4) for one church to send directly to another church (Acts 11:27-30) cannot be gainsaid. Nevertheless objections have come,

It has been argued that if one church may work through another church (there can be no "if" about it: Antioch worked through the Jerusalem church), then all churches might conceivably work through the same church, and therefore that one church would become one universal outlet. Whoever argues that way is actually criticizing the Lord, saying in effect, "Lord, I know you approved one church working through another, but I can see where such could lead to; hence, I am arguing against it."

Another argument is that it is right for one church to work through another if the second church spends the money in its own community. (Whoever makes this argument could not use the one in the previous paragraph, for the previous argument denies that one church may work through another church wherever the money is spent.) This second argument means that a church may send its own money to Alaskan mission work, but it cannot accept the contribution of a sister church which says, "We want to co-operate with you in the great work you are doing." But such a church could accept the contribution of the sister church if it spent the money at home and not in Alaska! Did one at some time say something about straining out gnats? Like the one-cup and anti-literature brethren, those who make this argument are making a law where God did not. Rather, God made a law ("every creature," "field is the world"), but now it must be amend-

ed to say that God's law applies so long as a church spends its own money, but money sent from a helping church must be spent close to the meeting house.

To attempt to maintain such an interpretation, those who make such a geographical argument are bold to deny that "the field is the world" (Matt. 13:38), denying that any mission work is included in the work in which "good seed" produce "sons of the kingdom" (Matt. 13:38), denying that any one church has for its responsibility "all nations" even "to the uttermost part of the earth." It is good that the first church in the world did not teach such a doctrine nor practice it. It is good the Philippian bishops never heard of it, else they would have said, "We will not send money to Paul at Rome, for our field is not the world, but just our own back yard. Besides, Paul is now in the 'field' of the Roman church, and we must not invade its territory." The Philippian bishops did not take the oversight of members of the Roman church, but as far as missionary or charity work was concerned, they would have resented a modern implication that their field was not the world. It was not in their own area that they gave once and again to their ability and beyond.

Objection to the word "sponsor" is of unfounded basis. "Sponsor" is from the word "promise." The Corinthian church made a promise a year ahead; they were "sponsoring" a donation. The dictionary says to sponsor is to engage oneself; the Antioch church "determined"—engaged themselves, sponsored a work to be done in another area. The dictionary also says a sponsor is not only one who assumes a responsibility, but one to whom a work is delegated is a sponsor. Thus the "elders" down in Judea were asked by the Antioch brethren to sponsor a relief work. Furthermore, the clause "except they be sent" (Rom. 10:15) carries the idea of sponsorship. The Atwood Church is sponsoring the city-wide gospel meeting' beginning today. That church has signed every contract, engaged itself to pay every bill. Whether Atwood sends the great evangelist it has engaged to Memorial Auditorium or to Tibet, the principle of sponsorship is the same.

It is fine to warn brethren (1) that an individual Christian's giving privately to missionaries instead of through the church has dangers; (2) that churches sending directly to missionaries instead of through a sponsoring church has dangers; (3) that churches combining resources in the hands of one man invite trouble; and (4) that one church working through another church has dangers, but to deny any of the four methods as being scriptural is to gain-

say God's work, and is to lend aid and encouragement to those selfish brethren who do not want to do missionary work. All some churches need to drop some good work is to hear some brother criticize such a work. We need warnings always, but we also need more men like Titus, risking the stigma "one-man missionary society," who was willing "of his own accord" to stir brethren to do more beyond their borders!—From Louisville Christian.

SERVICE PERSONNEL URGED TO ATTEND WORSHIP IN GERMANY

By J. C. MOORE, JR.

At least 100,000 young men will be moving into the Frankfurt and Munich areas in cooperation with the armed services program of strengthening defense of Western Europe. The churches in Germany are making preparations to reach as many as possible, particularly those already Christians. Those already stationed in Germany with the Army are placing advertising in the various forms to make known the locations and programs of the church in Germany. Anyone who knows of a service man who should be attending the worship service may contact the church at 17-19 Sendkenberg Anlage, Frankfurt or at Mathildenstrasse 9a, Munich. Every effort will be made by the missionaries in the field to reach our men in service. Worship services are conducted in English at 11:00 each Lord's Day in both locations. The service is also held in Heidelberg in the Amerika Haus at the same hour.

"WORDS OF LIFE" BROADCAST

A very fine Gospel radio program is conducted each Lord's Day morning 7:30 to 8:00 from Radio Station KGBX, Springfield, Missouri (1260 k.c.). The program is sponsored by the Broadway and Madison church, Springfield. Elmer A. L'Roy is speaker.

Perry B. Cotham, Paris, Texas, May 21: One was baptized here Sunday and one last Wednesday evening, both coming from the Baptist denomination. We have had several baptisms lately. Our work moves forward in a fine way. Willard Collins preaches in our summer meeting, July 15-25.

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Brother H. C. Bryant Writes

H. C. Bryant, Formosa, Arkansas: Brother Cleon Lyles of Fourth and State Street church, Little Rock, just closed a five nights meeting in Harmony community, two miles north of Bee Branch. As many of you know, I have been an invalid for more than a decade, however I managed to hear him the five sermons. I suffered much, but the returns were worth much. It first seemed that I was hearing a new story, but after more mature thought I realized it was the "Old, Old, Story" a little more beautifully arranged and masterfully delivered. I thought of that beautiful figure give by inspiration, "Words fitly spoken are like apples of gold in pictures of silver." No visible results other than large crowds and best of attention. Let us pray that the good lessons be fruitful. May His word be in deed and in truth the hammer that crushes the stony heart, and the fire that refines the gold, letting our lives through the trying of our faith still reflect the picture of Christ.

The last night of the meeting many could not get into the house. There were visitors from many surrounding communities. This is the home of Brother H. F. Cates, who is nearing the half century mark in the ministry. He has done much mission work and some debating that we feel has done much good. May God's richest blessings attend the faithful. Pray that I endure with courage and Christian fortitude.

Nashville Bible School Begins June 4th

The annual vacation Bible school of the Nashville, Arkansas church begins June 4th and will continue through the 9th. There will be classes for all ages. Sessions will be 8 to 11 a. m. and 1 to 3 p. m. each day.

Room and board will be furnished to all out-of-town young people who desire to attend. It is urged that all who plan to attend from out-of-town make know their plans ahead of time by writing the minister, Allen B. Harper.

Cleon Lyles, Little Rock, Arkansas, May 21: Six were baptized, one restored and five placed membership at Fourth and State yesterday.

Elmer L'Roy, 901 South Broadway, Springfield, Mo., May 15: Four were added at Broadway and Madison church Sunday. Two were baptized and the others had recently moved to Springfield. I shall be in a meeting at Plainview church, Route 1, Rogersville, Mo., beginning May 21. Our meeting and vacation Bible school begins June 1 with home forces.

Vaughn D. Shofner, 1506 24th Place, Lubbock, Texas, May 14: Brother Reuel Lemmons closed an eight day meeting here last night. In many ways it is thought that this is the best meeting in the history of Southside. Chairs from the class rooms were used almost every

night, and all available space, including the edge of the pulpit, was used to seat the crowd of the last night. There were 31 people to make public their desires—18 for baptism, 7 restored and 6 to be identified with this church. Several of the baptisms were fathers and mothers from the errors of denominationalism.

Walter W. Leamons, Junction, Texas, May 22: The commencement address here for the grade and junior high graduates, a baccalaureate sermon for the senior class at London, assisting with two other school closing exercises and my usual week end appointments, made it interesting for me. A young father drove in from Cleo, Monday afternoon, and had me to baptize him. He has been attending our services at Cleo for some time.

C. L. Kysor, 516 Talbot Avenue, Akron, Ohio: Lord's Day May 20th was a good day with the Baird Street congregation. Three noble souls responding to the gospel invitation. Being baptized into Christ the same hour, rejoicing in the forgiveness of their sins. Brethren, who may chance to read this, having friends or relatives living in Akron, Ohio, not being interested in the salvation of their soul as they should be, will send us their name and address, we will do our part to have them attend the congregation that may be the most convenient for them.

Samuel E. Witty, 501 Atlantic Ave., Long Beach 12, Calif., May 7: Large crowds greeted Brother J. E. Wainwright at the initial services of his ministry with Central Church of Christ, 501 Atlantic Avenue, Long Beach, California, yesterday. Brother Richard Hogan, of Ninth and Lime congregation, delivered an interesting address to the combined evening classes on the subject: "How to Argue in the Home." Next Sunday evening Brother Ray Simpson, attorney, will deliver another address to the combined Bible classes in the series on courtship, marriage and related subjects, upon the subject: "Domestic Relations." Brother and Sister Wainwright will be formally welcomed to Long Beach at a reception at the close of the prayer meeting this Wednesday evening. Tomorrow evening the elders of all the Long Beach churches of Christ will be guests of the Central elders. The purpose of this meeting is to promote good fellowship and brotherly cooperation in the Lord's work.

W. M. Grooms, Keller, Texas, May 18: On April 29th I closed nearly four years work with the church in Guthrie, Oklahoma. I will be followed there by Jack P. Meyer of Abilene, who finishes ACC June 1st. It was my pleasure to baptize seven on this last Sunday in Guthrie and we expect others will soon respond. Since moving to Keller May 1, I have baptized two; one a

Catholic man. This is a small town but the church is well represented in the community and has a larger membership than any of the sects. Bro. Kenneth J. Arrington did a good work here before us and left everything in good shape.

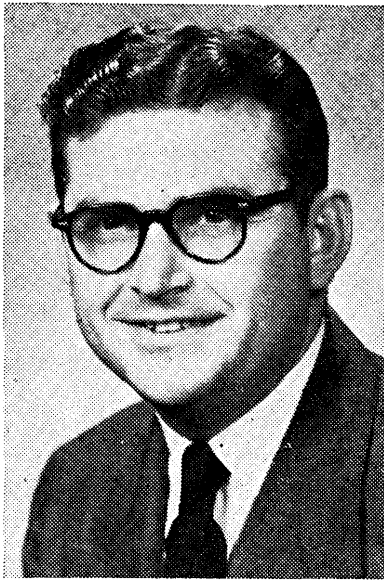
Tillman B. Pope, Box 217, Alma, Arkansas, May 17: Brother Lloyd Dockery and I closed a good meeting in the White House Community, near Fayetteville, Arkansas, last week. Bro. Dockey did the singing. One was restored and three baptized. We will go back next year, the Lord willing. I go next to Norfolk, Arkansas, beginning May 30th. I have some time still not taken, if you want a meeting write me.

C. E. McCord, Pocahontas, Arkansas, May 21: Filled my appointment at Clover Bend, Arkansas yesterday. One lady confessed wrongs and was restored to her first love. Lord willing I shall be with the West End Church of Christ in St. Louis, Mo., June 18th in a 10 nights singing school. Brother Sterl A. Watson is local minister of this fine church. We're looking forward to being associated with him in this school. If there should be other congregations in St. Louis, or close around that would be interested in a school while I am in that part would be glad to serve you. I have some open dates for meetings, singing schools, or can conduct song service for your meeting. If you need my service please write me at above address.

Earl E. McCord, Corning, Ark., April 25: I was with the brethren at Noland last Sunday night in a song service. I will be with them the fifth Sunday night, also the first and third Sunday nights in May. The 28th of May I will begin in a singing school with the brethren at Rochester, Texas, with their Vacation Bible School. Will be two sessions a day—one in the evening for all, and one at some time during the day for the children. I have other dates I could be with you in such a work, if you will write me soon the date you want.

Voyd N. Ballard, P. O. Box 642, San Pablo, California, April 27: So far during the month of April the church in San Pablo has seen the preaching of the gospel move 13 people as follows; Four have been baptized into Christ, Two have confessed sins, Five have placed membership, and two have quit the congregation. The gospel is still God's power, and when preached in its fullness will move people all the way in or all the way out. Christ so intended. We have just finished the building of a new three bedroom home for the preacher in which I am now living. This house is located on the same lots as our church building, 20th St. and Rumrill Blvd., in San Pablo. Upon moving into this home our telephone number was changed to BEacon 2-6960.

Harper To Batesville; Nashville Experiences Growth



Announcement has just been made that Allen B. Harper, minister for the Nashville, Arkansas church for the past three years, will begin work with the Batesville, Arkansas, church on August 1st.

There is perhaps no congregation of the church in the State of Arkansas that has experienced a greater awakening and growth in the past few years than has the one at Nashville. Eight or ten years ago the Nashville church was composed of only a few members. However, these members, though few in number, were determined that the Cause of Christ in the city of Nashville should grow.

In discussing the tremendous growth of the congregation with Brother Harper he expressed a belief that, among a number of things contributing, there are two outstanding things that have led the church to its present place of leadership in the community in which it is located. Brother Harper believes that the five years of work by Gilbert Copeland, who preceded him, contributed immeasurably to the healthy condition of the congregation. Secondly, he believed that because the elders, deacons and members have, as a body, utilized every opportunity that has presented itself, the Cause has been made to prosper by leaps and bounds.

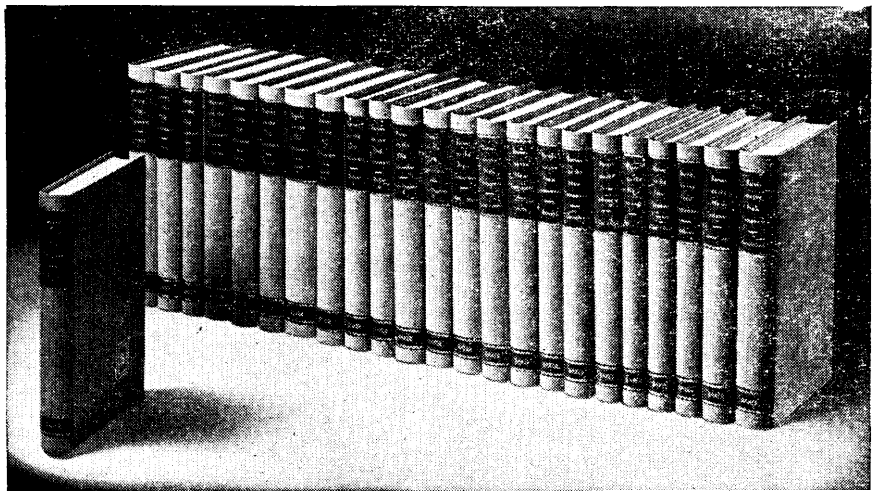
During the three years' ministry of Brother Harper, 89 have been baptized; 129 have been restored and 27 have placed membership. Bible school attendance has increased from an average of 168 in 1948 to an average of 272 thus far this year. Contributions have increased over \$100 per week, now averaging \$262. Opera seats have been installed in the auditorium and other improvements made. A daily radio program has been sponsored by the

Nashville congregation, supported by 14 other congregations in Southwest Arkansas.

An outstanding work of the Nashville church has been its interest in the young people of the city and surrounding sections. Two fine Vacation Bible schools have been conducted and another is to begin in a few days. In the first school in 1949 the average attend-

ance at the school was 188. Last year 288 young people attend the school. It is hoped that a larger number will attend the 1951 session.

Robert H. Lyles of Jonesboro will succeed Brother Harper in the work at Nashville. Brother Harper urges the church to continue their fine co-operation and work together with Brother Lyles as with him.



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EVANGELIZING IN "THE LUMBER CAPITOL OF THE WORLD"

By ARLEY E. MOORE

We moved to this great mission field the first of June 1950 to establish the Lord's church. There were only five members of the church known to us within a radius of thirty miles of here. All except one lived from eighteen to twenty seven miles from Coos Bay. We met for the first time for worship in our home the first Sunday in June. Six members were present for that service, three beside my family. Thus the church began.

Soon after we came we began broadcasting over KOOS the local radio station. This program is financed by the church at Eugene which is "sponsoring" my work. Later we began broadcasting over KWRO in Coquille (the county seat of Coos County). A brother and sister in California pay \$15.00 per month on this program and we pay the remainder. These are weekly fifteen minute programs. We hope to begin a weekly program on KFIR in North Bend soon. Then we will be preaching the gospel on every radio station in the county. The manager of KFIR has promised us time free of charge. We mention this as evidence that we are not unmindful of our responsibility to preach the gospel and that we are on the job. Our radio work has been the most effective means of getting the truth to the people of this area and of contacting other members of the church. The Lord has richly blessed our efforts. The growth has been phenomenal. We now have twenty nine members. Seven have been baptized within the past two months. Four were baptized last Lord's day. Also one was restored recently.

We soon outgrew our home and secured the American Legion hall as a place to meet. This at first cost us only five dollars per week, but they have increased the rent to fifteen dollars per week. For a number of reasons this place is very unsatisfactory as a place for worship.

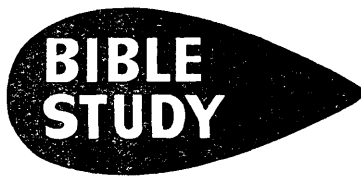
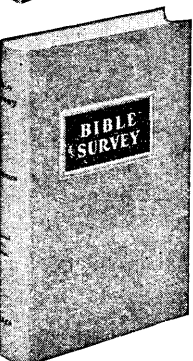
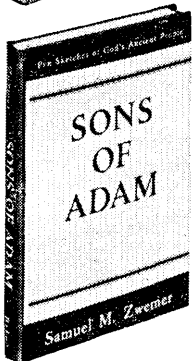
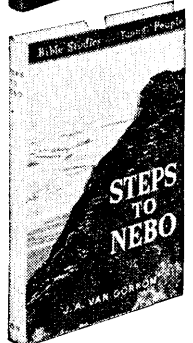
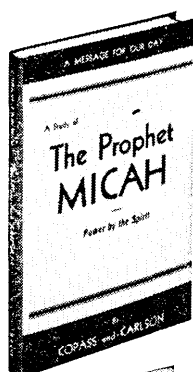
We recently had an opportunity to buy the old Episcopal church building. The price was five thousand dollars. We raised two thousand dollars among ourselves which we paid down and have obligated ourselves to pay the remainder at the rate of \$75.00 per month. Two corners of the structure have sunk and damaged the adjacent parts. These places will have to be repaired before we can use it. It is very important, therefore, that we get these repairs done as soon as possible. It is estimated that five or six thousand dollars will be required to completely repair the building. Those who know the value of property say we really got a bargain, and that when the repairs are made the building could not be replaced for twenty thousand dollars. But the few of us here have exhausted our resources in raising the two thousand dollars for the down payment, and we will have

to continue to sacrifice to meet our local obligations. Can and will you help us to meet this emergency? We will appreciate either a loan or gift. Until these repairs are made, beside the monthly payment on our property, we will have to pay sixty to seventy five dollars rent on the hall. We would like to stop this as soon as possible.

Coos Bay, we believe, is a strategic point for the beginning of the work in this virgin field. It is an industrial town and is known as "THE LUMBER CAPITOL OF THE WORLD." There are about twenty-five and thirty thousand

people in this area. Coos Bay is situated on the scenic coastal highway No. 101. The congregation here, as far as we know, is the only congregation on the entire coastline between Crescent City, California and Aberdeen, Washington, which indicates the vastness of this field and the great need of the pure gospel.

If you can and will help us meet this great need let us hear from you soon. Also, if you know of Christians in this section, give us their names and addresses.—841 Flanagan Avenue, Coos Bay, Oregon.



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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path." — Psalms 119:105.

VOLUME 21

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NUMBER 26

The Flame of Faith

By J. A. McNUTT

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." (Heb. 11:33). The living and flaming torch that lighted the pathway of the heroic servants of God in ages past was their faith in God and His Word. It was through faith that they defeated their enemies, wrought righteousness, obtained God's promises, and won great victories for God and right. With these great men and women, of whom we read in Hebrews 11, faith was not a mere mental assent or agreement in the evidence of the word of God alone. It meant to them an objective belief in the Word of God. It was such faith and confidence in God as to lead them to love, reverence and serve God with all their mind, soul and strength.

The faith required in serving God is always an active faith. "Faith without works is dead, being alone." James 2:20. Their faith grew and became so strong that no sacrifice was too great; no service too humble; and no act of obedience was regarded lightly. By such faith, Noah prepared the Ark; Abraham offered Isaac; and Moses gave up the riches of Egypt. We are told of Gideon, Barak, Sampson, David, Samuel and the Prophets, who marched down the pathway of time under the banner of a living faith.

How then can any man who proposes to be a teacher of God's Word, promise salvation to me on the basis of a faith which neglects or refuses to obey God? The faith that saves is the faith that obeys. Listen to the words of Paul, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Rom. 1:5. Faith requires obedience to the will of Christ. It requires complete submission to every command of God. Christ is the author of salvation to the obedient. (Heb. 5:8-9). It was Jesus, himself, who said, "Why call ye me

Lord, Lord, and do not the things which I say?" Luke 6:47. Many teachers have taught that God gives his spirit to men to cause them to obey God, but the Word of God tells us that the spirit is given to the obedient. Acts 5:32. The Doctrine of "Salvation by Faith Only" was one of the cherished teachings of Martin Luther, but the Word of God declares that justification is "not by faith only." James 2:24. Any preacher who talks about salvation by grace through faith as though this expression excluded all other acts of obedience to God is ignorant of the meaning of faith and presumptuous in his attitude toward the grace of God. It requires a living and active faith to please God. Paul describes the faith that is effective in the salvation of the soul, when he says "neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. 5:6).

Faith Is The Foundation

In Hebrews 11:1, Paul tells us, "Now faith is the substance of things hoped for, the evidence of things not seen." In the foot-note the words "ground" or "confidence" are given as synonyms of the word "substance." In the Revised Version, we are told that "faith is the assurance of things hoped for." When one obeys the primary principles of the Gospel, faith is the basis of every act of obedience. Someone has well said that repentance is faith willing; that confession is faith speaking; and that when we are baptized, this is faith acting. It is certainly true that faith is the ground or foundation of all our obedience unto God. This is true in the process whereby we become Christians; it is also true of every act of service in the Kingdom of God.

Faith Is The Motivating Power

The heroes of old rose to the peaks of sacrifice and service through their

faith in God. Faith was the motivating power back of these heroic examples given in the eleventh chapter of the Hebrew letter. It was through faith that Abel achieved righteousness in the sight of God. By faith, Enoch pleased God and was translated. It was through a living faith that Noah built the ark, condemned the world, and became heir of the righteousness which is by faith. Abraham and his posterity "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33-34. All these victories were won by a living and active faith.

Faith Will Guide Our Footsteps

We are told "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:8-10). It was faith that guided the footsteps of Abraham in his long journey toward the land of Palestine. By faith he built the altars upon which sacrifices were offered to God. It is a tribute to the faith of Abraham that his journeys can be traced by the smoke from the altar fires. It is still true in this age as it was in that day that "we walk by faith and not by sight." Since it is not in man that walketh to direct his own steps, we will need sufficient faith to follow the directions that God has given in His Word. The Psalmist said of the Word of God to increase our faith and guide our footsteps, we will one day be privileged to enter in through the gates into the Holy City. Rev. 22:14.

Faith can triumph over the selfishness of sight; the depression of dying;

and the limitations of living. Faith has been victorious over fire, sword, nakedness, peril and death. The flame of

faith that lighted the pathway for the ancient heroes of faith is needed to guide our footsteps in the present age.

The Baptism That Saves or The One Baptism

By GEO. B. CURTIS

"Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (I Peter 3:21).

"There is . . . one baptism." (Eph. 4:5).

In my concluding article on the Holy Spirit I promised an article on the One Baptism. After some delay I present the article. It seems that with the proper conception of Holy Spirit Baptism and Spiritual Gifts in connection with the one baptism of Ephesians four the matter should be effectually cleared that gives the religious world so much trouble.

To deny that baptism saves, is to dispute the plain statement of the apostle Peter. To claim that there is more than one baptism, is to dispute the plain statement of the apostle Paul. Both were right. There is one baptism, and that baptism saves.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20).

We may add another postulate, or two, to those given above: The baptism of the Great Commission is age-lasting—to the end of the world . . .; and it is the baptism that is in the name—by the authority—of Christ.

With these truths firmly fixed we return to the statement: "There is one baptism." This does not mean there are two, three, or four baptisms; and that we have a choice of them and of different modes. If sprinkling is the action of baptism, that's all there is to it; to use a slang term, "There ain't no more." The same may be said of pouring. Again, if baptism requires a burial—and the Bible says it is—*sprinkling* and pouring are ruled out. There is one. These cannot qualify as being one in any sense.

The arguments on the action of baptism are merely incidental in this article. We are specifically concerned with Holy Spirit baptism. Many today claim for themselves and others the same baptism of the Holy Spirit as was given to the apostles on the day of Pentecost. If there is a man, woman

or child living today who has received this baptism, then water baptism has long passed away; for "There is one baptism." The adverse conclusion is equally true: If there is a person living today that has received by the authority of heaven baptism in the name of Christ, Holy Spirit baptism has long passed away; for "There is one baptism."

Holy Spirit baptism is not the baptism in the name of the Lord. Philip went down to Samaria and preached Christ to the Samaritans. They believed Philip's preaching the things pertaining to the kingdom of God and the name of Jesus Christ, and were baptized both men and women. (Acts 8:12). The apostles at Jerusalem heard that the Samaritans had received the word of God. Peter and John were sent to them. These Samaritans had been baptized in the name of the Lord, yet had not received spiritual gifts of any kind. (Acts 8:14-16). Hence, there is no connection whatever between spiritual gifts and baptism in the name of the Lord.

Peter accompanied by six Jewish brethren went to the house of Cornelius. He preached Christ to Cornelius and the gathered family and friends. At the beginning of Peter's sermon on this occasion the Holy Spirit fell on those hearing as it fell on the apostles on the day of Pentecost. (Acts 11:15). They had not been baptized in the name of the Lord. Hear this:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:44-48).

We wish to point out these facts contained in these scriptures: (1) The Holy Spirit fell on the household of Cornelius, Gentiles, while Peter was speaking to them; (2) This astonished them and the Jews who came with Peter from Joppa; (3) This astonishment was caused by the recognition of Gentiles by

the outpouring of this gift; (4) This brought from Peter the question—addressed to his six brethren—"Can any man forbid water that these should not be baptized?"; (5) His conclusion that the Gentiles were entitled to baptism on equal terms with the Jews because they had already received the baptism of the Holy Spirit; (6) Water was the element of the baptism of which Peter spoke—"Can any man forbid water that these should not be baptized . . ."; (7) This baptism that Peter commanded was "in the name of the Lord"; (8) It was water baptism, not Holy Spirit; (9) It was the baptism of the Great Commission—age lasting; (10). It was the one baptism.

The scriptures used prove conclusively that water baptism is the baptism that is in the name of the Lord; that it has as the element in water; that Holy Spirit baptism has no connection with the baptism that is in the name of the Lord; neither does spiritual gifts; that this baptism in the name of the Lord is to last until the end of the world.

I here append a leaflet that I wrote several years ago as the concluding item in this study:

"Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of Jesus Christ" (I Peter 3:21).

PROPOSITION 1:

There is only one baptism in effect now (Eph. 4:5).

PROPOSITION 2:

To be in Christ is to be in His body—His church (I Cor. 12:13; Rom. 6:3; Col. 1:18, 24).

PROPOSITION 3:

All spiritual blessings are in Christ

The Gospel Light

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—His body—His church (Eph. 1:3-4).

PROPOSITION 4:

Redemption and remission of sins are in Christ—His body—His church (Col. 1:13-14; Eph. 1:7).

PROPOSITION 5:

Man becomes a new creature in Christ—His body, church (Eph. 2:10).

PROPOSITION 6:

We get into Christ—His body, church, in baptism (Acts 2:38; Rom. 6:3-5; Gal. 3:26-27).

PROPOSITION 7:

The baptism that puts us into Christ is in the name of the Lord (Acts 2:38; Acts 10:48; Mark 16:15-16).

PROPOSITION 8:

This baptism is a commanded baptism (Matt. 28:19; Mark 16:15-16; Acts 2:38; Acts 10:48).

PROPOSITION 9:

Baptism is in the name of Christ—the baptism that saves—is water baptism (Acts 10:44-48; Acts 8:15-16, 37).

PROPOSITION 10:

The law of selection for the kingdom of Christ is: (1) Faith Heb. 11:6; Rom. 10:17; Mark 16:15-16). (2) Repentance (Acts 2:38; Acts 17:31; Luke 13:5). (3) Confession (Matt. 10:32-33; Rom. 10:9-10). But—

PROPOSITION 11:

The act that puts us into His body—church—kingdom—into Christ—is baptism in His name (Rom. 6:3-5; Gal. 3:26-27; Col. 2:12).

PROPOSITION 12:

This baptism is a burial (Rom. 6:3-5; Col. 2:12).

PROPOSITION 13:

This baptism requires both the candidate and the preacher to go down into the water and to come up out of the water (Acts 8:37).

PROPOSITION 14:

The baptism that saves could not be a baptism in the Holy Spirit because Holy Spirit baptism never was a commanded baptism and is not the baptism in the name of the Lord (Acts 10:44-48; Acts 8:15-16, 37).

PROPOSITION 15:

The baptism in the name of the Lord is for the remission of sins (Acts 2:38).

PROPOSITION 16:

Spiritual blessings are in Christ, remission of sins is in Him, redemption is in Him, we are new creatures in Him, all of God's promises -are in Christ Jesus, therefore it is necessary to be baptized into Christ before we enjoy a single one of these blessings.

LATE NEWS FROM GERMANY

By W. B. BENNETT

One of our greatest experiences in Europe was the four-day lectureship of the European workers held in Frank-

furt April 17-20. Each morning and evening we had a sermon by one of the preachers, and each afternoon's session was given to reports of the various fields.

Brother and Sister Harold Paden, with brethren Carl Mitchell, Howard Baybee, and Franco Coco came from Italy. Brother and Sister Maurice Hall, Brother and Sister Owen Aiken, Brother and Sister Melvin Anderson and Julian Enguidanos (young Spanish convert) were present from Paris, France. Brother S. F. Timmerman was here from Papinster, Belgium, and Brother and Sister Harry Payne from Holland. We were also happy to have brethren from England: Len Channing from London, along with Brother and Sister Leonard Morgan, Brother Albert Winstanley, and Brother William Stanton from Hindley, Lancaster.

Last week Brother Dieter Alten of Mannheim held a meeting for us in Niederrand. This meeting was especially designed to strengthen the disciples. The average attendance was 106.

For the past year and a half we have had two or more American preachers working with each of the three German churches in Frankfurt. Now that we have learned the language better and because we have some young men finishing our three year course of study in the Bible we have decided it best for one American and one German preacher to work together in each congregation. I shall work with Rudi Walzebuck in Niederrand. Rudi will preach at 9 a. m. on Sunday, and I at 7 p. m. On the next Sunday we will change the order, he in the evening and I at the morning hour.

On Saturday afternoon, April 28, Brethren Collier, Alten and I had a discussion with two "Jehovah's Witnesses" in the home of one of the brethren, Brother Palausch. We discussed mainly the theory of "the thousand years' reign." They were surprised to know that our brethren in America had offered for years to have a debate with their cult. They had been told that none had accepted their challenges for a debate. We are told that there are some 25,000 "Jehovah's Witnesses" in Germany. Last fall they had a conference here and several thousand attended. During the day they were standing on every street corner and going from house to house spreading their speculative theories. They rented the fair grounds, and there they spread straw in the buildings where they slept.

Brethren Roy Palmer and Loyd Collier left May 9 to attend the Hindley Bible School at Hindle, England, and on May 16 they will sail for the States. Brother Collier will return in the late summer, but Brother Palmer plans to remain two years to continue his studies

in a University. We are sorry to lose him for that time, because he has done so much for the work here in Germany. Many of the German Christians shed tears of sorrow when he gave his farewell greetings. All of us will be looking forward to his return.

We in Germany wish to express our thanks to all of our brethren in America who have answered the appeal of Brother Gatewood for financial assistance toward constructing places of worship here. We shall try to make the best use of this money in promoting the cause of the Lord. We are already making good use of the new education-

(Continued on page 8)

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Infant Baptism

By DALE RICHESON

I have been asked to write on the subject of infant baptism. This is a subject worthy of our consideration. As is always necessary in discussion of a Bible subject, it is necessary to confine the study to the Bible. Appeals to the doctrines and traditions of men are invalid. If the Bible authorizes infant baptism, either by command, example, or necessary inference, it must be admitted that infant baptism is valid; but if the Bible does not authorize it by one of these methods, then we must conclude that it is of men, and unauthorized.

Every defense possible has been made in times past of the practice of infant baptism, but even those who practice it have come to admit, generally that there is no scriptural authority or precedent for the practice. For instance, Dr. Wall, the imminent commentator on the scriptures, and himself a paedobaptist, or infant baptizer, admitted, "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." Martin Luther, another paedobaptist, and founder of Lutheranism, said, "It cannot be proved by the sacred scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.

Household Argument Out

Those who have made attempts to defend the practice have based their defense chiefly on the portions of the book of Acts which record the baptism of entire households. However writers of the New Testament did not use the word "household" to include children, and in the incidents most often quoted there is no indication that there were infant children baptized. For instance in the household of Cornelius, whose baptism is recorded in the tenth chapter of Acts, it is clear that there were no infants included, for the record says, He "feared God with all his house." Is an infant capable of fearing God? In Acts 18:8, we are told that the chief ruler of the synagogue "believed on the Lord with all his house."

This is another case heralded as an example of infant baptism, but those who do so cannot explain how an infant is capable of believing. In the account of the conversion of the Jailer in Acts 16, it is recorded that "they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night and washed their stripes; and was baptized, he and all his straightway." This passage also is a prooftext for the infant baptizers, but

the reading of the next verse will repudiate the theory, because it reports these people "rejoiced, believing." How is an infant capable of either rejoicing or believing? In each case of household baptism, either infants are expressly excluded, or the inspired writers simply said nothing to include them. In either case, the theory of infant baptism is forced to hang suspended upon total supposition that there were children. When studying the teaching on who is a fit subject for baptism it should be remembered also that Jesus said, "He that believeth and is baptized shall be saved." (Mark 16: 16). This command excludes the baptism of unbelievers, and certainly an infant cannot be anything but an unbeliever. Acts 2:38 commands, "Repent ye and be baptized . . ." Surely we can see that only one who is penitent can be scripturally baptized, and that an infant is incapable of repentance, even if it had sins for which to repent.

Are Infants Depraved?

The baptism of infants is hinged upon a basis so false as to revolt our reason, that is, upon the idea that children are born in sin, totally depraved, and lost unless baptized. Never was a more diabolical theory advanced. This theory is based upon the idea that Adam's sin has been transmitted to all his descendants, and that in the consequences thereof, they are all guilty and corrupt in the sight of God from the moment of their birth.

Such a theory can stem only from a lack of knowledge as to the nature of sin. Paul said that "Sin is a transgression of the law." To transgress the law means to go beyond the bounds set by God in our conduct. Sin is not simply a human weakness, but it is an act. It is not something we can buy, sell, give, trade, or inherit. Strictly defined, there is no sin that is not an act, either of body or mind. Being an act, it cannot be transmitted, either by inheritance, or any other means, to another person. The actions of the father can not be inherited by the son. True the son may inherit the resulting product of the act, but not the act itself. The sin of Adam was an act committed by Adam. It was his action, remains his action, and cannot be transmitted to his descendants in any way. If so, how? "If sin were a mere hue, or taint of the soul, or if it were a mere moral weakness or physical infirmity, if it were an organic defect, or any common trait of human nature, then it might be argued with some show of reason that it was transmissible." (Lard's

Quarterly, Vol. III, p. 142). But sin is none of these things. It is a definite act.

As an infant enters this world it is absolutely free from sin. He has inherited none, and committed none. Jesus taught his disciples, "suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." (Luke 18:16). This sets forth their innocence. Their purity is exemplary of the kingdom. He taught that all men and women would have to become just as free from sin as little children before they could be a part of this kingdom. "Verily, I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18:3). Now, according to the theory that children are born totally depraved and in sin, the Lord's statement would teach thus: Except ye become totally depraved as little children, ye shall in no wise enter the kingdom of heaven.

Paul taught that all have sinned and come short of the glory of God." (Rom. 3:23). This condemns all of us who have come to the age of the knowledge of right and wrong. He said also, "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:

12). This does not say that we all inherit Adam's sin, but that death entered the world at the time of Adam's sin, which was the first sin, and that death passed onto us—not because of Adam's sin, but because we too sinned. Every rational being is guilty of sin, because of their own acts. But little children are not capable of sin because they know not the difference between right and wrong and cannot be taught that difference until they pass into maturity.

The New Birth

Concerning the subject of baptism, Jesus taught Nicodemus "Except a man be born again, he shall not enter the kingdom of heaven." (John 3:3). And explained this verse "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." Here the subject is clearly an adult, and every adult must obey the command to be baptized, if he wishes to enter the kingdom of heaven. It is by being baptized that a man accepts the blood of Christ as a propitiation for his sins. (Acts 2:38). Once our sins are taken away we are pure enough to enter into that kingdom, which Jesus said consisted of those who were as pure as little children. We need to be born again, into this pure state. Tiny children, having never sinned, need not be born again into it, because they never left it in the first place. They are not saved from their sins, but safe because they did not sin.

The new birth, of the water and of the Spirit, is necessary in order that a man might have spiritual life. Prior to the new birth he is spoken of as being "dead" in sin. "And you hath he quickened who were dead in trespasses and sins." (Eph. 2:1). As we are born again, we who were dead are brought to life spiritually; Before that we were dead spiritually, because the wages of sin are death. It is not necessary for infants to be born again, because, having never sinned in the first place, they are not dead in sin, but are alive. It is not until they become older and enter into transgression that their souls become dead, and need to be regenerated by the blood of Christ in the waters of baptism.

Some religious bodies have seen how ridiculous their position is made to appear in defending such a doctrine, and have said that their baptism is just simply a ceremony by which the child is dedicated to God. Although this does remove the taint of the terrible doctrine that consigns children to hell, it does not improve the position of the religious bodies, for such a practice would still be wholly unauthorized by the scriptures, and hence sinful in the sight of God.

"But where does the harm come?" someone may ask. Apart from being a flagrant violation of God's authority, infant baptism deprives the subject of true baptism for the remission of sins. Countless numbers of people go through life relying upon their baptism as infants, and will face the judgment unprepared, having never accepted Christ in obedience to His commands. Many have not stopped to consider their need for obedience, because they have been assured by their parents that all of their obedience was taken care of, long before they knew anything about it.

Many who will read this article are in just this condition. Friends, this is serious business. Were you baptized, or sprinkled, as an infant? Can you see the folly of such a practice? Attend the church of Christ and there obey the true commands of the Savior, Jesus Christ, and be saved from your sins.

W. C. McCullough, Dierks, Arkansas, May 29; Ernest Boone of Alamo, Tenn., will conduct a Gospel meeting at the church of Christ at Dierks, Arkansas, June 3rd through June 10th. All are invited to attend these services.

Reese McDougald, Prescott, Arkansas: Ernest Highers, minister of the Midland Boulevard Church of Christ, Fort Smith, Arkansas, will preach in a Gospel meeting at the Church of Christ, north side of the City Park, in Prescott, Arkansas, beginning Monday night, June 4th and continuing through Junes 13th.

Paul's Natural Man

By T. Q. MARTIN

(The following article is reprinted from the March 7, 1946 issue of The Gospel Light. We pass it on to our readers for a further reading at this time).

"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (I Cor. 2:14).

Now I do not expect my readers to agree wholly with me as to who the "natural man" before the mind of Paul is, but I do anticipate unanimity of judgment among students of the Bible, who may read this as to the following propositions:

There are few words used in the New Testament but that have a difference in meaning, or at least a difference in extent of meaning, according as they stand connected with other words in a given sentence.

Now if we fail to recognize this truth, this principle of interpretation, we shall be finding ourselves often face to face with contradictions that are irreconcilable upon any other basis. To illustrate, we shall look at a few of the most commonly used words in the Bible: The word "good", and the word "righteous." Listen, "For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die." (Rom. 5:7). Does any sane reader of the New Testament doubt that Paul concedes that there exists both the good man and the righteous man? When he wrote these words the ink was not more than dry on the words found in Rom. 3:10-12. "There is none righteous, no, not one." Tenth verse. "There is none that doeth good, no, not so much as one." Twelfth verse. One more illustration: "To be carnally minded is death." (Rom. 8:6). The A. R. V. puts it "the mind of the flesh," which is the exact equivalent of carnally minded. "But I am carnal, sold under sin." (Rom. 7:14). Any contradic-

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tion here? If the apostle uses the words "good, righteous, carnal," with the same degree of meaning in all passages, yes. If he uses the words with a different meaning, or different degree of meaning, no. The words "good, righteous, holy, perfect," and many other such terms, are used in the absolute sense, and also in the relative sense. In the absolute sense, no man is good, righteous or perfect. In the relative sense, there are many such. A warning. Beware the mathematical method of interpretation. That is treating words as if they were numerals, giving to them the same force of meaning in every connection. The numeral four can never be compressed into three, nor extended into five. Not so with words.

I believe it our duty to God, when we are studying his Book, and when we deal with the words making up the sentences with which we are dealing, to ascertain, if possible, does the word here have its general meaning, or does the Spirit use it in a special sense here.

Now prayerfully, humbly, and sincerely, let us see if we can discover the meaning of "natural man" in the passage before us. We now examine briefly some of the explanations offered by different interpreters of Holy Writ.

1. There is the general idea held, or rather the one held generally by the denominational world, that the natural man is the unconverted man as such. Let us examine briefly this position. If unconverted be the definition of "natural," then we can substitute the definition of the word defined, and do no violence to the meaning, or the grammatical structure of the sentence. Then we read: "The unconverted man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

When the apostle Paul said the gospel is God's power unto salvation, he certainly knew that this gospel is embraced in the things of the Spirit of God. How could the things of the Spirit of God be his power for salvation to one who could know nothing of these things—could not "receive" them?

It is high time that men who know God's truth, should arise, not in anger, but in love, and expose the sectarian dogmas wherever found. Only a few years ago, I heard a man preach that added D. D. to his name, and I saw him pick up a Bible and press it to his bosom, and heard him say: "I love this Book. Its precious promises cheer me daily. But sinner, it can never avail anything to you, until the Holy Spirit applies it to our heart." No man beneath God's glittering stars can reconcile the D. D.'s language with that of the apostle Paul.

Again, when John, the beloved apostle, wrote: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (John 20:31). he was talking of the things of the Spirit of God. They were revealed, "written," to produce faith that would lead on unto eternal life. But the things written could not possibly have produced faith in a heart that could not know anything about them. These brief suggestions, it seems to me, are sufficient to show the unsoundness of position 1.

2. The following is the position held by most of the brethren to whom I

have talked about the matter. "The natural man" is the uninspired man, as such. I use the expression "as such" because I am sure that the "natural man" is both unconverted and uninspired. Again we can substitute the definition for the word defined, and do no harm to the meaning or construction. Here we would read: "Now the uninspired man receiveth not the things of the Spirit of God: for they are foolishness unto him." Then what follows? It follows that inspiration is necessary to the understanding of the things of the Spirit of God, the things revealed by the Spirit. I do believe that inspira-



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CHAPTER XVIII.

The Greatest in the Kingdom.

Summary.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable Of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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

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

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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, anti said,

tion is absolutely necessary to the revelation of the things of the Spirit. I believe that no man, in a million years, would ever have discovered the great truths of God, had he not revealed them by his Spirit. But I do not believe that inspiration is necessary to receiving, believing, and acting upon these things after they are revealed, as must be the case if the "natural man" is the uninspired man as such.

3. The "natural man" is the physiological man, that is, the bones, blood, cartilage, muscles, etc. This might be the meaning of "natural man" in some connections, but not in this connection. Why? Because this part of man receives nothing save physical impressions. It is the "inward man" that thinks and wills and acts. The things of the Spirit of God could never be foolishness to the physiological man.

We come to consider one more explanation.

4. The "natural" man is he who denies the super-natural. He is the rationalist, materialist. To him, there is no spiritual realm. He tells you with feeling of pride: "I will not stultify my senses by accepting anything as truth, that I cannot put to the test." Indeed he accepts nothing that cannot be measured by his human philosophy. Talk to him about that cardinal doctrine of the New Testament, the virgin birth of Jesus, and he will laugh in your face. He will tell you that all the reproduction about which his philosophy knows anything, and consequently, all that he is willing to accept, comes as a result of cohabitation between the male and female parent. "When you talk to me," says he, "about a child being born of only one human parent, you talk nonsense. Our philosophy recognizes no such possibility." And when you talk to this "natural man" about a resurrection from the dead, he again laughs at what is, in his estimation, your ignorance. He tells you that his philosophy and his observation is to the effect that death comes from life, but life from death "never." So to him the things of the Spirit of God are foolishness, because his philosophy teaches that the very idea that there exists such a thing as "the Spirit of God" is foolishness. It is outside the pale of his philosophy, and to him, outside the range of possibility. I have had to be brief, because I am too nervous to write long at a time.

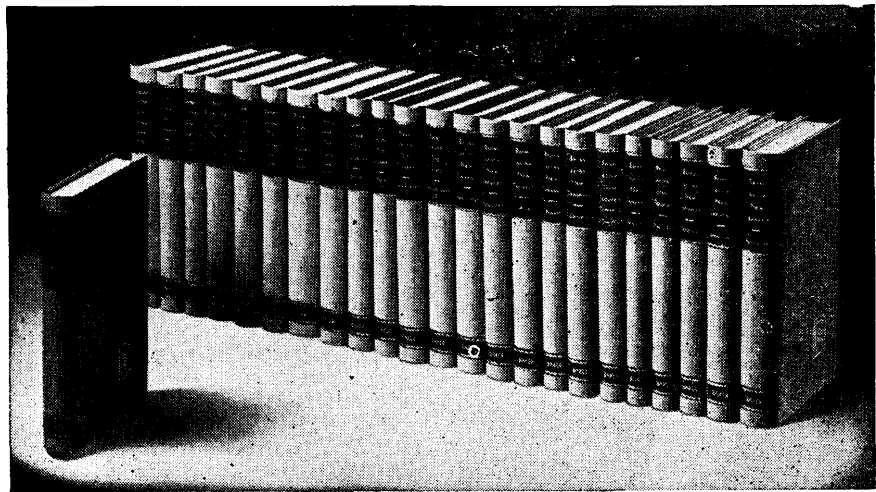
I accept the first four words of the Bible, hence, the rest of the way is not hard. "In the beginning God." (Gen. 1:1). Starting with Jehovah God, personal and all powerful, I dare put my ignorance against his knowledge, or question his almighty power.

My God transcends all law. He is infinitely greater than any or all laws.

That he can and does use these laws to bless his children, I have never doubted. That he can operate independent of these laws, I believe.

Looking over some notes recently, taken in class back in the nineties, I found the following: Agency: Natural and Supernatural. Under supernatural, miraculous and the providential. A

miraculous event as defined by my teacher: An event resulting from an act of divine will, brought about independent of natural laws, as we know them. A providential event is the result of an act the divine will brought about by means of natural laws or such a blending of the natural and supernatural as to exclude the miraculous.



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I have not put the above in quotation marks, having misplaced the notes copied years ago, since beginning this paper. In the years that have passed since I copied the notes, I have found nothing more satisfactory to me, on the matter in hand.

A word of parting advice. Let us, old and young, as we follow the writings of the learned distinguish between Philosophy and "Foolosophy."

Late News From Germany

(Continued from page 3)

al unit of our building in Frankfurt. We pray that you will be just as interested and as willing to help support the good work in Italy, Japan, France, Belgium, Holland, Africa, etc., as well as the needy places in America.

JERNIGAN WILL PREACH IN MENA

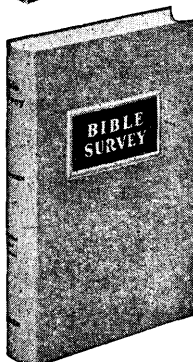
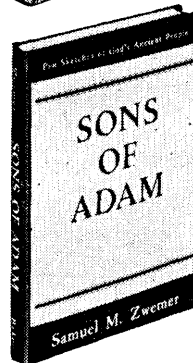
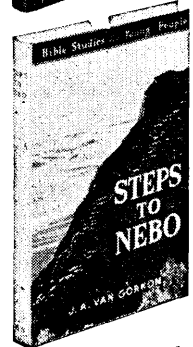
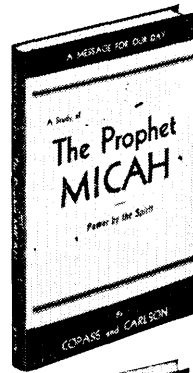
Brother Willis G. Jernigan of Spur, Texas is scheduled to be in a series of Gospel meetings at the Mena, Arkansas, church of Christ from June 3 through June 12. This will be Brother Jernigan's second meeting with the church at Mena. Brother Dale Richeson is the hard working preacher there. Brother Jernigan will be on the Mena radio daily during the meeting.

Guy W. Sims, Jr., 2800 Illinois St., Topeka, Kansas: As of June 1st my address will be 2800 Illinois St., Topeka, Kansas. Please note. For the past year I have served the church in Apache, Oklahoma. During that time there were 5 baptisms and 6 placed membership. Dow Wilson succeeds me. I go to Topeka, Kansas where I will preach for the Highland Park Church.

H. H. Dunn, Huntington, Arkansas, May 25: Five baptisms in Bixby, Okla. No additions at Gospel Hill near West Plains, Mo. Now in Monett, Mo. Enjoying the work here with Bill Richardson, the local preacher. My third meeting here. Next to Shafter, Calif., June 3rd to 16th. Then to Bakersfield, California for the rest of the month of June. In July will be with the congregations at Cartersville, Oklahoma and Ellington, Mo.

W. A. Harrison, 635 Bennett Street, Sedro Woolley, Washington, May 21: Brother Will W. Slater of Fort Worth, Texas has just concluded a successful eight-nights singing school and a 10-day gospel meeting here in Sedro Woolley. The Riverside church in Fort Worth, Texas supported him in this effort as this is a vast mission field. The church here tried to support him as much as possible on their part. Although there were no visible results we believe the seed was sown by his sound and efficient preaching of the gospel. We firmly believe that fruit will come from this effort in the future. The singing was thoroughly enjoyed by all, and we

are firmly convinced that much good was accomplished through it. We hope to have him back sometime in the future. We are deeply indebted to the Riverside Church in Fort Worth for their support in this effort. He also spoke over our weekly radio program the three Lord's days he was here. We believe that he was well received by the public. We also had a number of outsiders to attend the meeting from time to time. We had our record attendance and contributions on the first Lord's day during the meeting. It was the largest since the church was started here.



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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 21

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DISCRETION

By VAUGHN D. SHOFNER

From our earliest remembrance comes admonition to use discretion in all things. So important is this principle that the word of God commands, "Keep sound wisdom and discretion," and promises that it shall preserve man against the wicked one. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man....." (Prov. 2:10-12)

Social dangers continually confront us, for this is one of the strongholds of satan. The "evil man" and the "man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked;" the "strange woman, which forsaketh the guide of her youth, and forgetteth the covenant of her God" (Prov. 2:12-17), are but agents of satan working against righteousness through the medium of society.

We know men by their talk and actions. The talk of "froward things" reveals the perversities of heart. Discretion is able to discern this wayward trend and save from it. The conversation of life that forsakes the "straight paths" to enter into the shame of "dark ways" is indeed a moral deformity that refuses to be led by discretion. To heed the solicitations of a bad woman who has forsaken the guide of her youth and has forgotten the covenant of her God, is to discredit discretion and turn from "straight paths." None are more degraded than a woman who breaks her plighted troth and with smooth tongue leads virtue victim of her wicked ways. Only the darkest shades of separation, the deepest abyss of anguish, and from Sheol to Gehenna, is the end of her and the partakers of her sins. Then how important to be kept in the preserving powers of discretion, as through this wilderness we walk!

You ask, What is discretion? It is not a grasping inclination that imposes increasing toil without judgment; it is not the scheming spirit that studies the rule of loss and gain more than the

Bible; it is not that jealousy that keeps a feline eye on all around, and distrusts everyone; it is not that intrigue that prefers a plot to honesty; it is not that want of moral courage that shrinks from any call of Christian duty; in short, nothing is discretion that is adverse to wisdom,

Thousands measure discretion by the sliding scale, in use by those whose judgments are warped by circumstances, who are people of principle according to their own interest, whose consciences stretch like rubber, who wind themselves up in self, like the cocoon, and run counter to the design of their creation. Sectarian Religion, paralyzed by the poison of popularity, deems it more discreet to gain a following than to turn people to the word of God, and nothing but a form of godliness remains with them. The man of ambition deems it discreet to gratify his desires, by turning everything to his advantage that will forward his designs. The miser deems it discreet to hoard up his gold from every source, starve and enslave his body, and abandon the interests of his immortal soul. The carnal crowd deems it discreet to walk the shaded paths of the valley of sin and pleasure for a season, and thus blight the growth the spirit could gain on the sunlit hills of righteousness.

Affirmatively; discretion is wisdom applied to practice—the development of a sound and wise judgment that guides the conversation of life. It seeks a happy equilibrium in all things; it aims at happiness in time and eternity; it pursues noble ends, but does not forget honorable and righteous means; it shuns all the appearance of evil, and meets the lusts of flesh with fortitude; it applies plain, common sense, guided by Revelation's rules, to everything, it rigidly tests the theories of man before it adopts them; it induces enjoyments, but counts nothing a joy that will disqualify the soul for the enjoyment of a

blissful immortality beyond the grace; it clearly discerns what is right, and possesses moral courage and energy to pursue the right and shun the wrong; it is economy without parsimony; liberality without prodigality; benevolence without show; sincerity without dissimulation; goodness without affectation.

Let us teach it to our children by precept and example. It should have its appropriate place in our legislative halls, in international intercourse, in courts of justice, in the domestic circle, in our pulpits, and in short, it should regulate all our conduct for time and in view of eternity; for "discretion shall preserve thee." Let it be the helm to guide our bark on the sea of life, that we may safely anchor in the port of lasting rest.

THREE GERMAN PREACHERS BEGIN FULL TIME WORK

By J. C. MOORE, JR.

On June 30, 3 German youths who have studied in the Frankfurt Bible training classes for the last 3 years will be ready to assure responsibility as full time evangelists in congregations already established in Germany. Since congregations are not financially able to support these men, it will be necessary for brethren elsewhere to supply their monthly support of \$100 per month. The congregations are financially able to carry on their regular running expenses and as soon as they grow and develop they will be expected to employ their own minister. These young men whose names are Rudi Walzbruck, Klaus Goebels, Dieter Fritche have all made good records as far as their study is concerned and have been speaking in public for more than two years. Each of them has taught Bible classes in the Frankfurt area for more than a year. The brethren in Frankfurt heartily recommend these young men to the brotherhood and solicit the help of three congregations to assume responsibility for their work at the close of their period of study in June. Arrangements between the congregations can be handled by corresponding with Brother J. C. Moore, Jr., 17-19 Senckenberg Anlage, Frankfurt, Germany.

Removing The Ancient Landmarks

By E. L. ECHOLS

"Remove not the ancient landmarks which thy fathers have set" (Prov. 22:28).

We live in a world of change. Each day sees some contribution to the intricate web of civilization. Each day sees another rung added to the ladder of progress. Scientific achievements that were regarded as beyond the realm of possibility a hundred years ago, are accepted as commonplace today. The human race has within it a driving urge to conquer frontiers and open new realms of thought and endeavor with which the restless mind of man can grapple. Sometimes there is a pause, as in the days of the decline of the Roman Empire, but this is but the regrouping of civilization's forces before the continued advance. Sometimes there is a recession, as in the Dark Ages, as a lion crouches before the spring. But the general trend of the human mind is an upward struggle toward a freer and fuller life. Along the road of progress lie the shattered remains of discarded systems and philosophies that failed to stand the test of time.

Man has become so charmed at the kaleidoscope of exploding ideas and disintegrating orders that he has come to distrust anything that is not of the latest design. He fails to take into consideration that no fundamental principle has ever changed and that the development has occurred in his own understanding of those principles. The same inexorable laws of nature pertain today which prevailed before man walked the earth. The law that makes two and two equal four existed before the science of numbers was born and will remain true after the universe has melted with fervent heat.

Man's fierce exultation in his own progress has produced within him the delusion of omnipotence, believing that nothing exists which cannot be improved by the magic wand of change. This spirit has led him to try to improve upon the divine wisdom of God Almighty. But there are some things which man cannot change without accomplishing his own destruction, and religion is one of these; yet everywhere in Christendom we see the divine system cluttered with the tawdry trappings of man, and the flawless lustre of divine revelation desecrated with human finger-prints. Most of the religious world is swept before one of the two juggernauts of denominationalism—showy ecclesiasticism and modernism. They have removed the ancient landmarks and invented religions of their

own. They have become plants which the Heavenly Father planted not. In the words of the apostle, "the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth and shall be turned unto fables."

Most of the flagrant disregard for Biblical truth which characterizes the denominational world is based upon one or the other of two false premises. The first is the fallacious assertion that if a man is sincere he is right. This was first predicted as a justification for religious division by the philosopher Mendelssohn and was called "the pragmatic doctrine of the possible plurality of truth." It allows scope for any and every religious belief and doctrine, regardless of how foreign it may be to the teachings of the Word of God. The expression "that's how they see it" is substituted for the divine principle of speaking as the oracles of God and the expression "he's honest in his belief" is given priority over the charge of an inspired apostle, as he wrote "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." What men believe has become the criterion of truth, and man has set up himself as his own standard.

When two disagree, both cannot be right. When a person disagrees with the Bible, he must be wrong. Regardless of how good and sincere an individual he may be, if he believes contrary to the teachings of the Word of God, he is wrong. Yet it is considered religious good manners not to point out to any man the error of his position, because he may be honest in his belief. It is considered wrong to say anything which might disturb a person's mind about the doctrines he has always held to be true. But woe to the gospel preacher who will so compromise the truth of God! A person who has the truth and will not extend it to souls in error is an enemy of the cross and has betrayed the trust that is vested in every Christian. It is impossible to preach the true gospel without opposing false doctrines and teachings. If we preach the unadulterated gospel of Jesus Christ we must oppose teachers of error. Paul told the Roman church: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." The religious world must learn that God re-

quires obedience as well as good intentions. The principle which the prophet Samuel expressed to King Saul on that morning three thousand years ago is still as true today: "Behold, to obey is better than sacrifice and to hearken than the fat of rams."

The servant of God must preach the simple New Testament gospel without adornment or deletion, for only thus can he lead men to unity in Christ Jesus and discharge his obligation to a lost and dying world. Only thus can he restore the ancient landmarks of truth in doctrine and practice which identify the church that Jesus built.

The second false premise upon which division thrives is the doctrine of expedience: that whatever the Bible has not specifically condemned and which seems a desirable addition is allowed in the worship of God. Since an "expedient" is a course dictated by practical wisdom, adoption of this principle throws the floodgates open to admit into the worship of God and into the organization and practice of the church anything and everything that passes the court of human judgment. Practically every digression that has laid waste and destroyed the church of God and divided Christendom into a thousand warring factions has been justified upon the ground of expedience. When God gives a command and specifies the way in which that command is to be obeyed, every other way is excluded. I have never seen a scripture forbidding the wearing of the scapula or the burning of incense as worship, but the silence of the scriptures forbids their use. To use them would not be abiding in the doctrine of Christ and "he that goeth onward and abideth not

(Continued on page 7)

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL..... Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER..... Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
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APOSTASY

By GILBERT COPELAND

In Romans 8:1-4, the apostle says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit."

You will notice that the passage says that there is no condemnation to a certain class of people . . . , this class is in Christ, and are walking after the law of the Lord. Unto such Paul says, "There is no condemnation." It is certainly impossible for the child of God, who walks after the law of the spirit of Christ to be lost.

The question so long discussed is: Can a child of God so apostatize as to finally be lost in hell? It is not a question as to whether a child of God who is walking after the spirit of Christ and in the law of the Lord can be lost, for Paul plainly declares that he cannot; but the question resolves itself to this: Is it possible for one who believes the truth, and has, through faith obeyed that truth, at any time thereafter lose that faith, or depart from that faith, or cast it off and become an unbeliever and finally be lost? That is the whole question, my friends.

In II Timothy 2:17-18 we read about two preachers who preached error concerning the resurrection and overthrew the faith of some. What do you think therefore, of the possibility of a person's being saved whose faith has been overthrown? Is it possible? Hebrews 11:6 says, "Without faith it is impossible to please God." Here are people who had believed, but their faith had been "overthrown," therefore they no longer have faith, and in that condition it is impossible to please God or be saved. In I Tim. 1:18, 19, Timothy was charged to "war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." I ask again, can a man whose faith is shipwrecked, and who is now an unbeliever be saved in such a condition? You know that he cannot.

Again, the Spirit expressly said that "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1). Those who teach the impossibility of apostasy—sometimes spoken of as the security

of the believer, would force eternal salvation upon that man who was once in the faith, but who has departed from it, and is now giving heed to the doctrines of devils. To say that these people were never believers will certainly misrepresent what the inspired apostle said. It is impossible to depart from that with which you have never been connected. These people "shall depart from the faith" and "give heed to doctrines of devils." My question is, can these people be saved in that condition? If not, then it is possible to apostatize and be lost.

The same lesson is taught by the Savior in the parable of the sower, recorded in Luke 8. The sower sowed the seed and some seed fell by the wayside, some fell upon a rock, some fell among the thorns and some fell in good ground. In explaining the parable later, Jesus said the seed which fell upon the rock represents those who "hear and receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." (Luke 8:13). We are admonished to "receive with meekness the engrafted word, which is able to save your souls (James 1:21). In this parable we have people who did receive the word with joy. For a while, they were alright. Yes, they were saved, for they believed for a while, but "in time of temptation they fell away."

That we may see a demonstration, let us read a statement from Psalms 106:

9-12, regarding the children of Israel: "He rebuked the red sea also and it was dried up: so he led them through the depths, as through a wilderness . . . the waters covered their enemies: there was not one of them left." Then the record says, "Then believed they the word of the Lord." After they saw God's great demonstration in leading the people across the Red Sea, they believed his words. Now, can that faith ever be lost? I read on in the same chapter, verse 16, 24: "They envied Moses also in the camp, Aaron and the saints of the Lord. The earth opened up and swallowed up Dathan and Abiram . . . Yea, they despised the pleasant land, they believed not His word."

If you will note carefully, you will see there was a time that Israel believed the word of the Lord. But with the passing of time, their faith was lost, and the record states that "they believed not his word." To this very thing the apostle to the Hebrews referred in Chapter 3. In verses 7 and 8 we are warned not to harden our hearts as the Israelites did when they were tempted. In verse 12 he says, "Take

heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." I know that these were saved people. The record says they were saved, and the apostle called them brethren. But even so, it was necessary for them to take heed lest they depart. To warn them and show that it was possible to be lost after once being saved, Heb. 3:19 says, "So we see that they could not enter in because of unbelief." You will remember that these were the people who had one time believed but had lost their faith, therefore, were lost. Thus the warning is given us, even though you are saved, "take heed lest you fall."

But again, in Romans 8:12, 13, "Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh ye shall die." Here I pause and ask: What kind of death did Paul have in mind? An intelligent person certainly cannot think that he meant physical death because that will be our lot whether we live after the flesh or after the Spirit. A man can live any way he pleases, and physical death will certainly follow. "It is appointed unto man once to die .. (Heb. 9:27). Therefore, if a man lives after the flesh, he shall die—a spiritual death. This is the only sensible conclusion that can be drawn from such a plain statement. You also remember that this was addressed to "brethren"—Christians. "But if ye through the Spirit do mortify the deeds of the body, ye shall live." Does that mean we will live on and on physically? Certainly not; we know that we cannot perpetuate this physical life, but if ye through the spirit do mortify the deeds of the body, ye shall live" spiritually. Since we must die, physically, regardless of whether we live good or bad, this passage, beyond the slightest doubt has reference to our spiritual living. So, "if you mortify the deeds of the body, ye shall live," can only mean spiritual life. The promise of eternal spiritual life is contingent upon whether or not a person mortifies the deeds of the body. If he does not kill the deeds of the body, even though he is a child of God, he will fall from his grace and be lost—die spiritually.

Many people read Psalms 37:23, 24 and think that they have found certain proof that it is impossible for one to fall and be lost. Here is the passage. "The steps of a good man are ordered by the Lord: and He delighteth in his ways. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." To help in our study of this passage let us read another. It is II Thess. 2:3: "Let no man

(Continued on page 6)

Where Is True and Lasting Happiness?

By ROY BURGESS

The front pages of almost every newspaper is filled with suicide notes. They sought true happiness but failed to find it. Can we find it today? Is there a place where it is located? Yes, but not in

Unbelief.

Voltaire was an infidel of the most pronounced type, yes he wrote: "I wish I had never been born." Like another unbeliever who said: "I cannot let it (the Bible) alone because it will not let me alone." Jesus said: "He that believeth not shall be damned" (Mark 16:16). The Hebrew writer said: "Without faith it is impossible to please God" (Heb. 11:1-6). Thus the unbeliever is condemned. He is about to take a leap into the everlasting darkness. He has no more hope than an ox. It is easier to believe God's word than to believe the self-conflicting doctrines of men, that are hatched of Satan to discredit the world's greatest Book. That Book was here before Voltaire, or any modern unbeliever was born, and will be here when the very last one is ushered into the presence of God, to hear the Great Judge say: "Depart from me" (Matt. 25:46). Blind Helen Keller said: "The Bible is a book to live with, to think from, and to die by." God grant that this will be our attitude toward the Bible, because in unbelief there is no happiness.

Not in Pleasures

Lord Byron lived a life of what the world calls pleasure if anyone ever did, yet he wrote: "The worm, the canker, and the grief are mine alone." The world has the mistaken idea that to live as the flesh directs is true pleasure or true happiness. It seems that Solomon is an authority just here when he said: "Vanity and vexation of the spirit." This warning comes from a man who seemingly followed the flesh to the fullest extent, and then returned with this sign post. Those who follow the flesh are letting the flesh master them and the Spirit says they shall not inherit the kingdom of heaven (Gal. 5:21). They are like the sow that was washed but returned to her wallowing in the mire. (II Peter 2:22). True happiness just cannot be found in worldly pleasures. A sad mistake to seek it there.

Not In Money or Riches

It is said that Jay Gould, the American millionaire, said when dying: "I suppose I am the most miserable man on earth." Some one asked how much Mr. Rockefeller left when he died, and

the reply was: "He left it all." The same is true with everyone. They can accumulate and carry it to the grave, but there it stops. "How hardly shall they who have riches enter into the kingdom of heaven," said Jesus. Why? Because they trust in it instead of the Living God. It is true that many who are rich greatly bless others by helping to relieve their sufferings here. This type of character is using his wealth to do what God intended it for. The love for money has broken homes, blasted lives, dethroned reason, broken vows, and condemned souls to an everlasting torment. No wonder the Holy Spirit warned: "The love of money is the root of all evil" (I Tim. 6:10). Since we brought nothing into this world, it is certain that we can carry nothing out. Therefore, we are taught to be content with food and raiment. (I Tim. 6:7, 8) An abundance of wealth will bring a horde of shallow friends who will drop one flatly when those riches are gone. (Compare Luke 16:11-32). Money can lead to true happiness, but can never bring it of itself.

Not In Position And Fame

Lord Beaconsfield had more than his share of both, and yet he wrote: "Youth is a mistake; manhood a struggle; old age, a regret." One may attain the very highest; he may climb to the top of the ladder of fame, and yet, no true happiness can be found. The highest position (if it be called a position) is to be a Christian. The greatest fame is to be able to "Condescend to men of low estate" and "Let your light so shine" as to cause others to be Christians.

Not in Military Glory

Alexander the Great conquered the then known world and it is said that he wept because there was not another world to conquer. Many would witness today that true happiness cannot be found here. The glory of man is like the fading flower. It is here today and gone tomorrow. Where, then, can true and lasting happiness be found? The answer is simple. It can be found only

In Christ Jesus.

Our joy can be made full only if we come into Christ. Jesus stated this fact to his disciples long ago (John 15:11). Proof of this can be found in the life of the peerless apostle Paul. He lived a life of suffering for righteousness, and yet his joy was almost unspeakable. In his letter to the church at Philippi, he used the words joy and rejoice many times. In four short

chapters he said joy sixteen times, and rejoice nine times. Yet, it is said that he was in prison at that time. Paul did not dread to die. He said it would be better for him to die and be with Christ. However, he had deep concern for the church, and wanted to live if it were God's will. He faced death with an alert mind, and a hope that never faded. Contrast this life with the life of an infidel who said he wished he had never been born. Who was there to lead the infidel across the strong waves of death? No one. Who was there to give strength to Paul when he died? Hear him: "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" (II Tim. 1:12). His joy and hope came from his great faith in God (Rom. 15:13). "I am now ready to be offered."

We are not left to guess how to obtain this blessed hope that characterized the apostle Paul. Realizing our sinfulness, if we are willing to do the same thing to be forgiven that Paul did, we can be exactly what he was. What did he do? How did he come into Christ where this true happiness is found? Let him answer, as the Spirit directs his pen: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. (Gal. 3:26, 27). In Acts 9:6-20 we find a record of his conversion. To be truly converted, and live truly a Christian life, means sacrifice to any one, but it brings true happiness. The Ethiopian Eunuch went on his way rejoicing after he obeyed the gospel. (Acts 8:36-39). Are you seeking true happiness? Why not obey the gospel, and be happy in serving God? Where could a greater work be found than in turning many unto righteousness, and shining as the stars in God's kingdom? If you find true happiness, you must come to where God placed it,—in Christ.—From Apostolic Times.

QUESTIONS AND ANSWERS.

By MRS. PERRY EVANS

Q. What is the only thing we are to owe any person?

A. To love one another. Rom. 13:8.

Q. Why do we ask and receive not?

A. We ask amiss. James 4:3.

Q. What is an anchor of the soul?

A. Hope. Heb. 6:19.

Q. Can man tame the tongue?

A. James 3:8.

Q. How should all needful things be provided?

A. Honestly. Rom. 12:17.

Q. Who should bear the infirmities of the weak?

A. You, if you are strong, Rom. 15:1.

Q. What must Christians lay aside?

A. Malice, guile, envy, hypocrisy and evil speakings. I Peter 2:1.

Q. Who laid down their necks for Paul?

A. Priscilla and Aquila, Rom. 16:3-4.

Q. What must faith have in order not to be dead?

A. James 2:17.

Q. How did Paul receive his knowledge of things spiritual?

A. By revelation. Gal. 1:11-12.

Q. How do men come into Christ?

A. Baptized into his body, the church. Gal. 3:27.

Q. What schoolmaster brought the Jews to Christ?

A. The law of Moses. Gal. 3:24.

Q. All Christians are seed of what great man?

A. Abraham. Gal. 3:29.

Q. What are the wages sin offers?

A. Death. Rom. 6:23.

Q. What will we be sure to reap?

A. What we sow. Gal. 6:7.

Q. When do men begin to walk a new life?

A. When buried with Christ in baptism and raised to a new life. Rom. 6:4.

Q. Who must restore men who are overtaken in a fault?

A. Ye who are spiritual. Gal. 6:1.

Q. How does Christ dwell in our hearts?

A. By faith. Eph. 3:17.

Q. After obeying from the heart that form of doctrine, in what condition is a person?

A. Free from sin. Rom. 6:17-18).

Q. Does the New Testament say the body is the church?

A. Col. 1:18, 24; Eph. 1:22-23.

SOUTHWESTERN CHRISTIAN COLLEGE

By M. NORVEL YOUNG

Sunday afternoon a special meeting was held in the auditorium at Broadway and T in the interest of Southwestern Christian College of Terrell, Texas, a new junior college for our colored brethren. A number of brethren from ever the South Plains attended and contributed in cash and pledges to the school. Brother E. W. McMillan, president of the school and Bro. John G. Young, elder of the Sears and Summitt Church in Dallas and chairman of the board, spoke. Also one of the young negro preachers, Paul Young, gave a message. Those present were favorably impressed with the opportunity which this institution presented.

It was reported to us that this school had been started in response to the appeal of the colored brethren for a school where young preachers and others could study the Bible and related subjects to better prepare them for service in the kingdom. One person in

ten in the United States is a negro and there has been a remarkable growth in the church among the colored people during the past ten years. Yet, it was said, that the average colored preacher had only been able to complete the fourth grade in school before he was forced to stop to earn a living. As public schools provide more and more secular training for the negro race it is imperative that those planning to preach get as much training as possible under Christian teachers. Bro. Marshall Keeble has long advocated this cause and has given much time to assist this new school at Terrell.

The board of trustees of the college was fortunate in obtaining the campus and 14 buildings of a military academy at Terrell. Some have estimated that it would cost some \$600,000 to duplicate this plant today. It was purchased for \$60,000 last year and school opened in the fall of 1950. Last month in Dallas I visited a meeting of the board of trustees and learned that they had personally given more than \$10,000 this year to help the school. They owe about \$35,000 on the plant now. These brethren are giving of their time and money unselfishly because they are interested in the great good which can come from this type of training. The students are eager to come, but they cannot pay for all the cost of teachers, building, equipment. They are ready to pay what they can in tuition and room and board, but these fees must be kept reasonable. More than sixty students enrolled this first year. More than 1,500,000 negroes live within 300 miles of Terrell, which is 30 miles east of Dallas. When one considers that sixty years ago the Nashville Bible School began with only nine young men meeting in a residence, one can begin to see the possibilities for good in a similar school for the colored brethren. During those sixty years thousands of young people have been greatly helped to lead a fuller life of Christian service. However, this has been possible only because other thousands of Christians have given more than \$3,804,000 to provide such education.

Consider what good can be done among the members of the negro race if we will give to help this infant school. The Lord was so interested in the colored race that he sent a preacher from a ripe field in Samaria to preach to one Ethiopian on his way back to his native land. Churches today are becoming more and more interested in preaching the gospel to the negro race. Shall we as Christians refuse to help our colored brethren provide training for their children under Christian teachers with the Bible as the core of the curriculum? The Catholics are reported to be spending over \$2,000,000 this year in the South to educate negroes in Catholic doctrine. It is time for us as New Testament Christians to sacrifice to help our colored brethren in every way possible. God will bless us in so

doing! You may send your donation to E. W. McMillan, Southwestern Christian College, Terrell, Texas.

Tilman B. Pope, Box 217, Alma, Arkansas, June 1: I am in a good meeting at Norfolk, Arkansas. I shall close here the 10th. I have some time not taken for meetings, if you want a meeting write me.

Glenn A. Parks, 105 Prospect St., Camden, Arkansas: Our meeting with Brother J. C. Dawson doing the preaching was a success in every way. Good crowds heard him preach. There were eight baptized during the meeting and one restored. Among the number baptized were two of my own family. This made the meeting very fine to us, indeed. Following the meeting on Wednesday night one other came and was baptized. Our work moves along in a fine way. Crowds are good for most all services with many outsiders in attendance. Word from the factory tells us that our new pews will reach us during the month of June. Beginning the first Lord's day in July I am to be with the Central Church at Little Rock for a meeting.

THINGS MONEY CANT BUY

Money can't buy real friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy the glow of good health—right living is the secret.

Money can't buy happiness—happiness is a mental attitude and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds, and the music of the wind in the trees—these are as free as the air we breathe.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

Chester Estes, Sheffield, Alabama, May 29: Recently Brother Robert C. Welch, of the Popular Street congregation in Florence, did the preaching in a series of meetings with the Highland Park Church. The church was pleased with his bold presentation of the truth. I spoke four times at Popular Street in the absence of Brother Welch.

Doyle Banta, Box 205, West Helena, Ark., May 31: Eight baptized in our local work this month. Two baptized and four restored in my meeting in Helena. My tract on "Hell" is having a good sale. Write, if interested. Jim Tolle will be with us from June 3-14.

APOSTASY

(Continued from page 3)

deceive you by any means: for that day shall not come except there come a falling away first, and the man of sin be revealed." You will do well to get the distinction between two terms—first, "fall" and second, "fall away." Perhaps, you have been on a ship and someone fell down on the deck of the ship. The ship deck upheld them and they were not utterly cast down or lost. But if a person "falls away," he loses all connection with the boat and the sea will claim him unless something restores him to the ship. Without being rescued he will be lost. Now it is possible for a person to be going along and stumble and fall, but if he maintains a vital connection with God, he can get up and continue his way. But if that man falls away and severs his connection with God, he is in a lost condition. Is this possible? Yes, and sometimes it happens that one comes to the state that it is impossible to come to repentance. Hebrews 6:4-6 says, "For as touching these who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the world to come, and then fell away, it is impossible to renew them again unto repentance seeing they have crucified to themselves the son of God afresh, and put him to an open shame."

Thus, we see that people who were once saved had reached that degree of apostasy where it was impossible to renew them to repentance. My admonition would be in the words of the apostle Paul, "Wherefore let him that thinketh he standeth, take heed, lest he fall."

(To Be Continued)

E. R. Harper, 402 Highland, Abilene, Texas, May 7: I have recently closed two very fine meetings; the first at Cleburne, Texas with the Central Church, Ruel Lemmons, local preacher. Everything was in order and the crowds continued to be large to the very close. There were 22 added to the local congregation. Sixteen by baptism and the rest by restoration. Out of this number, eleven of them were married men ranging from young married men to men 69 years of age. One Holiness preacher was baptized. Last night the church at Coleman, Texas, 50 miles from Abilene, closed a meeting in which I did the preaching. This was one of the best meetings I have seen in this section of Texas for crowds. We had 150 in our day services and the balcony was filled most of the nights. I was there seven nights. There were four baptisms and three restorations. We enjoyed each evening from 450 to 550 people present. Dan Fogarty is the

local preacher. They have about 300 members. The above churches are on the march for the Lord's work. Their preachers are alive and wide awake. They laid the groundwork for the great interest. Brother Roland, local elder, directed the song service at Cleburne; Brother Wilson, of Burkett, at Coleman. The past two months our contributions here at Highland have averaged \$1,015.63 per Sunday. We averaged 449 for Bible Study during April. Yesterday, May 6, we had 490 in Bible study and \$1,083.03 contribution; we have had 78 added to the congregation since the first of the year. Highland has contributed over and beyond her budget some \$6,000.00 for foreign missions during the past five months. This does not include our regular support of Brother Don Gardner in Africa, and the two regular men in Germany. We have just closed a very enjoyable meeting with Brother Cecil B. Douthitt of Brownwood doing the preaching. Brother Douthitt is a fine preacher and did us much good. The congregation learned to love him and we are better by his having come our way. Three were added during the meetings. My next meet-

ing will be with the church in North Little Rock, Arkansas. They have just completed the new auditorium as the first step in their expansion program. It is a pleasure to return to Little Rock for this my third meeting since leaving there in 1945.

Vaughn D. Shofner, 1506 24th Place, Lubbock, Texas, June 4: After two years and five months with the church at Southside in Lubbock, we have asked for and received release, in order to begin with the church in Highland Park, Fort Worth, July 1. We are glad to have had the privilege of working with this church during a period of growth. There have been two services to care for the Sunday morning crowds for nine months, Bible School attendance has grown from an average of 159 the first month we labored together, to an average of 320 the last month, with an all time high record of 344 being set during this time. There were 231 added to this congregation while we preached for it. Our address after July 1, 1953 1320 East Allen Avenue, Fort Worth, Texas.

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Removing The Ancient Landmarks

(Continued from page 2)

in the doctrine of Christ hath not God," (II John 9). This same principle also excludes sprinkling for baptism, infant baptism, and instrumental music in the worship. All of these things have caused grievous division in Christendom and have robbed the church of its unity and strength. I cannot believe and practice these things because they go beyond the things which are written, as the Apostle Paul warned the Corinthians to take care "that in us you might learn not to go beyond that which is written."

We must speak as the Bible speaks and remain silent where the Bible is silent. It is not enough to defend any belief or practice upon the ground that the Bible does not prohibit it; it must not be accepted into the church of Jesus Christ unless the Bible sanctions it. If it is not actually asserted or necessarily implied in the Scriptures, it cannot be made a part of Christianity without doing violence to the word of God. Any other road leads to digression and ruin. The first little innovation is the leak in the dyke. In the words of a great gospel preacher, Moses

E. Lard, spoken in 1864: "The spirit of innovation never retraces its steps. When once it sets in to accomplish a certain object, accomplish that object it will, though ruin marks every step of its advance, Church history teems with proof of this."

Let us not remove the ancient landmarks set for us by the Lord and His apostles. When the church of God joins the ranks of apostasy by abandoning the ground upon which the apostles stood, when it fails to cry out against every departure from Holy Writ, then it has ceased to be the body of Christ and must be lost in the shambles of denominationalism. Let us rebuild the walls of Jerusalem, retracing our steps to that glorious united church of the first century. Only in this unswerving, uncompromising stand is there hope of reclaiming a disillusioned world and restoring the ancient pattern. The little foxes of innovation will finally destroy the vine.

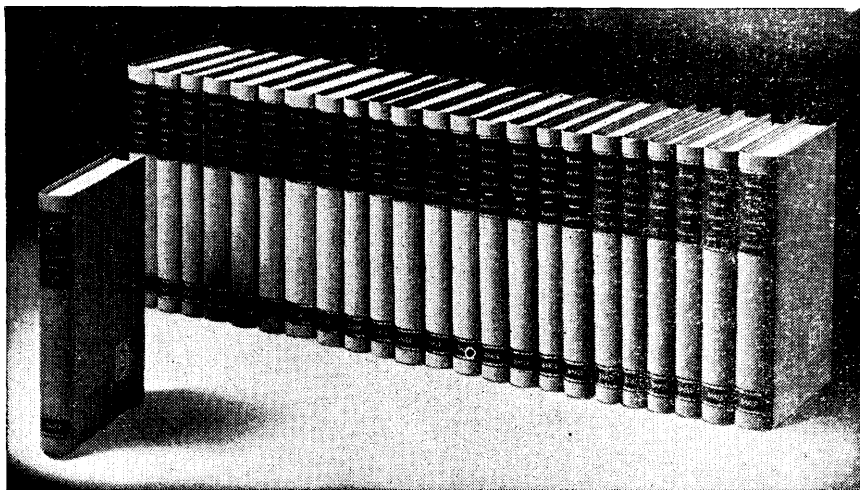
No heresy ever came suddenly. It would have been refuted and repudiated. It crept gradually and insidiously until its very familiarity gave it the stamp of genuineness. Every generation is faced with the problem of attesting the truth or error of accepted dogmas by comparing them with the word of God.

The works of man are subject to change and improvement, but the Word of God was delivered perfect, emanating from the mind of the perfect Crea-

tor. We cannot improve upon it; we can only believe, accept and follow it if we expect to be among that number that the Lord Jesus will claim for His own at His return.—In The Christian Advocate.

Cleon Lyles, Little Rock, Arkansas,
June 4: The Main and Oak Church in

Jonesboro, Arkansas closed a meeting the 29th of May in which I preached. One was baptized and several were restored. My brother, Robert, has been with this church for the past six years. During that time the membership and contributions have more than tripled, and a beautiful building erected. Seven were baptized at Fourth and State yesterday.



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what has come into the world, God's revelation of Himself in all His power, wisdom, and Love through Jesus Christ, His only begotten Son. This is indeed glorious news! This is a message which we cannot keep to ourselves but we must tell everybody about it. No wonder Christians are radiant with joy. They have found the treasure all men are seeking. They have seen what has come into the world in the advent of Jesus Christ and they are working for the advancement of His Kingdom until He comes again.—Just a Moment.

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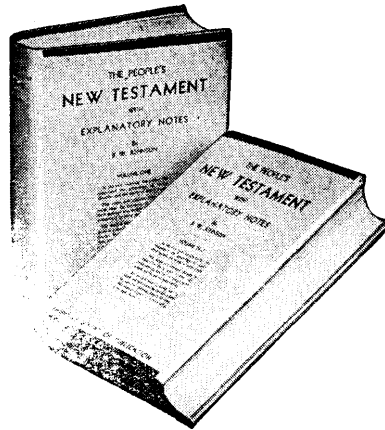
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The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal With an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
2 And Jesus called a little child unto him, and set him in the midst of them,

SHAL THOU & SUCH-1. THOU take, and give unto them for me and thee.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. b Mark6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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VOLUME 21

DELIGHT, ARKANSAS, JUNE 14, 1951

NUMBER 28

Sufficiency of The Scriptures

By ELMER A. L'ROY

The text chosen for this study is taken from Paul's second letter to Timothy in chapter 3, verse 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 to all good works." The expression, "All scripture is given by inspiration of God," may be literally rendered "all scripture is God-breathed and is profitable." Peter said, "Holy men of God spake as they were moved by the Holy Spirit."

The Bible stands alone as the God-breathed Word which liveth and abideth forever. It is a unique book. The word is from the Greek **Biblos** meaning the Book. It is the Book of God—the Book of origin, the Book of life, the Book of death. It differs from all others in that it has no preface, no introduction, no appendix, has never been enlarged and has never been abridged or improved. It begins abruptly without an apology for its appearance or for its contents; does not even hint that there may be or may have been anything similar to it or anything equal to it.

A variety of subjects are treated in it: God, the devil, angels, demons, men and Christ. It claims God as its author. It tells of events hundreds of years in advance of their happening, naming individuals, cities and territories.

The Bible for the most part is the revelation of God in Christ. It is the Book that reveals in him "all the fullness of the God head bodily." "In the world of books, the Bible not only merits pre-eminence, but is so unique as to suggest that, as the Christ it reveals, it belongs to a class by itself." (I. B. Bradley).

The Bible Neglected

About ninety years ago, in September 1863 to be more exact, Moses E.

Lard wrote this statement: "Tradition," he said, "had accumulated upon the Bible, until its brightest pages emitted but a small dubious light; its broad truths and fine distinctions were shrouded in obscurity; its plainest precepts were set aside to make room for the 'commandments of men.' Its authority was little more than nominal, its decisions little better than prudent counsel. Hence, like a thing of no account, it lay unread, unstudied, with the dust of ages upon its sacred lids."

Those words may well stand, with little or no change, in our time. Almost every home in our land has a Bible in it, but in many "like a thing of no account it lies unread, unstudied," and is scarcely ever touched except for spring house-cleaning and occasional dusting. Man's ignorance of the Bible in our time is appalling. Regardless of how sufficient the Scriptures are in supplying man's every need it is a fact that this good work cannot be done where the Bible is seldom, if ever, studied. Certainly, if there is anything lacking in our lives, in the way of happiness, hope, faith, and joy, it is because of our failure to learn the Word of God instead of an insufficiency of the Bible.

Sufficiency

We mean by "sufficiency" that everything is provided, or to say it another way, here is the way of the apostle Peter said it: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

How To Become A Christian

Among the "all things" granted us in the sufficiency of the Scriptures is, first, teaching in how to become a Christian. If one would learn how to become a Christian, let him follow the direction of the word of God. No one in the Old Testament was ever

called a Christian. In fact, it is not until one reads as far as Acts 11:26 in the New Testament that he finds anyone called by that name. Reason would teach us that if there is both an Old and a New Testament; and that only in the New were people ever called Christians; that without a doubt the necessary instructions to that end are contained in the NEW, not in the Old.

When Jesus sent His apostles out to preach the gospel to every creature so that they might become Christians, he said, "He that believeth and is baptized shall be saved" (Mark 16:15, 16). No one will deny that Jesus had the right to lay down those conditions of pardon. He further taught as is recorded in Luke 24:46, 47 that "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." Three duties stand out from these verses. They are: believing in Christ, repenting of sins, and being baptized. Repentance and baptism are both faithful acts, and by that is meant that they each are done in and through faith. No one has ever repented and been baptized in an acceptable manner without faith. True belief in Christ leads to repentance, and it may be said that repentance is faith living. Baptism is an expression of the faith one has in his heart in an overt act that pictures the belief of his heart in the death of Christ for man's sins, His burial and his resurrection. James 2:22 tells us that faith is made perfect by works. The faith that avails, according to Paul in Galatians the fifth chapter and verse six is "a faith that works through love." To teach justification by faith without the acts of obedience that our Lord requires; that is, without repentance and baptism, is to teach a dead faith. James 2:26 says, "For as the body without the spirit is dead, so faith without works is dead also."

In Hebrews 11:6 we have this positive declaration: "Without faith it is impossible to please him: for he that com-

eth to God must believe that he is, and that he is a rewarder of them that diligently seek him." Belief is the motivating influence that leads men to repent, confess Christ, be baptized, live Christian lives. What the main-spring is to the watch and what the locomotive is to the train, faith is to men who would become Christians. Without faith there is no obedience and without obedience there is no eternal life, for in Hebrews 5:9 we read that Christ "is the author of eternal salvation to all them that obey him." The all-sufficient word of God tells us everything that pertains to life and godliness. To think we may be justified by faith only, repentance only, baptism only, or anything else only is to pervert the conditions of gospel obedience. We must obey the Lord in every point.

Bible Produces Belief

Someone may be thinking that if faith is the basic principle of becoming a Christian, is the Bible sufficient to produce belief, and if not, how do we get it? To this we say that one needs not more than the Scriptures to cause him to believe. If faith is the main-spring to all obedience to God, and if the scriptures are sufficient to furnish the man of God completely unto every good work, the word of God as revealed in the Bible must lead a person to believe in God and in Christ. This conclusion is exactly what the New Testament teaches. Romans 10:17 reads, "Faith cometh by hearing, and hearing by the word of God." Peter said in Acts 15:7 that "a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." John wrote of Jesus in John 20:30, 31, saying, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Christian Life

Let me read the statement of the apostle Peter to you again: "According as his divine power hath given unto us all things that pertain unto life and godliness . . ." When one has become a Christian he is a "babe in Christ." The greatest single event in his spiritual life may be his entrance into the family of God, but the biggest end of it lies before him as he sets out to live the Christian life. It is in this too that the Scriptures are sufficient as they furnish the man of God completely, completely unto every good work. Many years ago an old preacher made the statement that there is not a single good deed, pure thought, kind and helpful word, or good work known and done

by man but that it is taught in the Word of God. The truth and wisdom of that man's words have proved steadfast. In Christian living, therefore, the scriptures are all-sufficient, and, furthermore, there is nothing that can take their place. Failures in Christian living are failures on the human side being lodged in weakness and ignorance of the Bible rather than with the divine words of truth.

The New Testament Church

The church of our Lord Jesus Christ is spoken of as the house, or family, of God. It is called the body of Christ. None can doubt that it is a divine institution. Christ is its head, its law-giver, its high priest, and its Savior. To it in doctrine, organization, and practice the scriptures are all-sufficient.

The sufficiency of the Scriptures as

affirmed in the Bible, and as we have tried to illustrate and teach in this essay, goes hand in hand with the proposition that they also are authoritative, in fact, have all authority. Space does not permit us to discuss this part of theme.

In closing, consider this positive statement: Christianity as it is known today is largely not New Testament Christianity. It is only to the extent that it completely matches the divine pattern in the all-sufficient word of God. Why don't you, my friends, make a careful and prayerful study of your New Testament for yourself? Before you start determine to trust what you find there to be God's complete will for you. Now, back to the Bible for it all, Back to the Bible for salvation, and Back to the Bible for life.

APOSTASY

By GILBERT COPELAND

(NUMBER 2)

In the last article we introduced this subject, and noticed several passages that have been used to try to prove that once a person is saved, he can never be lost regardless of his actions. We have been told by some that nobody believes such a doctrine; that no one believes that sin does not damn the soul of the child of God. People who make such statements often do not know what doctrines are taught in the churches and as often do not know what is the doctrine of their own church. One of the cardinal doctrines of some of the largest denominations in this land is that it is impossible for the child of God to be lost, regardless of how wicked he is or might become. Here in the language of a prominent preacher who holds to that doctrine it is stated, and I quote: "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatsoever to do with the salvation of his soul. All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer." His language continues: "And all the sins he may commit from idolatry to murder will not make his soul in any more danger."

I give you that quotation to let you know that I am not opposing an imaginary doctrine. It is real and quite

popular. You will notice that the preacher whose language was just quoted, said, "Character and conduct has nothing whatsoever to do with the salvation of his soul." But more than that, he said, "All the sins he may commit from idolatry to murder will not make his soul in any more danger." Now, that doctrine is being taught in the name of Christ, but did Jesus teach it? Does the Bible teach it? In fact, what does the Bible say about the sins "from idolatry to murder?" We read in Rev. 21:8 that among other sinners that murderers and idolaters "Shall

(Continued on page 7)

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JAMES L. NEAL..... Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
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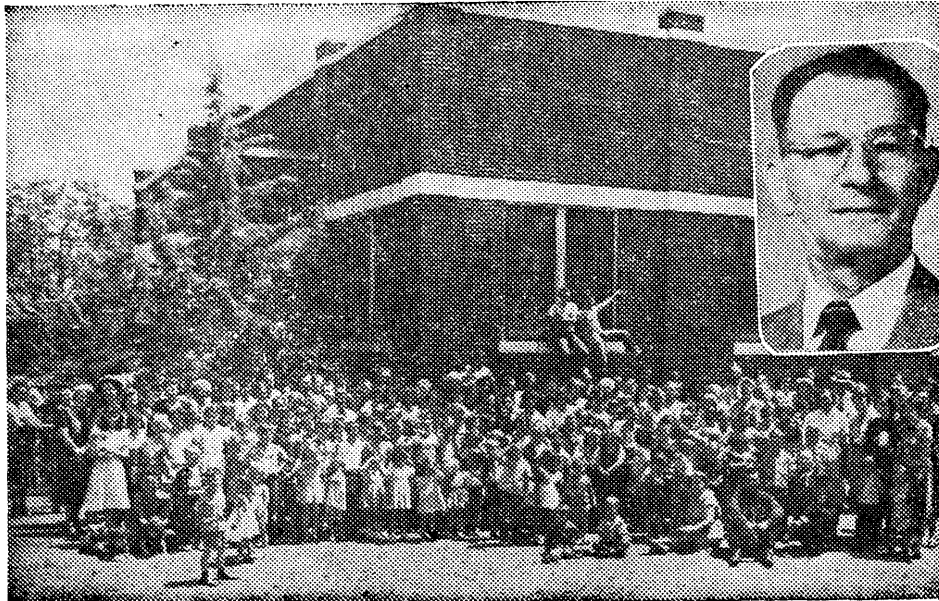
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Vacation Bible School At Spur, Texas



The Vacation Bible School conducted by the Spur, Texas church May 21 through May 30, was an outstanding success in every way. The school had an enrollment of 341 and an average daily attendance of well above 200.

In addition to the faculty of the Spur Church, numbering twenty two, special teachers from out of the city included: Brother W. R. Smith, Vice-President, Abilene Christian College; Sister Luther G. Roberts, Clovis, New Mexico; Brother Walter A. Brown, Crosbyton,

Texas; Brother Floyd Davis, Matador, Texas. This school enrolled by far the largest number of any school of like nature in the history of Spur; not excepting the denominational groups. Many doors of opportunity were opened in Spur, some leading into denominational homes.

On the last day of the school a picnic was enjoyed in the city park by the entire school and church. Brother Willis G. Jernigan, Spur preacher (insert photo), was the director of the school.

Paragraph Sermons

By E. M. BORDEN, JR.

There is really no such thing as faith only, or faith without obedience. Obedience actually proves whether we have faith or not. If we have faith in an individual, we will do as he says. If we have faith in a project, we will do our best to see it succeed.

* * *

True faith demands obedience. Notice Hebrews 11:7 "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." It takes works to make faith come up to the Bible standard.

* * *

We are going to be held personally responsible for the words we use in this life. Matthew 12:36, 37. "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." Since we know beyond the shadow of a doubt that our words are going to face us in that great day, we should be careful of them. Remember your words can either build or tear down the cause of Christ. Which are your words doing?

* * *

Men try to classify sins as, big and little ones. Any sin regardless of how minor we might think it is, is big if by doing it we are sinners in God's sight. If we watch carefully the things we think are small, we will not have any trouble with the things we class as big. There are sins we commit in doing things God tells us not to do. There are sins of failure to do what God tells us to do. Let's be careful of the things we think, do and say. Let's be sure that God would approve. Let's be sure that we do not make the same mistake over and over again.

* * *

There are some things that are far better than riches: 1. A good name. The Christians name should be good. His word should be his bond. 2. A good conscience is to be desired far above

riches. A man cannot be happy with all the money in the world and a guilty conscience. 3. Possessions in heaven are worth more than silver and gold laid up here on earth. (Matt. 6:20).

* * *

Perseverance is a trait that all should desire and try to acquire. Nothing worthwhile was ever attained without perseverance. Determine to do God's will that you may enter into heaven when time is no more. "Patient continuance in well doing is pleasing to God." Many start on the right way, but many of these will stop or turn aside.

* * *

God furnished manna for the children of Israel while they were on their way to Canaan. However it was up to them to gather it. God has furnished us spiritual food in his word, but it is up to us to gather it. Some complained about the manna, grew tired of it. Some today complain against the spiritual food that God has given us and go about to change it. The Israelites were punished for this complaining. (Num. 2:5, 6). We will be punished for our complaining against the plan of God and changing it. (II Peter 3:16; II Peter 2:1; Gal. 1:6-9). Don't complain about the things God has asked you to do, do them.—Springer, New Mexico.

Home Children To Be At Antoine

It has just been announced that a group of children from the Southern Christian Home at Morrilton will be at the Antoine, Arkansas church June 24. Brother Olen Fullerton, superintendent of the Home will speak at the morning hour and there will be congregational singing in the afternoon, at which time the group from the home will render special numbers.

On this date, June 24, the Antoine church will begin a series of Gospel meetings in which William Parsons of Magnolia will do the preaching.

The Antoine brethren extend a cordial invitation to all who can be present at all the above mentioned services.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, June 13: Closed good singing school in Elmore City, Oklahoma. Brother G. A. Cornelius is minister there and doing a fine work. I baptized him in 1919. He has been preaching for several years. Noah Sparks, Jr., and I began a meeting last night in Gans, Oklahoma, Sequoyah County. He is a nephew of mine, my sister's son. We both "grew up" in this County, and it is good to be "home" again. He is minister for the Lyons and Majestic Church in Houston, Texas, in his third year there. They are supporting him in this work. I go from here to Prescott, Ark.

Why We Exist As A Church

By GUY V. CASKEY

Anything which pertains to our soul's welfare is transcendently important and deserves serious and constant deliberation and study. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). We should not subscribe to just anything in religion which may ask for our allegiance, though it may be renowned for its age and celebrated by reason of its wide acceptance. Much of today's religion is inherited; it has been handed down by tradition—one holds to certain beliefs and practices and belongs to a certain church because for generations his people occupied these positions.

This is not said to disparage our parents in their religious convictions nor to deprecate the value of their instruction and training in their endeavor to guide us in the way they thought to be right. Parents are entitled to the respect, love and loyalty of their children, but one should have higher and sounder reasons for being what he is religiously than that his parents were that before him. And our minds should be disabused of the notion that it would be wrong, or "sacrilegious to turn on the religion of our fathers." It was necessary for Paul to renounce the religion of the Jews, in which he had been reared and which he had so devotedly and determinedly prosecuted, in order to become a Christian and the great apostle of the Lord to the Gentiles. It meant abandoning the religion of his fathers and incurring the bitterness and hatred of those who formerly had been his friends and companions (Gal. 1:13-14; II Cor. 11:22-28).

Nor should we maintain vexed tenets and consent to settled beliefs because some church leader, noble and wise, has captured our admiration and gained our confidence. He may be a man of high morals, unquestioned reputation and accumulated knowledge, but he may also inculcate upon us an effete, fallacious system destined to destroy rather than save our souls.

We should, therefore, imitate the ancient Bereans by "searching the scriptures daily" to ascertain what the Lord would have us believe and accept. Peter made this principle indispensable to proper conviction and the right conclusion, when he said: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). And Paul im-

pressed and emphasized that same truth in these words: "Prove all things; hold fast to that which is good" (I Thess. 5:21).

Division is Detrimental

There are hundreds of religious bodies in Christendom. What is the reason for their existence. Why does not one body consolidate and unite its forces and abilities with some other denomination and thus bring to an end the harmful agencies and sinful results existing because of division? In fact, why do not all religious bodies (in the so-called Christian world) unite? The Lord prayed for unity. "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). And the apostles commanded it: "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**" (I Cor. 1:10; Eph. 4:1-2). Again, ".....let us walk by **the same rule, let us mind the same thing**" (Phil. 3:16).

Besides all this, division is detrimental and destructive: (1) It destroys family happiness. There is ill-will, resentment, bitterness, hatred and strife between religious bodies today, when they could be one big, happy family if they would lay aside the divisive and destructive creeds and disciplines of men and unite simply upon the word of God.

(2) It is economically unsound. Think of the tremendous expense in maintaining and furthering the hundreds of religious bodies as separate churches, when this money should be spent in preaching "the unsearchable riches of Christ" to a world that is lost in darkness and sin. (3) It retards the conversion of the world and the growth and development of the Lord's people. The vast majority of people are too intelligent to reason that God is the author of such confusion and disharmony as are everywhere evident, and they choose to remain aloof and disinterested rather than become entangled in such a hopeless conglomeration and dishevelled mass of religion.

There is only one hope, and that hope lies in our desire and earnest effort to restore pure New Testament Christianity as taught and lived by Christ and the apostles. Such neces-

sitates our loosing from denominational ties and bonds, deserting old and cherished positions and surrendering completely the creed books which have blinded our hearts to truth and hardened our consciences into rebellion to God.

The Position of Churches of Christ

We ask you to examine fairly and carefully the position of the churches of Christ and decide whether it be the position occupied by the church of the Lord in New Testament times.

1. The name that God's people should wear: Churches of Christ believe and teach that Christ established his church (Matt. 16:18), paid for it with his own blood (Acts 20:28), that it is his body (Eph. 1:22-23) and that it contains all the saved (Eph. 5:23; Acts 2:47). As far as I know, no one questions the accuracy, or scripturalness, of speaking of this church as the church of Christ (Rom. 16:16; Eph. 3:14-15). "The churches of Christ salute you." "For this cause I bow my knees unto the Father of the Lord Jesus Christ, of whom the whole family in heaven and earth is named." This is not a denominational title, but a designation of God's people, a term telling us to whom the people of Jehovah belong. And any term found in the New Testament applied to them is right and should be used. Yet, in the face of this unambiguous language, there are those who persist in wearing names not found in the Bible, a thing we believe to be wrong. (I Peter 4:11). Thus we are forced to exist as a separate body or become members of organizations which do not confine themselves to those practices authorized by the word of God.

As individual members of the church, the New Testament refers to them as disciples, saints, children of God, brethren, and the more comprehensive term Christians; but no one can show from the Bible that it is right to call them human names. Human names worn today are legion, but we earnestly contend that such is unscriptural practice and to it cannot give assent.

2. The Bible as a sufficient rule of faith and practice: We believe that the Bible is the only constituted authority of God and that standard sufficient to govern and regulate us in all our soul's activities. The Bible only can adjust us in our worship, direct us in our work, answer our questions, solve our problems and lead us in the way of God. But men, dissatisfied with God's way, have manufactured doctrines, formulated creeds, legislated and enacted laws which have bound people to narrow, sectarian views and which have been productive of the existent

division (II Tim. 3:16-17; II Peter 1:3; James 1:25; I Peter 1:22-25). If creeds contain more than the Bible, they contain too much; if they contain less than the Bible they contain too little; if they contain only what is in the Bible, why have them at all? (Gal. 1:7-9; II John 9; Rev. 22:18-19). We dare not subscribe to human creeds, therefore, we must exist as a separate church.

3. **The baptism scripturally authorized:** We believe that baptism is (1) a command of God to be obeyed (Mark 16:16; Acts 22:16, 10-48); that (2) penitent believers are the only proper subjects (Gal. 3:26-27; Acts 8:37, 18:8); (3) remission or forgiveness of sins is its purpose (Acts 2:38; I Peter 3:21) and (4) a burial in water is its manner or mode (Rom. 6:4; Col. 2:12; Acts 8:38-39). While we are not often called in question or contradicted in the preaching of these truths, men teach to the contrary that baptism (1) is not necessary, that (2) infants and children are proper subjects, that (3) remission of sins is not its design and that (4) sprinkling and pouring are as valid. Neither our heads nor our hearts would ever permit us to join forces with those who occupy such ground. We must, then, exist as a separate church.

4. **The observance of the Lord's Supper:** The early Christians observed the Lord's Supper (1) in memory of the suffering and death of the Savior (Matt. 26:26-28; I Cor. 11:25-26); (2) showed to the world their faith in the crucified and risen Lord and his promise to return (I Cor. 11:26); (3) were faithful in their observance of it **every first day of the week** (Acts 20:7, 2:42; Heb. 10:25). Since this was the practice of Christians at the beginning of the New Testament era under the guidance of inspired apostles, we believe this position to be not only safe and right but invincible, and could not treat it with neglect and indifference without doing serious injury to our consciences.

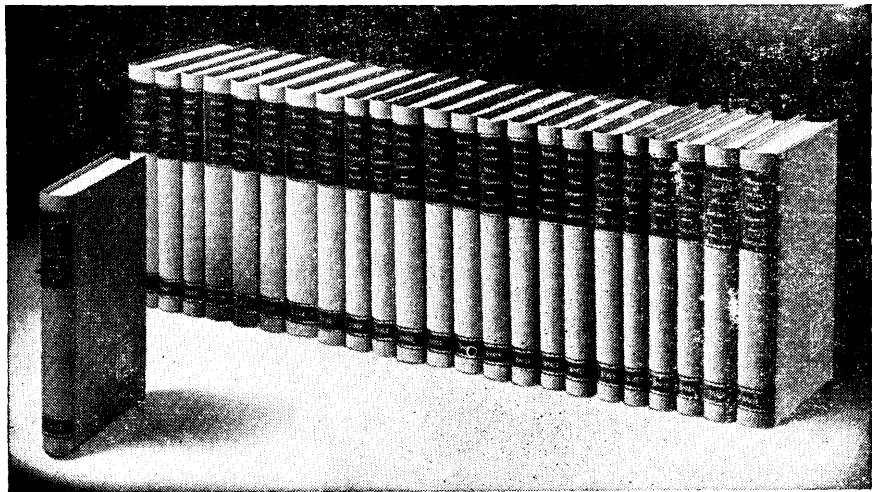
We believe that the word of God is the ONLY basis for real unity, and we preach, plead and pray that men may join hands and hearts upon it that the "world may believe" that Jesus Christ is the Son of God and that heaven may be the eternal abiding place of those who are faithful to him unto the end.—In *The Christian Advocate*, 138 Eleventh Avenue, Highlands North, Johannesburg, South Africa.

Henry C. Ward, Rosston, Arkansas, June 12: Our meeting begins June 26th and continues for ten nights. Evangelist Trine Starnes will do the preaching. Dinner on the grounds Sunday, July 1st. All the Brotherhood within driv-

ing distance are invited to come and be with us. Our regards to Brother J. A. Copeland. We always remember him in Love.

Elmer A. L'Roy, 901 South Broadway, Springfield, Mo., June 12: The Broadway and Madison congregation closed a Vacation Bible School last

Friday. More than 200 were enrolled, with a very good daily average attendance. Interest was excellent, and it is certain that much good was accomplished. The gospel meeting with home forces was closed on Sunday. There was one restoration. Sterl A. Watson of St. Louis, a former preacher here, will be with us in September.



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McNutt Preaching At Saline, Arkansas



J. A. McNutt of Paragould is presently engaged in a series of Gospel meetings with the church at Saline, Arkansas, near Delight. The Saline church is located in a thickly settled rural community of southwest Arkansas and the meeting is being attended by large crowds.

TOO BUSY

A merchant sat at his office desk, and all around him were letters, bills and ether evidences that he was much absorbed in the details of his business. His minister entered and said:

"I have come to try to interest you in a matter of great importance to the cause of Christ."

"Oh, you must excuse me, brother," said the merchant. "I am too busy to attend to that matter today."

"When shall I call again?" said the minister.

"I cannot tell you now; I am very busy," replied the merchant.

The minister bowed himself out with a sad, heavy heart, and the merchant turned again to his papers.

Just a few days after the above incident, a disagreeable stranger stepped into this merchant's office and laid a cold, moist hand upon his brow and said, "Go home with me," and the merchant laid down his pen and closed his desk and went home. He felt dizzy, faint and sick.

A cold chill settled on the merchant's heart, specters of ships, notes, ledgers, houses and lands flitted before his excited brain. His pulse beat slower; his heart heaved; a thick film gathered over his eyes; his tongue refused to speak, and the death damp was on his

brow. He now knew that the name of his stranger visitor was "Death."

If we are "too busy" to do good, it is well to remember that we cannot be too busy to die!—Unknown.

A CHRISTIAN IS—

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—Unknown.

The storm looks different from the boat than it does from the wave.

Did you ever wonder how the last man in Moses' army must have felt when crossing the Red Sea, with Pharaoh's army close on their heels? It is better to be up in front.

Custom tends to make the tradition binding. Tradition must not take the place of the law of the Lord.

When thou prayest, rather let thy heart be without words, than thy words without heart.

Faults are thick where love is thin.

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pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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APOSTASY

(Continued from page 2)

have their part in the lake which burneth with fire and brimstone: which is the second death."

The doctrine says that the child of God cannot apostatize and be lost, and all the sins he may commit from murder to idolatry will not make his soul in any more danger. But what does the Bible say? "But the fearful, and unbelieving, and abominable, and murderers, and fornicators and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death."

Remember that the proponent of the doctrine "once saved always saved," said, "All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer." Can you imagine people believing such a doctrine? Everyone of these things mentioned are commanded by the Lord, and the Bible says, "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into that city" (Rev. 22:14). The doctrines of the "impossibility of apostasy" contends that one does not have to keep the commandments of the Lord to enter into that heavenly city; that keeping the commandments of the Lord has nothing to do with a man's salvation. The Bible plainly states that only those who keep his commandments may enter that paradise of God. Since the Bible is right, this doctrine, along with all others that contradict God's word, must be recognized as false.

Such an idea as that a man's conduct has nothing to do with his salvation is refuted by the words of Jesus in Matt. 7:21 which reads, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven." James says, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). It is the will of God, being taught in the Word, that we pray (Phil. 4:6); that we study our Bibles (II Tim. 2:15); that we belong to His church (Acts 2:47); that we attend His services (Heb 10:25); that we practice sermons (James 1:22-24); that we pay our debts (Rom. 13:8) that we observe His ordinances (I Cor. 11:2). It is God's will that we obey laws (Rom, 8:2); that we perform benevolent acts (James 1:27). We can-

not do the will of the Lord without doing these things, and you will remember that Jesus said that they who do the Lord's will will enter heaven.

The doctrine that tells us that a child of God cannot fall away from grace says, "All of these things do not make his soul one whit safer." It is no trouble for the casual observer to see the difference.

Now, let us notice some things. The apostles of the Lord were chosen and were with Christ for three and one-half years in his teachings. At the end, one of those chosen by the Lord denied him and cursed and swore and lied, saying he never knew the Master. Did he fall? Would he have been lost had he died in that condition? You know that he would. He repented, however, and turned back to Christ.

Another of the twelve betrayed his Master for a few pieces of silver. He did not repent but went out and hanged himself. Acts 1:25 tells us why he fell. "That he (Matthias) may take part in this ministry and apostleship from which Judas by transgression fell." Why did Judas fall? He fell because he transgressed. "Sin is a transgression of law" (I John 3:4). Judas fell for the same reason that Peter fell, or for the same reason that anyone today may fall. He transgressed the law. He sinned, and the soul that sinneth it shall die. (Ezek. 18:4).

Was the sin of Judas who betrayed his Master worse than that of Peter? They both sinned. There is no such things as big sin and little sin. Sin is sin and will condemn a man. The difference between Peter and Judas was that Peter was man enough to face his sin and repent while Judas was not. Judas went out and hanged himself, and the record states that "Judas by transgression fell."

Here is what another apostle said about the problem of Christian living: "But I buffet my body, and bring it into bondage; lest by any means, after I have preached to others, I myself should be a castaway" (I Cor. 9:27).

It would seem that we should be able to begin to draw some conclusions from these examples: We have seen that one apostle fell and was restored; one fell and was lost; and a third said he could fall and be lost—that he had to watch himself and buffet his body to keep from falling. Are we today exempt from falling when we sin? Are we above the apostles of our Lord?

In I Cor. 10:1-12 Paul tells us that the Israelites committed sin and in one day twenty-three thousand souls fell from God's grace. These were people who once stood in God's favor but because of sin 23,000 fell in one day and

others at different times. Someone might say, "Well, suppose they did, what has that to do with us?" Much every way, read verses 11 and 12: "Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall." Here are people who lost their faith, lusted after evil things, turned aside from God's instructions and fell; the lost their reward.

If it is impossible for a saved person to lose his faith today and sin and be lost as these did; then this is one passage in God's word that is meaningless. Paul said that the word of God is inspired and is profitable (II Tim. 3:16, 17). If this passage in I Cor. 10:1-12 does not teach the possibility, yea the danger, of apostasy, it has no profit, for it has no other meaning.

In I Cor. 11 the apostle Paul writes to correct some evils in the church at Corinth. Among other things he says in verse 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." He was not talking of unbelievers for they are condemned already (John 3:18), and they could not have been the one's considered since it was the Lord's Supper they were eating. People who are already condemned cannot eat and drink damnation to themselves. In that case just what does the passage mean? It means that people who had been saved were partaking the Lord's Supper in a way and manner that was wrong. Paul said that in so doing they ate and drank condemnation to themselves. It follows, then, that a person, saved by the blood of Christ, can turn from God, make shipwreck of his faith and turn back into unbelief and finally be lost.

(To Be Continued)

Earl E. McCord, Corning, Ark., June 11: I closed a fine singing school with the brethren in Rochester, Texas. They were a swell group to work with. I enjoyed the work very much. Brother H. L. Matheny is the efficient minister doing a good work. My next place will be at Malden, Mo., in a meeting with Bro. Harbert D. Hooker of Poplar, Mo. I have some open dates. Write me.

So, your efforts are criticized? Congratulations! You have either done something good, or abstained from doing something foolish.

The first thing for a man to do after he finds he's been born equal, is to try to outgrow it.

STATE SANATORIUM NOTES

By HOWARD CASADA

The sanatorium work is moving along nicely. Another patient was baptized a few days ago. Good attendance and interest characterize the public services. We are still distributing gospel literature among the patients.

I want to thank our many friends for responding so generously to our needs here. A few months ago we asked for some large print Testaments and received a nice lot immediately. Thanks so much for your thoughtfulness.

The church here at Booneville recently selected two more Elders and three Deacons. We believe the church has a brighter outlook for the future.

Will appreciate it if you will let us know if you have relatives or friends coming to the sanatorium whom we might assist in some way. Be sure and let us know if you know of any who are members of the church entering here.

Pray for our work and let us hear from you.

A. H. Bryant, Route 1, Lawton, Okla., June 8: The fourth annual Youth Encampment will be conducted at Kellam's Ranch, near Siloam Springs, Arkansas, July 9 through the 18th. Enrollment for this Encampment is now underway. We would be pleased to have a list of "teenagers" from your congregation who expect to attend. There will be one class and one chapel period each day. Brother Leerie Ball of Johnson, Arkansas will be the speaker for the evening services. These services will be a very special phase of this Encampment. Cabins, beds and three family style meals will be served daily for the very low cost of only \$12.50, for the entire ten day period. A few more adults, both men and women, could be used effectively as helpers. If you plan to be there, let us know. Should you desire additional information, write, A. H. Bryant as above, or Ralph Ballard, 715, Chico St., Siloam Springs, Arkansas.

UNRATIONED

There's no rationing of God's grace
 No black-out of the holy place;
 No coupons needed when you pray;
 No taxes where love holds sway;
 No priorities on God's power;
 No limit when his blessings shower;
 No shortage in God's word is found;
 No one in faith has set a bound;
 No truth is interfered by quota;
 Joy is not cut—no, not one iota;
 While free for whosoever will,
 The cleaning fount is flowing still;
 So why should we disgruntled be
 By shortages of meat and tea,
 When of the things that really last
 The world's supply is growing fast?
 —Selected.

L. D. Hall, 717 So. W. 24th Street, Oklahoma City, Oklahoma: I am ready and anxious to answer calls for meetings and Evangelistic work. Can furnish the best of references. If you need me please write.

C. L. Kysor, 516 Talbot Avenue, Akron, Ohio: Lord's Day, May 27th, was a good day for the Baird Street congregation. One was restored to fellowship and one placed membership with us. Lord's day June 3rd a husband and wife (with two small children) from Tennessee placed their mem-

bership with us. Thus we rejoice in the work of the Lord.

A. E. Findley, Box 552, Moran, Tex., June 8: We began work as fulltime minister for the church in Moran last Lord's Day. We had a fine beginning and everyone seems happy. We have a nice church house, preacher's home and 100 members. We are looking forward to a successful ministry. Moran is 50 miles east of Abilene, between Cisco and Albany. In passing worship with us.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The
 Bible Student Teacher Preacher
 Church Worker

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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 21

DELIGHT, ARKANSAS, JUNE 21, 1951

NUMBER 29

The Bible—A Book of Authority

By ELMER A. L'ROY

We wrote last week on the theme, "The Sufficiency of the Scriptures." In this we are discussing the Bible as a book which contains the will of God and claims Divine authority for its precepts.

How often have we said, or have heard it said, "But I think" when one has been told what the Bible says. "But I think" and that settles it with a great many people, regardless of what the Bible says about it. That is especially true when personal privileges or personal liberties are condemned by some plain passage of scripture. But what one may think does not settle the matter; however, it may settle his destiny. It is an easy matter to get around a positive declaration of God's word when one has something he desires to do. He may set the passage aside that condemns his action. He may charge that it does not apply in this day or that the Bible writer did not know what he was doing and saying when he wrote the passage. In all these he is walking on dangerous ground. It is not a law of man that he is despising, but it is the law of the living God. The Bible is an authoritative book.

The Bible is Authoritative

Jesus in Matthew 28:18 said, "All authority is given unto me in heaven and in earth." He then commissioned his apostles to go and preach the gospel. Their authority to bind and loose (John 20:22, 23) was what is called delegated authority. That is, they had power as was granted them by him that had all authority. The gospel is preserved for us in the language of the apostles. The only thing anyone knows of Christ, the gospel, God's law, is contained in the Bible. To receive Christ, therefore, is to receive Him upon the word and testimony of the inspired apostles. The word of God is authoritative in that it contains the law of God. It is the complete and final will of God to man.

There will be few people who will deny that statement. Nearly everyone agrees with it; so let us repeat it for emphasis: **"The Bible is authoritative;** it contains the law of God; and it is the complete and final will of God to man. We turn now to the Old Testament for an example, a bit of history by which we may illustrate this lesson.

Nadab and Abihu

The following account of Nadab and Abihu is from Leviticus, chapter 10, beginning at verse 1:

"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."

This event recorded here is a brief but significant bit of history. Nadab and Abihu were sons of Aaron and nephews of Moses. They were priests of God. They had been in the mountain by special invitation, and of that, Exodus, chapter 24, verses 9 and 10, says, "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." Thus they knew that the law under which they served was of Divine origin. By virtue of their high place and because of the nature of their work in the priesthood, it was especially their duty to present an example of obedience that would encourage the people to walk in the way of the Lord.

This they did not do. God had said to "take a censer full of burning coals of fire from off the altar before the Lord" (Lev. 16:12). Neither "strange fire," different fire, nor "strange incense" was to be allowed (Ex. 30:9). The fire at the altar was a heaven-de-

scended flame and was never to be allowed to go out (Lev. 6:13).

Nadab and Abihu chose to ignore the instruction to burn the incense with this fire. Perhaps, they could see no reason why **this** fire was any different or any better than any other. They might have said, "It is fire and it will burn the incense so what difference does it make?" How could anyone find fault with this substitution? Burning incense was only a formality, a rite, anyway, and why be particular about mere forms?

No matter how they reasoned we may be assured that to them their reasoning was **sound** enough and they were **safe** enough in making the change. If they presumed that God's word does not mean what it plainly says and that forms are of no importance, I assure you that they **have** plenty of company, both in the "clergy" and in the "laity" today—by many who think such reasoning is logical and unanswerable.

They Are Condemned

God, however, had arranged it differently and, no doubt, for his own good reasons. Nadab and Abihu disobeyed him. We do not know of a certainty that this was their reasoning, but we do know that they felt justified in "offering strange fire before the Lord"—now, notice the reading, "Which he commanded them not." They set up their will against God's will. They gambled and lost, and "fire went out from the Lord and devoured them, so that they died before the Lord."

A Lesson To Learn

One lesson, and the clearest, that is taught by this example is that when God commands, he must be obeyed, even in the smallest details. We seem to live in an age in which we question the authority of God and man and in which we disregard the laws of God and man alike. However, this record challenges us to investigate the will of God anew and learn that we have tried to fashion God in our image. Can't we learn that every word of the Lord

(Continued on page 8)

A Case of "Divine Healing"

By WAYMON D. MILLER

There are those today who claim that miracles of healing are now being performed, just as were wrought during the personal ministry of Christ and the apostles. They insist that it is the will of God under the gospel age to save the body as well as the soul, and that God is as eager to bestow his infinite grace and power to heal as to save.

Very often we see large signs erected over church buildings which read: "Jesus Saves and Heals." This expresses the conviction of many religionists of our day. As a consequence of such belief, the advocates of modern divine healing frequently stage immense "healing campaigns," at which the afflicted gather in expectancy of poor, unfortunate ones whose bodies are ravaged with disease or pain urgently seek relief at these campaigns, expecting the extraordinary healing touch of God.

Divine Healing Not Universal

No reverent Bible student would deny that the gospel era was ushered in with a great variety of phenomenal "signs and wonders." The Sacred Record attests the fact that Jesus, his apostles, and certain other believers possessed with this spiritual gift, miraculously healed the sick, lame, halt, maimed and blind. But it is positively denied that the Lord intended to make healing equal to pardon under the gospel economy, or that such miraculous demonstrations were universal and age-lasting in their purpose and scope.

Miraculous manifestations under the gospel regime were to serve a pre-ordained purpose, and embrace a definite scope. They were to be provisional rather than permanent. When Bible students carelessly manhandle Bible teachings with reference to miraculous powers, and ignore their God-ordained purpose, it is no wonder that there are such wild confusions and irrational superstitions surrounding to subject. It must be understood that these phenomenal exhibitions were to serve one special predestined purpose: they were to certify, confirm and corroborate the spoken will and word of God which was being revealed, and until a complete revelation of His full will was given. There is no vestige of conjecture or speculation here; this is the plain proclamation of His Word. After prophesying that believers would possess a variety of "signs," or miraculous powers (Mark 16:17-18), the record states of the apostles: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with the signs following." (Mark

16:17-18). This passage suggests the salient facts that: (1) these signs were not primarily to benefit those upon whom they were performed, as in cases of healing; (2) the primary reason for all signs was the confirmation of the word of God. (See also Hebrews 2:3-4).

At the very time when healing miracles were performed in the New Testament, the record verifies that they were not practiced universally, hence they could not have become universal law. On occasions Jesus selected only one or two from a multitude to heal, when the multitude needed healing (John 5:2-13). There are numerous cases where saints did not receive healing, such as Paul (II Cor. 12:7-10), Timothy (I Tim. 5:23), Trophimus (II Tim. 4:20). Why were not these diligent gospel workers healed of their infirmities if healing became a universal law? The very fact that they were not healed positively denies the universality of miraculous healing, and suggests that it is not coextensive with pardon. These had received pardon but not healing. And it would be the height of folly and deprecation to assert that these great men of God did not have sufficient faith, which modern wonder-workers always make an irrevocable condition of healing.

Since miraculous demonstrations were to accompany God's revelations, then when His revealed will was perfectly given, these attendant signs were to cease. Paul plainly declares that prophecies, tongues, and special knowledge were "to be done away," and would "vanish away" (I Cor. 13:8-10). Again he wrote that these temporary miraculous powers would prevail only until the early church was "perfected" in the "knowledge of Christ," and this perfection of knowledge was to be reached in their receiving perfect revelations of Him. They would prevail only until "the unity of the faith," a perfect oneness or completion of the faith, was attained (Eph. 4:11-14). With the closing of New Testament canon, when the last writer laid down his inspired pen, the "faith once and for all" had been "delivered unto the saints" (Jude 3). So when this perfect system of faith, the completed revelation of God's will, was delivered, these powers which attested it were discontinued.

But some who do not reason well argue: "We still need the Word confirmed." "God is the same yesterday, today, forever." "What He has once done for his people, He will continue to do, for God is no respecter of per-

sons." But the puerility of such reasoning is easily seen. Did not God once create man from dust? Why isn't he still doing this? Did not God once miraculously feed Israel in the wilderness? Why doesn't he still sustain his people thusly? Did not God cause His Son to be miraculously born of a virgin? Why isn't he repeating this phenomenon? The answer to these questions is too obvious to merit comment. God performs miracles to serve special purposes, and when these purposes are satisfied, the miracles are discontinued.

A Recent Case

The following news report appeared in the Johannesburg "Sunday Express" of March 4, 1951: "FAITH MADE HER WALK AGAIN AFTER 11 YEARS. A Springs woman, who had suffered from paralysis for eleven years, started walking again immediately after a Brakpan faith healer had taken his hands away from her head and murmured a blessing.

"Mrs. K. S., 47 Fifth Avenue, Springs, told me this week that she went to a demonstration by Pastor J. Labuschagne, of the Durban Apostolic Faith Mission at Brakpan recently.

"She became paralysed after a spinal operation. She also became practically dumb. She had to be carried about the house, and she could not move her arms and hands to take a cup of tea.

"She was taken to Brakpan Town Hall. The pastor placed his hands over the sides of her head and then asked God to take her ailment away. When he had said 'Amen,' she walked back to her seat unaided. At the close of the service, she walked out of the Town Hall.

(Continued on page 7)

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND..Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY.....Springfield, Missouri
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The Marriage Feast Vs. Excuses

By GUSSIE LAMBERT

In Luke 14:16-24 we have the story told by Jesus of a great supper. Like all other stories told by Jesus he had a definite lesson in mind to teach by telling this story. This lesson is one that is greatly needed today for it is pointed straight at the excuses that men make for not serving God.

The Parable

This parable is taken from social life. A guest is careful about refusing such invitations and the host always feels offense when the guest refuses such an invitation without a reason. The feast was a symbol of great blessings and a time of rejoicing. It cost the host a great deal of planning, time and money to prepare for such an occasion and it was no small honor to be invited.

The invitations to the feast were given some time before the feast occurred. We are told in verse 16 that he made the supper and bade many. Then in verse 17 we are told that he sent servants at supper time and told the guests that all things were ready. It was customary in those days to invite the guests several days or even weeks ahead just as it is today. Their manner of time keeping was not as accurate as ours. Instead of having clocks that divide the day into hours and minutes they divided the day into four watches of about three hours each. For this reason they could not announce the exact time for the supper as we can today. For instance, they could not say 6:30 or 7:15 p. m. Hence the reason for the servants being sent at supper time to give the second invitation or to announce that all things were ready. The invitations being given some time ahead gave the guests an advantage in making plans and arranging his affairs for the day so he would be able to attend the feast and could be sure that nothing prevented. They had plenty of time to prepare. This could not be used to excuse them from coming.

When the servants announced that all things were ready the guests began with one consent to make excuses.

1. The first excuse was one that the guest may have termed an excuse of necessity. He had bought a piece of land and must go approve it. It is not to be thought that this man invested his money in land without first seeing the land or knowing something of his investment. He had been invited to the feast some time before and had plenty of time to arrange this visit to his farm on some other day but he did not do so.

2. The second excuse was on a similar plane to the first. It was not any

more reasonable and showed the same lack of interest in the feast. He had bought five yoke of oxen. This was the time that he must prove them and he thought this was a sufficient reason for his absence. Could oxen be proved at any other time? Could he not have arranged to take care of this business at another hour? He had known for some time the exact day for the feast but when the time came for it he just must use that exact time to do something else.

3. The third person did not go to the trouble to ask to be excused but said flatly, "I cannot come."

None of these were good reasons for missing the feast and it is evident that the host did not accept them as such. In the height of his offense he turned to invite others.

Application

God was the host and the Jewish people were the invited guests. God had prepared great things for them. He had prepared a great kingdom. For four thousand years God had been preparing this great blessing for them. But though God had gone to all the trouble in time and expense to get things ready for their salvation and sent John the Baptist to announce the Christ, and Jesus brought the news that the Messiah had come and the feast was ready yet they had plenty of excuses for not accepting Christ and turned him down. When the Jews turned Christ down He then turned to invite the Gentiles.

But let us not be too hard on the Jews for people today can give plenty of excuses for not living the Christian life. Some of the excuses used today are as follows:

1. I am too young. This is usually used by those who want to have a good time before they become a Christian and sow a good crop of wild oats. Perish the thought! The markets are already overflowed with such commodities and the world does not need them. It is best to follow the counsel of the wise man, "Remember now thy creator in the days of thy youth while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." However, some are too young. For instance, babies are too young to be brought into the church. Jesus said of such is the kingdom of heaven. They are safe already and cannot perform any religious act themselves and need not that anyone mock God by having them sprinkled or christened. What we need today is more boys and girls, who have reached

the age of accountability, to be Christians. Such boys and girls will act as a leavening influences to retard the juvenile problem.

2. I am not good enough. Some people have a peculiar idea that one must reach a rather high standard of righteousness before they are fit to be saved. Perhaps this is caused partly by their seeing how little improvement some people make after coming into the church. Whatever may be their reason for thinking this it is not a good reason for the Bible says Jesus came not to call the righteous but sinners to repentance. (Matt. 9:13). So if we are even as good as the sinner then the Lord is interested in us. The thousands to whom Peter preached on the day of Pentecost had with wicked hands slain the Son of God (Acts 2:23). Surely you have not done worse than that. Yet to them salvation was freely extended. If God forgave such criminals. He will forgive you if you will only comply with his will. We will not be saved on our own righteousness but by doing the will of God. (Matt. 7:21).

3. I am better than some in the church. Yes there are those who feel they are too good to be saved. They do not see their need for salvation and because some have started the Christian life and gone back into the world they think that it would do them no good to come into the church. A man might say, "I would like to make a lawyer, but, I know a man who started to make a lawyer and failed, therefore, I will not start." Someone else might say, "I like good food, but, I know a man who ate good food one day and later got sick, so, I'll not eat any more." There are many who start out to make American citizens but end up in the penitentiary. Are you going to flee from our nation because someone has violated the law? Then let us not stay out of the church because someone has done wrong.

4. I fear I cannot hold out. Will you allow the Lord to help you. Paul said, "I can do all things through Christ who strengtheneth me." He has promised not to allow you to be tempted above that you are able to bear. Remember Peter admonished Christians to cast their cares upon the Lord. When Paul had a thorn in the flesh the Lord said, "My grace is sufficient for thee." And his grace is sufficient for you if you will only do your part in carrying out the Lord's will.

5. My associates will ridicule me. Maybe so but Jesus said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." (Matt. 5:11). "Yea and all that will live

(Continued on page 6)

APOSTASY

By GILBERT COPELAND

(NUMBER 3)

It is always a genuine pleasure to study the Bible, and those of us here in America should be very happy and humbly grateful for the opportunity of living in a country where Bibles are freely published, sold, and read with the protection of our government. Open study and free discussion have always been healthy for our American way of life. May the time never come in this great country when men's freedom and consciences will be stifled and their mouths closed from speaking their sincere beliefs in all things. We do not always agree, either in governmental affairs, politics, business, recreation, or religion, but we must never become so partisan — so prejudiced — that we would deprive anyone the privilege of doing and saying what he sincerely believes to be right before God.

With this thought in mind, I have spoken in this series what I believe to be the truth. I make this request of you that you with an open heart and without bias consider these Bible lessons and measure what I say with what your Bible says. Always make your life conform to the word of God. If I can be of further service to you in your investigation of Bible truths, I hope that you will feel free to call on me.

In the last two articles we have discussed with you the timely subject of apostasy, or is it possible for a person once saved by the blood of Christ to sin and turn back into the world and finally be lost? Many people contend that it is not possible for God's children to be lost. There are those who believe that it is possible; therefore, we look into the word of God to find the truth on this subject.

A passage that is used to try to prove that a child of God cannot be lost, regardless of how wicked he is or may become, is John 5:24, reading like this: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The portion, "hath everlasting life" is often stressed. Such emphasis is given to it that some fail to consider all that is in it. They can't see the forest because of all the trees.

As a matter of fact, the verb "hath," and others too, is used sometimes with a future significance. As an illustration read Isa. 9:2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This prophecy of Christ was

spoken hundreds of years before Christ was born. It is quoted in Matthew 4:16 and applied to Christ. The expression, "Upon them hath the light shined" is referring to the future.

Notice also Isa. 9:6 which says, "Unto us a child is born." This also referred to Christ, but it was spoken hundreds of years before he was born. It too is stated as though it had already passed. The fact, then, that John 5:24 says, "hath everlasting life" does not necessarily mean that Christians actually have it in their possession.

The believer certainly does have everlasting life in one sense. "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). The New Testament abounds in statements like this one. But have you ever stopped to consider just how a man has everlasting life? Does the Bible say anywhere that the believer "hath everlasting life everlastingly?" No, it says he has everlasting life, but it does not say how long he has it.

Someone wants to know the difference. If you will carefully analyze this passage (John 5:24), you will find that "everlasting" is an adjective which describes the kind of life that the believer has. It in no way tells how long he has it. You must have an adverb of time to describe how long a man has this life. The time of having this "everlasting life" is not mentioned.

One might have an everlasting watch, but does that mean that it is everlastingly his? There are some things you hear advertized over the radio that are "everlasting." One may possess one of these, but does that mean he will have it everlastingly? He might have bought it on the installment plan. They sold it to him, thus got him "in." He "stalled" them, didn't pay, and they repossessed it. He said he "meant" to pay, but he lost it just the same. Did the article cease to be everlasting just because it was not everlastingly his? What does the word everlastingly signify? It merely describes the kind of thing he has and has no reference to the length of time he possessed it. When the radio announcer says, "Guaranteed, not for years, not for life, but guaranteed forever," it does not mean that the company guarantees that the owner will never lose it, forfeit or sell it. Such statements do not propose to tell the length of time a man may possess it but describe the kind of article it is. Surely, now, we can see that when the

Bible speaks of everlasting life, that it is talking about the kind of life, and not about the length of time one has it. To make this verse teach the impossibility of apostasy, it would have to read that the believer "hath everlasting life everlastingly."

Turn now to John 10:27, 28. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Now what have we here? (1) My sheep hear my voice, (2) I know them, (3) They follow me, (4) I give unto them eternal life. It is certain that when the children of God hear the voice of Christ and follow him, obeys him, as this passage says, Christ gives eternal life, and they shall not perish in obedience to Christ. As long as they follow in complete obedience no man, and not even the devil himself, shall pluck them out of the Father's hand. It is when Christians fail to follow the Lord in obedience to His word that they fall. It was to God's people that Isaiah said, "The Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

In Titus 1:2 we have a key verse to understand what is meant by having eternal life. Hear it: "In hope of eternal life, which God, that cannot lie, promised before the world began." Paul here says Christians have eternal life in hope. The passage reads, "In hope of eternal life," but why do we have it in hope? Because God, who cannot lie promised it. Therefore, we have eternal life in promise. All can see that. But again, Paul says, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). Christians do not hope for what they already see, that is, what they already have. Jesus says that believers have everlasting life. Paul explains that they have it in hope according to the promise of God. He further clarifies it by saying that they hope for that they do not see—do not have. This is positive proof that Christians do not have eternal life except in promise, and that is why they hope for it. How, now, do Christians have everlasting life? They have it in promise. When will they have it actually? Notice what Jesus said: "My sheep hear my voice; I know them; they follow me; I give unto them eternal life." When, Lord? In Matthew 24 Jesus describes the final judg-

ment, and says the separation of good and the bad will be made. Of the good, whom he calls the sheep, he says "These shall go away into eternal life." They had it before in promise, but now they have it in actuality.

Here is another passage of scripture that has been questioned: It is Rom. 8:35 which reads, "Who shall separate us from the love of Christ? shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Who would say that any of these things can separate Christians from the love of Christ? No one, of course. Paul goes on to say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ *Jesus* our Lord." (Rom. 8:38, 39). It is positive that none of these things can separate Christians from God's love

God loves all people regardless of their sins. When there was none good, God loved this world enough to send His Son to save it. Does that mean that all the world will be saved just because God loved it? Jesus said in the Sermon on the Mount, Matthew 7, that few would be saved.

There is a difference in being separated from God's love and from God. Soldiers in Korea are separated from home, but they are not separated from the home's love. The parents love them, and if the love of family and friends could shield their lives, there would not be a single casualty in this war.

Christian people may turn away from God and go far far away into sin. God still loves them. He always has and will no matter how bad they get, but that does not mean they will be saved. Sin separates from God (Isa. 59:1, 2). God loves him who is astray, but he must return or be lost.

Sin, the thing that separated Judas, Adam, Eve and many others from God, is not mentioned by Paul as one of the things that cannot separate Christians from God's love. Yet, even sin cannot separate them from God's love; however, it can separate them from God.

Let us not deceive ourselves by saying we do not sin. John says that the man who says he has not sinned makes God a liar, and the truth is not in him. Sin that is un-repent of and consequently unforgiven will cause any person to be lost.

Paul's warning to the Corinthian Christians is wise counsel: "Wherefore, let him that thinketh he standeth, take heed lest he fall."

Walter W. Leamons, Junction, Texas, June 18: We are looking forward to a good meeting at London, Texas, beginning July 6, with Bro. Marshall Davis preaching. Also, Bro. Edgar Furr is to be at Cleo, Texas, in a meeting embracing the last two Sundays in August. I baptized another adult of that community last week. Brother Roland Fry, gospel preacher, will move to London soon. This will give us a lift in taking the gospel to smaller communities of the county. My second son, Walter, Jr., attended the 14-day sing-

ing normal at Sabinal with profit. Sheriff Bill Edge of Boerne, Texas and Miss Ola Mae White, of Kerrville, were recently married by the writer.

H. H. Dunn, Huntington, Arkansas, June 14: Two baptized in Monette, Missouri. Now in Shafter, California. Begin in Bakersfield, California the 17th. There three Sundays. Then to Cartersville, Oklahoma.

Some of God's children are pilgrims and others are mere tourists.

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THE ACTS, 2.

**pricked in their heart, and said unto P
to the rest of the apostles, Men and
what shall we do?**

**38 Then Peter said unto them, Rep
be baptized every one of you in the
Jesus Christ for the remission of sins
shall receive the gift of the Holy Ghost**

**39 For the promise is unto you, and
children, and to all that are afar off,
many as the Lord our God shall call.**

**40 And with many other words did
ify and exhort, saying, Save yourself
this untoward generation.**

41 Then they that gladly received h

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THE MARRIAGE FEAST VS. EXCUSES

(Continued from page 3)

godly in Christ Jesus shall suffer persecution." (II Tim. 3:12). We work for our living. We suffer the pain of an operation to regain our health. We suffer hardships to attain our goal in the military or athletic field. Now just why should we be allergic to a little ridicule from associates when we know they ridiculed Christ the only perfect man on earth. Be not weary in well doing for you will reap if you faint not.

6. My people object. Do not listen to your people when you know that Christ teaches something else. Your mother or father cannot answer for you in the judgment. "We must all appear before the judgment seat of Christ." (II Cor. 5:10). "If any man come to me and hate not his father and mother, wife and children, and brethren and sisters, yea and his own life also he cannot be my disciple." (Luke 14:26). The word hate here simply means to think less of them than you do of the Lord. Jesus is our Savior and we must follow him regardless of what others may say.

7. There are too many ways. This is often confusing to people but let us hear what the Lord says and the matter will clear up. "I am the way . . ." (John 14:6). The way can mean only one way. The Bible teaches only one way by which people are saved today. This is by believing the gospel (John 20:30, 31). By repenting of our sins (Acts 17:30). By confessing the name of Christ before men (Matt. 10:22; Rom. 10:9, 10; Acts 8:37). By being baptized into Christ for the remission of sins. (Acts 2:38; Rom. 6:3-4; Gal. 3:27). This will make us a Christian and the Lord will add us to his church. (Acts 2:41-47) After being baptized into Christ we must live the Christian life faithful to the end. (Rev. 2:10; I Peter 1:9; II Peter 1:5-11). This is the Lord's only way to save us and no amount of excuses we may offer will save us if we neglect this.

WHAT SHALL I DO?

I helped kill the church! I stayed away. Had I stayed away from my home, I had killed that; had I neglected my business as thoroughly, I had no business. My lack of interest in the church made other people uninterested; they stayed away because I stayed away. I helped kill the church; I did not attend.

I helped kill the church! I starved it. I was a poor provider. Time was when I contributed a little to it and helped its program along; but when I quit at-

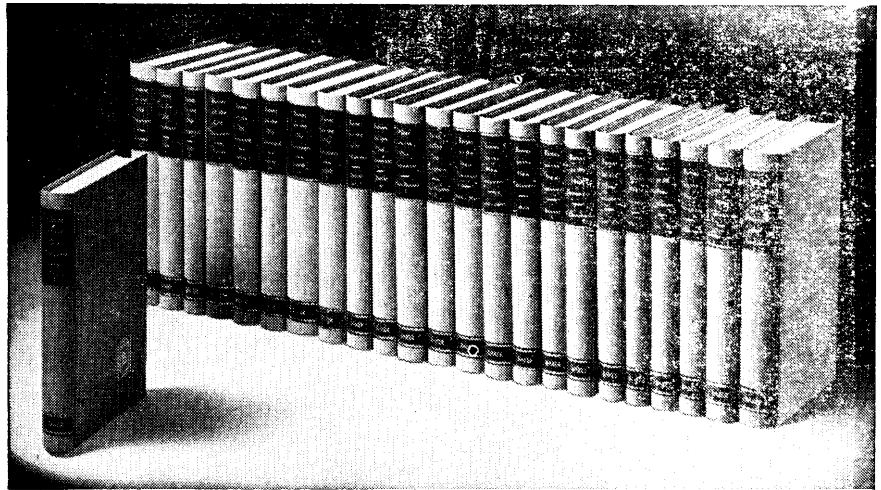
tending I quit giving. I helped to kill the church; I starved it.

OR

I helped the church to live! I was there! My presence helped. I was one more. When I was added to the church, I promised to be there. I did not become a member to stay away from it. I was there!

I helped the church! I paid my way. I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in the church. I paid my way.—Selected.

Nothing is more disagreeable than the common scold.



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A CASE OF "DIVINE HEALING"

(Continued from page 2)

"Mrs. S..... told a reporter that she can now walk almost unaided, and felt herself improving every day. She is beginning to talk again."

To spare this good and evidently sincere woman embarrassment, we have omitted her name here. It is not our purpose to reflect upon her in any way, but we rather assail the doctrinal idea involved in her sad case.

Because of our interest and research in so-called modern "divine healing," we made a special trip to Springs on March 8 to investigate this lady's case, accompanied by Bro. John T. Hardin. Bro. Hardin can verify all that we say here respecting her condition.

What did we find when we interviewed Mrs. S..... in her home? Had she experienced any astounding and unaccountable cure? Did her improvement evidence the mighty working of God? Did we witness the undeniable evidence of supernatural power? To all of these questions we must answer emphatically "No!"

What was the actual condition of the pitably afflicted woman? When Mrs.

S..... answered the door, our eyes were greeted by one of the most touchingly pathetic sights upon which they had ever fallen! Mrs. S..... staggered and stumbled to the door, leaning heavily against the walls for support. Her whole appearance was one that moved us to deepest sympathy and caused the most holy sort of compassion to be aroused for her. She evidenced her much suffering, and her terrible affliction had buffeted her body in a most unmerciful and pathetic way.

This good woman kindly extended us the hospitality of her humble home. We accepted seats in her lounge proffered us. In a few minutes she joined our company. She took a seat at a dining table upon which she leaned for support. She was still crowding the borders of both inability to walk and speak, and the laboured efforts she made at both were most moving. Her left arm seemed still to be in the grasp of paralysis, and over its movements she seemed to have but little control. As she attempted to speak, her words were formed only with great, trying effort, and were understood with the same difficulty. The saliva dripped uncontrolled from her mouth, and once she was thwarted in effort to check this by placing her hand to her mouth. Her hand would not obediently respond.

After an interesting but pathetic interview with her, we went away feeling so sadly sympathetic for this good and unfortunate woman victim of such sore

affliction, and also victim of such lying delusions! Was she divinely healed? If divine power operated at all in her case, she was only partially **improved**, not healed. And we thought what tragedy and disappointment to such a sincere woman, who so desperately needed healing. We thought also what stark blasphemy for modern wonder-workers to advertise her case as one of genuine divine healing!

That God is not accompanying modern professed "divine healers" is proved by their fruits. While they triumphantly advertise cases of marvelous and miraculous healing, they leave in their wake countless complete failures, deceived and deluded and suffering souls. We would not charge all modern healers as frauds and charlatans. We believe many of them are conscientious, honest and sincere. But they misunderstand the will of God, they are deceived and mistaken, and are fostering, unintentionally perhaps in most cases, their deceit upon others.

The Lord's Healings

A contrast of the miraculous healings performed by the Lord, and those performed by those today claiming equal powers, is striking and startling. Observe these facts about the Lord's healings: (1) Jesus always healed all whom he attempted to heal. There were never any failures or half-cures in His work. Those whom he healed were "made whole" (John 5:9). (2) There was never any question but that the patient was afflicted, nor that he was healed. The proof of both was evident to all. (3) Jesus was never guilty of urging a person to testify of receiving healing when they were not completely healed. (4) Jesus never featured healing as the chief attraction of his work, nor did He ever conduct elaborate "healing campaigns" as do modern "healers." (5) The healings of Christ were always immediate and instantaneous and miraculous. He never left a person merely "improving every day," as was so in the case above, and is true in multiplied thousands of cases of supposed "divine healing" today. (6) The healings of Christ were all supernatural. They could not be duplicated by physicians or natural remedies. (7) Faith was not made an indispensable condition of healing by the Lord. Nothing is said about "faith healing" in the entire Bible! Modern healers make faith absolutely essential but only in one case out of 31 did the Lord even require faith. In five cases faith was expressed but not commanded. In 20 cases faith was not required or mentioned. In several cases faith was impossible, for miracles were wrought upon the dead!

A Challenge Issued

As we conclude this study, we hereby issue a challenge to any representative "faith healer" to discuss this Bible doctrine with us publicly, in an orderly manner, a discussion governed by the rules of honorable controversy. This challenge is issued to any man in South Africa who is a representative minister of any healing group, and the discussion would be held anywhere in this country agreeable to the disputants. We will deny that miraculous powers, such as divine healing, were to be perpetuated in the gospel age, but that they are confined to the apostolic age—the first century.

We are especially directing this challenge to Pastor Labuschagne of the Durban Apostolic Faith Mission, and we are sending him a registered letter on March 13th containing this personal challenge. We have absolutely no charges to make against this minister personally, and deny anything that might imply such in this article. We rather oppose and deny the doctrines he teaches, and shall guarantee him to do so in a manner characteristic of a Christian gentleman if he accepts our offer to discuss this issue.—In *The Christian Advocate*, 138 Eleventh Ave., Highlands North, Johannesburg, South Africa.

PARSONS TO PREACH AT ANTOINE



William H. Parsons of Magnolia will begin a series of meetings with the Antoine, Arkansas church Sunday, 24th. All day services will be held at the church on that date with a group of children for the Southern Christian Home at Morrilton taking part in the service.

Lunch will be spread on the ground at noon for everybody.

The Bible—A Book of Authority

(Continued from page 1)

proves steadfast and that every disobedience shall receive its just recompense of reward. Above everything else this example of Nadab and Abihu teaches us the lesson of compliance with the word of God.

If God had merely required the burning of incense, and had said nothing about the fire to be used, the priests would have been free to procure and use fire from any source. But when God made a certain fire sacred and commanded its use, the command not only limited the use of the fire, but it also left no choice to the priest making the offering.

It must be the fire the Lord ordered and no other. It is always safe to do exactly what God commands. It is never safe to trifle with the authority of his word, and it is **rebellion** to substitute one's own will for the will of God. Let all who read take warning.

Vain Worship

Jesus said, "This people draweth nigh unto me with their mouth, and honoreth me with their lip; 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).

Does this solemn thought strike you with great force? Suppose that I have substituted in religion as did Nadab and Abihu; that I have taught and practiced for doctrine the commandments of men. Suppose that my worship is in vain. When two men differ and teach things contrary to one another, we know that they cannot both possibly be right. They may both be wrong, but only one can be right. With hundreds of conflicting doctrines in the religious world, reason alone would tell us that they cannot all be scriptural and right.

Nadab and Abihu changed the command of God. They burned incense, and if someone had asked them what they were doing, they would have answered, "We are burning incense unto the Lord." But in so doing they disobeyed Divine instruction and were destroyed for their sin. Their worship was in vain, but what about ours today?

New Testament Application

Almost every religious body in the land practices something that they call baptism. Why? Because in the New Testament Jesus commissioned his disciples to go, teach, and baptize. Bible baptism is described in words like these: "They came to a certain water;" "they went down into the water;" "he baptized him;" "being buried with Christ in baptism;" and "coming up straightway out of the water." These statements, all taken from the New

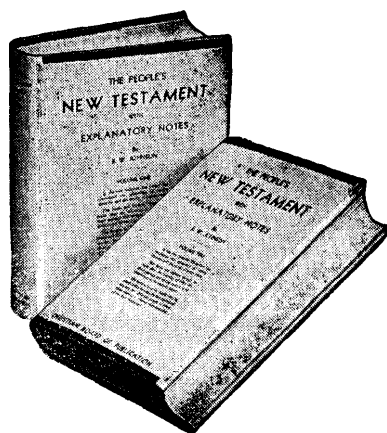
Testament, show clearly that the apostolic practice was immersion. The scholarship of the world agrees in the conclusion that baptism is immersion.

"But I think," says one. "But I think that it doesn't make any difference. Sprinkling or pouring water on the person is as good as immersing him." Still others contend that no baptism is as good as any baptism. Yet while men are saying these things, the Bible is steadfastly saying "Thou shalt not add to nor take away from the law of God." Who is right? man or God? We all know that immersion is authorized in the New Testament, but men say that we may substitute something else. Nadab and Abihu knew that fire from the altar was authorized, but they thought it would be alright to substitute a "strange" fire. Was it? No, and they were burned to death in their rebellion.

Religious Gamblers

Men who tell you that while God

said be buried in baptism, that it does not make any difference whether you do what the Lord said or something else are religious gamblers. They are gambling their own souls and want to gamble yours too. They are betting God that He does not mean what he says, and that they know better what will please the Lord than the God of heaven knows himself. It is too risky, too dangerous, for you to take the chance. Don't allow personal likes and dislikes rob you of heaven and cheat you out of the salvation of your soul. Follow the Bible. It was given that you may know the Lord, for "It is written in the prophets, that they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45). The Bible is right, and those who differ with it are always wrong. Remember that!



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The Bible Student Teacher Preacher Church Worker

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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.....

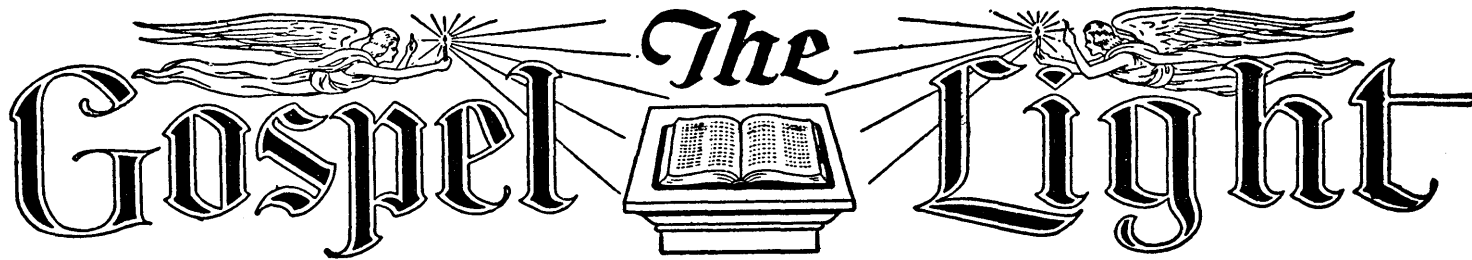
a Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. *b* Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

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.

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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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DELIGHT, ARKANSAS, JUNE 28, 1951

NUMBER 30

BELIEF AND THE BIBLE

By ELMER A. L'ROY

More than 2,500 times the Bible claims to be the word of God. That these claims are valid has been demonstrated repeatedly. Its proofs have never been refuted. When the opponents of the inspiration of the Bible are able to write another book equal to it, we shall believe it possible that it is a work of man. However, we doubt that forty men could write on any subject at the same time and have perfect harmony in the finished product much less write on the subject without knowledge of the writings of the others, widely separated in place and time with their writing spread over a 1,500 year period.

But we want to write about **belief** and the **Bible** in this article and not of **believing** the **Bible**. The two are very closely related subjects because without believing the Bible one has no proper and acceptable belief, or faith. The Bible, the word of God, is the basis of faith producing it. Here are the scriptures which show this to be a fact: In Romans 10:17 we read, "So then faith cometh by hearing, and hearing by the word of God." Peter said in Acts 15:7, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Again, in John 20:30, 31 we have this reading, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Luke introduced his book by saying in Luke 1:3, 4: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Finally, Eph. 1: 13 says, "In whom ye also trusted, after

that ye heard the word of truth, the gospel of your salvation: . . ." These verses, and many others, show that the word of God produces faith.

Someone may be saying, "I was taught to pray for faith, and I was told that God will give it to people directly in answer to prayer."

We are aware of such teaching, but has it never occurred to you that in the absence of confirmation in the scriptures that the teaching is false? Perhaps, this illustration will help clarify the way in which faith comes: A little boy for the first time heard a visitor in his home offer thanks at the beginning of the meal. He in not a too soft whisper asked, "Mama, what's that? What'd he do that for?" You can imagine the mother's embarrassment! She felt that some explanation needed to be made so she told her child that God gave the earth and all its material things. She chose the bread on the table for an example and said, "The bread we have today came from wheat. The rain, the sunshine, the ground on which it grew were given by the Lord. Men gathered and made the grain into flour. Your father worked and made the money with which we bought it and I made it into bread. We could have had none of these good things to eat except that God gave them, and we are thanking Him for them."

Her explanation is clear enough. Now, do you remember that Jesus taught his disciples to pray: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come; thy

NO GOSPEL LIGHT NEXT WEEK

In keeping with our regular policy of publishing only fifty issues of The Gospel Light each year, no paper will be printed next week. We omit issues during the first week in July and the last week in December.

will be done on earth as it is in heaven. **Give us this day our daily bread . . .**"

Men are taught to pray for bread, but how does it come? It comes as the fruit of labor. We see that it comes from God but through an indirect way --the avenue of endeavor.

How does faith come? It comes by hearing, reading, studying the word of God. No where in the Bible is it pictured as a direct gift of God, as one might expect, in answer to prayer. There is a way through which the Lord is willing for man to receive faith. It is through the word of God which the Lord has given us. We may rightly pray for faith as we may pray for our daily bread. Do not expect a loaf of bread to come down from heaven, for that is not God's way of answering that prayer. Pray for faith but do not expect an answer contrary to God's revealed will. He will give us faith as we study his word, for "faith cometh by hearing and hearing by the word of God."

Most people that you and I know will confidently affirm that they believe in God; that they have faith in His word. Yet these same people—average people—know practically nothing about the Bible. We remember a college student a few years ago who "exploded" with some warmth of anger one evening. Someone asked the cause of his provocation, and he said, "My assignment is in Hebrews, and I've looked for an hour and can't even find the Book of Hebrews." Someone asked him where he was looking. He said, "In the Old Testament, of course, where else would you expect it?" He was advised to look in the New Testament, and he soon found it without further help.

Amusing to those who know where Hebrews is, isn't it, but it was not to the student. How many who are reading this article would have made his mistake? Would you? How many know, or have any notion, why that book, or any other in the New Testament, was written? It is a fact that the average person knows very little about the

(Continued on page 8)

Clearing Some Misunderstandings

By J. A. THORNTON

It is so easy to misunderstand. Especially is it easy to misunderstand when our views and attitudes are so different. Many of the misunderstandings in religious matters do not in any way reflect on the honesty or sincerity of the one that misunderstands. We would like to give you some of the reasons that we misunderstand. One of the common reasons for misunderstandings is the lack of information or a failure to make our positions clear. Many times, however, misunderstandings come about because our positions have been misrepresented (maybe unknowingly) to the person that misunderstands. Prejudice is another common cause of misunderstandings. These we want to clear in this article.

When we consider the fact that Christ was misunderstood we learn that these misconceptions are not always the fault of the teacher for Christ was the greatest of all teachers. He said, "Destroy this temple and in three days I will raise it up again. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days." But he spake of the temple of his body. (John 2:19-21). They misunderstood the Christ when he spake of the temple of his body because to them the temple meant only one thing and that was the building in Jerusalem. From this we learn how easy it is to misunderstand. Let us apply this to the New Testament church and its teaching.

You Don't Believe The Old Testament

Many times have I heard people say "you people of the church of Christ do not believe in the Old Testament." I know they have misunderstood for some reason and it is not our purpose to try to state reasons for this misunderstanding but to clarify it. Let us understand here and now that we do believe the Old Testament was just as much inspired as the New. It is the word of God just as the New Testament is the word of God. When God said to Noah, "make thee an ark of gopher wood," that was the word of God just as much so as John 3:16 is the word of God but we do not build arks of gopher wood today. WHY? There is a reason. This was not written or commanded of us. The Old Testament was written for a purpose, "The law is our schoolmaster to bring us to Christ but after that faith is come we are no longer under the schoolmaster." (Gal. 3:23, 24). Paul says we are ministers of the New Testament and that the Old Testament is a vail which is done away in Christ. (II Cor. 3:6, 14). The Old Testa-

ment still exists just as the command to build an ark of gopher wood exists but neither is binding on us. "A testament is of force after men are dead else it is of no strength at all while the testator liveth." (Heb. 9:17). Two testaments or will can not be of force at the same time. A testament is not of force until a man dies, Christ sealed his testament by his death. Before a man's death he may give freely of his substance but after his death his will is effective. Before Christ's death he could say to the thief, "this day shalt thou be with me in paradise" and it would be so. After his death we must meet the conditions of his will "He that believeth and is baptized shall be saved." (Mark 16:16).

You Don't Believe In The Holy Spirit

This statement is made because of a misunderstanding. We believe in the Holy Spirit or Holy Ghost just as much as we believe in God or Christ. Because we do not believe the Holy Spirit "compels a person to become a Christian or operate directly on the sinner some think we do not believe in the Holy Spirit. Paul said the sword of the spirit is the word of God. (Eph. 6:17). The word is the medium the spirit uses to convert. The people on Pentecost were cut to the heart by the Spirit. HOW? Through the WORD preached by Peter and the other apostles. This is true in every case of conversion in the book of Acts. So our difference is not over whether the Holy Spirit operates but HOW the Spirit operates. So never let it be said we do not believe in the Holy Spirit. We believe the Holy Spirit operates in every case of conversion or else there is no conversion but it operates through the word. If

I cut a tree down with an axe, I cut the tree but the axe was the medium used. The axe is not I nor I the axe but the axe the medium and I the force behind it. The Spirit is the force behind the word.

You Believe in Water Salvation

Sometimes they put it this way, "You believe baptism alone saves." This is just another misunderstanding. We do not believe that baptism alone ever saved anyone. We believe that baptism is a conditional cause of salvation just as faith or repentance is a conditional cause of salvation. The blood of Christ is the procuring cause of our salvation. If a young man is in jail and I pay his fine, that is the procuring cause of his release but his release is conditioned on his accepting my payment and leaving the jail. Suppose

he refuses to leave the jail, he is still a prisoner. This should help us to understand that the blood of Christ procures our salvation and it is conditioned on our believing, repenting and being baptized. (Mark 16:16; Acts 2:38; Acts 22:16.)

In the Old Testament (written for our example, I Cor. 10:11) there is an example that would serve well here. The children of Israel murmured against God and Moses, so God sent fiery serpents into the camp. All that were bitten died. They asked Moses to intercede. God told him to make a serpent of brass and place it upon a pole. (This was the procuring cause) and all who looked at the serpent would live (the conditional cause). Suppose some one who had been bitten had said, "I am not going to look, that would be "snake" salvation. That would be like a person calling God's Command to be baptized "water" Salvation. We believe that baptism is only one of the conditions of salvation.

Just Another Denomination

Many times we hear people say "the church of Christ is just another denomination." This statement is made by those who do not understand the true teaching of the New Testament and do not know the position of those who compose the church of Christ. We do not believe the New Testament church was any denomination but was composed of those who had been saved by the blood of Christ. We believe all the saved are in the church that Jesus built because the Lord adds to the church daily those that should be saved. If the Lord fails to add the saved to the church he fails to do what he said he would but we know he is not slack concerning his promises. If you have been

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND..... Delight, Arkansas

JAMES L. NEAL Springdale, Arkansas

GEO. B. CURTIS Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER Lubbock, Texas
(1506 24th Place)

ELMER A. L'ROY..... Springfield, Missouri
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saved the Lord has added you to the New Testament church. That church is the Spiritual body of Jesus Christ. (Eph. 1:22, 23; Col. 1:18, 24). It is not a denomination and never has been.

In money we speak of denominations of money. Suppose the United States made only one dollar bills (no tens, twenties, etc.) we would not have different denominations of Money. To have denominations of money we must have more than one kind of bills or coins. For Christ to have different denominations of churches he must have more than one kind of church. We know that Christ established only one church (Matt. 16:18) that is the one body (Eph. 4:5; I Cor. 12:20) and that could not have been a denomination. There were many congregations but they were all of the same faith and order, therefore, not denominations. The church of Christ has no denominational name, organization, doctrine or practice; we have the Bible as our only guide. Suppose ten people are saved and meet for worship without "joining" any denomination. What church are they members of? The one the Lord adds them to, of course. They do not compose a denomination. This is exactly the picture of the church of Christ—CAN THE BIBLE BE WRONG?

Send Every Body Else to Hell

Sometimes we hear people say, "you folks claim to be the only Christians, you send every body else to hell." Again they have misunderstood us. Look at the first of this accusation, "You claim to be the only Christians," our real claim is that we are Christians only. The New Testament Christians were Christians only, that is, they were not Catholic Christians, Lutheran Christians, Baptist Christians, Methodist Christians nor Presbyterian Christians but just plain Christians.

The second part of this accusation says "you send every body else to hell." Let us look at this statement. From a literal viewpoint this is an impossibility. Suppose I say some one went to hell, did that make his get there any earlier. Suppose I say he went to Heaven, did that make him get there any earlier. When we preach the Word of God we do not send any one to hell we save them from hell. If one goes to hell he went of his own choice of rejecting the word. Those who preach error are the ones that send people to hell and not those that condemn error.

You Are Too Pugnacious

Sometimes we hear people say, "You people are always fighting." This is a compliment for Paul said "Fight the good fight of faith." Who causes us to fight? Those who attack the truth.

Suppose every one accepted the truth, we would have no error to fight. If a man says repentance is unnecessary, we preach repentance more. If one says baptism is unnecessary we preach more on baptism. Not because we think baptism is more important but because that is the point of attack. If we fight too much, some one causes us to fight by attacking the truth. When some one says the church is not important and the Bible says it is (Christ died for it. Acts 20:28). Then we must preach more on this subject to show people the truth for that is the point of attack. Who causes us to fight? Those who attack the truth. May God give us the strength and will to always fight for his truth.

We hope and pray that this article has helped us to a better understanding of each other. Our prayer is that you will accept the truth and obey the gospel allowing the Lord to add you to the New Testament church. Then worship and serve him all your days and Heaven shall be your reward.

What Must I Do To Be Saved?

BELIEVE—Rom. 1:16; Acts 16:30-33.

REPENT—Acts 3:19; 17-30.

CONFESS CHRIST—Acts 8:37; Rom. 10:10.

BE BAPTIZED—Mark 16:16; Acts 2:38, 22:16.

If baptized but not "for the remission of sins" then do as the twelve in Acts 19:1-6.

If you do this the Lord will add you to HIS CHURCH. Acts 2:47.

(This article may be had in tract form of the author, Box 613, Corinth, Miss. 5c each; \$4.00 per 100).

The Empty Seat

By WESLEY HYLTON

The empty seat is the title of a sermon I used two or three weeks ago, and since it was favorably received, I thought it might help others.

I would like to begin by asking you to look around you, next Lord's Day, when you attend services. You'll see many empty seats. (There are exceptions of course, some congregations do not have enough room, and are expanding). There are many reasons why those seats are empty. Many because of indifference. Many times I have heard the remark, "Well they can get along without me, as well as they can with me," but friends that isn't true. No congregation is complete, even with one member missing. And when just one Christian fails to do his part, he not only hurts himself, but the whole church in that particular place.

The society we live in today is very complex. We are dependent upon the

other fellow for everything we have. Even if we were fortunate enough to make \$500 a month or more, what good would all that money do us, if we weren't able to buy food, clothing, etc.? To prove that we are dependent on the other fellow, look at the great number of people affected by the strikes of recent weeks and months. If only the people striking were affected, it might not be so bad, but even the economy of our whole nation was threatened at one time.

The same thing applies to any congregation of the Lord, when several of its members lay down on the job. Christians are told to let their light shine. (Matt. 5:16) "Let your light so shine before men, that they may see your good works and glorify our Father which is in heaven." Since Christians are to reflect the light from heaven, their light is going to be awful weak if they stay away from the source of that light.

We are also told by Paul in Romans 12:11, "Not slothful in business, but fervent in spirit serving the Lord." Common sense tells us, if we are slothful in our work, we may lose our job. There is no room in the business world today for lazy or slothful workers. Employers want energetic workers who will put out more effort to keep the business humming. And if that is important in the business world, how much more do you suppose it is in the Lord's work. The Lord wants men who are zealous, men who will put their whole heart into doing his work, men who have the interest and welfare of God people at heart, men whose hearts are full of the Love of God.

If we only half heartedly take part in the prayer, song service, and the teaching of God's word, our soul has not been edified, and we haven't gained a thing. If we can't say, at the end of one year, that we're stronger in the Lord than we were at the end of the last year we aren't growing spiritually, and we need to heed Peter's advice in I Peter 2:2, "Desire the sincere milk of the word, that ye may grow thereby."

Is there an empty seat in your home? There is in many. One reason being that God has called them out of this old world, something that we must all do sooner or later. We cherish their memory, and miss them more than words can tell. Have you not at one time or another known a family that was happy, really appreciated and loved one another, and all of a sudden the head of the family passes away. One of the hardest things that family has to face is the empty chair that is always present at every meal.

Some seats are empty because of

(Continued on page 6)

Questions On Located Preachers

By J. A. McNUTT

"How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (Rom. 10:14).

In New Testament times gospel preachers were called "Evangelists," "Ministers," "Preachers" and these terms were not used in some special or official sense. The word "Pastor" was never used to describe the preacher of the gospel at all, but was always used in plural form to denote the elders of the church. Therefore I am not "the Pastor" of the Lord's church which meets at Second and Walnut Sts., in Paragould, Ark. I am not an elder and perhaps I will never serve as an elder of any congregation. You may call me an evangelist, a minister of the gospel, or just plain "preacher" if you prefer. I want to be nothing more or less than the Bible requires any Christian man to be, who possesses a little ability to preach God's word.

Thayer's Greek Lexicon defines the word which is translated "evangelist" in our Bible. "A bringer of good tidings, an evangelist," and this work would apply as much to "local preachers" as it would to "dislocated preachers" and perhaps more so. Doesn't the local man who preaches the gospel "bring good tidings" to all who are willing to hear God's word? "How shall they hear without a preacher?" But since when did the Lord grant any "Traveling Evangelist" the exclusive franchise as "A bringer of good tidings." I must be an evangelist, because I fulfill the definition of the word every time I walk into the pulpit and preach the gospel.

What Is The Work of Evangelists?

Paul said to Timothy, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5). What is the work of an evangelist? Must one be a world traveler or a "globe-trotter" in order to qualify as an evangelist? Is Brother Otis Gatewood in Germany more worthy of the name "evangelist" than Brother Joe Blue of Salem, Arkansas?

II Timothy 4:1, 2 contains Paul's solemn charge to Timothy as an evangelist, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and in his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Paul outlines the work of an evangelist as preaching, reproving, rebuking

and exhorting "with all longsuffering and doctrine." This activity in the field of gospel preaching is to be sustained, "in season, out of season" and Brother Keeble says that this means, "preach it when they like it and preach it when they don't like it."

Brethren Blue and Gatewood are both evangelists because they are doing the very things which Paul commanded. Now, if Brother Gus Nichols of Jasper, Alabama, sees fit to stay in Jasper for 10 years, and the elders there desire to support him while he preaches the gospel to that congregation and the lost of that locality, is he not an evangelist also? Who will say that Gus Nichols fails to preach, reprove, rebuke an exhort? All of these men are doing the work of the Lord. There is a place of service in God's kingdom for faithful preachers who hold meetings exclusively for those who serve as "local preachers," and for those who enter the foreign fields. Whose work is the greatest in God's sight, did you say? I remember that Paul said, "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).

The Judgment of Men

Many of the unjust charges against "local preachers" stem from jealousy and are based upon prejudice. When these hobby riders say that all "local men" are mercenary, self-centered, time-serving "hirelings" they are impugning the motives of every faithful gospel preacher who ever labored with a congregation which had qualified elders. Some of the literature that has been distributed in Paragould recently is filled with abuse and false accusations. These factional teachers are judges of motives and discerners of the intentions and purposes of other men. When a man is dishonest himself he cannot credit others with being honest, when he is insincere he cannot be expected to regard any one else as being sincere.

I have this consolation, however, that the judgment of men may be a very small thing after all, and that my Lord will pass sentence upon my thoughts and deeds. Before Him I must stand or fall.

Listen to Paul as he says, "Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I

know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall ever man have praise of God." (I Cor. 4:2-5). I honor the work of every faithful gospel preacher on earth whether he hold meetings or labors with some congregation in a certain locality for many years. I hold no brief for any preacher "Located" or "Dislocated," who promotes himself instead of Christ. I have no confidence in any preacher who desires to dominate congregations, appoint preachers, select Bible teachers, and set up a religious dictatorship with himself as potentate. (Gospel Advocate, Dec, 22, 1949, Page 805).

The Fruits of Factionalism

The tragic fruit of the anti-Bible college, anti-orphan home, mutual ministry, faction, is discord, division and dis-fellowship. Brethren, this is not a harmless opinion, or a matter of human judgment to be held privately by these men. They will make all these matters a test of fellowship. They will withdraw fellowship from those who refuse to subscribe to their hobbies. They have done these things where they have succeeded in establishing congregations and I dare W. Carl Ketcherside to deny it.

Brethren, Ralph Starling is a former Greene County boy and a gospel preacher. Ralph's father at one time preached the gospel in this county. Why did the Ketcherside faction in St. Louis withdraw from Ralph Starling? He attended Harding College and studied the Bible along with his literary work and they removed his name from their church roll. He can't preach for any congregation where Ketcherside holds sway, and they refuse to recognize him as a gospel preacher. Strange as it may seem, if he had enrolled in a state university under a skeptical professor who ridiculed the Bible and taught infidelity he would still be in fellowship with them, as long as he opposed Bible colleges and sanctioned their hobbies. Am I your enemy when I tell you the truth? How can a congregation in Greene county afford to ignore these facts and use Ketcherside for meetings?

I am pleading with you brethren to repudiate these hobbies for the sake of peace and harmony in the cause of Christ. We have had fellowship in the work of the Lord, this county has been evangelized by faithful gospel preachers who loved the souls of men, the churches have been at peace one with another, why should this unity be broken? Why should the churches be

disturbed and souls lost because of the bringing in of a false teacher with his destructive hobbies.

The Elders Are Overseers

Faithful gospel preachers have no desire to usurp the authority of the elders. The Holy Spirit has made the elders to be overseers to feed the church of God (Acts 20:28). The Apostle Peter wrote, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being Lord over God's heritage but being ensamples to the flock." (I Peter 5:2, 3).

Examine these phrases, "made you **overseers**, to feed the church of God," "Feed the flock of God which is among you, taking the **oversight** thereof." (Emphasis mine. J.A.M.) The elders were made **overseers** to feed, they were to take the oversight and supervise the feeding of the church, which was the primary duty of the elders. All of the teaching of feeding did not have to be done **personally** by them, but all such teaching did have to be under their **supervision**. Perhaps some will say, "If they can delegate the teaching to others, why can't the oversight be committed to others?"

A contractor can delegate tasks to workmen under his supervision and build a house, but he can't delegate the supervision of the job to others and still be called the builder of the house. Whatever is done by workmen under the authority and oversight of a contractor may be said to have been done by him, but if he surrenders the oversight it is no longer his work at all.

God requires supervised teaching for the church of Jesus Christ. The elders must take the oversight, but all teaching done by preachers and Bible teachers under their authority and oversight is done by them. Therefore gospel preachers who preach the gospel under the oversight of **qualified** elders never violate the authority or usurp the duties of these elders by so doing. Faithful gospel preachers who respect the teaching of God's Word and recognize the oversight of the elders will not be called "modern pastors," "hirelings," and "professional clergymen" except by those biased and prejudiced souls who have no regard for fairness and truth.

Paragraph Sermons

By E. M. BORDEN, JR.

In John 1:14 we are told that Jesus became flesh and dwelt among us. Jesus was of a truth, the divine Son of God, yet he was also flesh. Now did he become flesh? The scriptures say

that he did. The dogmas of men say no. In order to become flesh and to fulfill the prophecies concerning himself, it was necessary that he come through a woman. Now if this woman were divine, how did Jesus become flesh? Mary was, beyond the shadow of any doubt, an ordinary woman of flesh and blood. If not the purpose of God could not be fulfilled through her. Very little is said of her later. Just enough to prove that she was an ordinary woman. After Mary had fulfilled her purpose in God's plan, she had other children. Notice Matthew 12:46 "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him." (Gal. 1:19). "But other of the apostles saw I none, save James the Lord's brother." There is nothing in the scriptures to leave the impression that Mary was anything but an ordinary woman. There is plenty that says she was just a woman.

An advertisement in a national magazine trying to prove that we should worship Mary, had this to say: "We do love and venerate her (Mary) for the unique place she occupies in God's plan for our salvation." Now someone had to be the mother of Jesus Mary was chosen. Does this mean she has a part in our salvation today? Now in this plan Mary also had to have had a mother, why not say she had a unique place in the plan? Well, now her mother had to have a mother and so on. Foolish isn't it? Many religions have added this and that until they are observing the instituting of an institution or observance. They are also worshipping a person or giving them reverence, when they were just necessary that the true object of God's worship should come through them. Men have added until their worship in no wise resembles that which God gave.

The heading of the article mentioned says, "Yes . . . The Mother of God Will Help You!" Mary has certainly fulfilled her purpose. All the help she could give, was given when Jesus was born through her. Now show any place in the Bible where God has promised that Mary CAN help you today. You can't find it.

Christ is our mediator. (I Tim. 2:5, "For there is one God and one mediator between God and men, the man Christ Jesus;" Jesus is not only the mediator, he is the only one God has given. We can come to God only through Jesus, not through Mary. We pray to God only through Christ, not through Mary.

Any doctrine that can be added to or taken from at man's will is not the truth of God. This truth was once for all delivered to the saints. Jude 3.

Notice also II Peter 1:3, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Notice God has already given his plan to man. New dogmas cannot be added to it. The truth is not changed. The ideas and commandments of men are changed. The doctrines of men can be improved upon. God's plan was perfect and certainly cannot be improved upon. Don't be willing to be regulated by the ideas of men. Obey God through his word.—Box 7, Springer, New Mexico.

REPORT FROM W. CURTIS PORTER

Recently I moderated for Brother Harold F. Sharp in his debate with Mr. Jim Balch, Baptist, at Dyess, Arkansas. This was Bro. Sharp's fourth debate, and he did a splendid job with Mr. Balch. He did not have as much competition as is necessary to make a debate what it should be, but even so, the debate was interesting and good should result from it. I see no reason why Brother Sharp, with the experience that will come in debating, should not be among our best debaters. I predict that for him and hope that he may have many opportunities to defend the truth against false teaching.

From May 29 to June 1 I was engaged in debate at Gleason, Tennessee, with L. R. Riley, Missionary Baptist. Good crowds attended and we feel that good will result from this discussion. Many interesting things happened during this discussion. Perhaps someone else will report this debate.

I returned home from Tennessee, filled my Sunday appointment nearby, and then headed for California for my check up with my doctors. I am now in California and have been getting my examinations for several days. My examinations are about complete, but I shall remain over for a four nights' debate in Oakland with Mr. A. G. Canada, Pentecostal. The discussion will be on the subjects of water baptism and Holy Spirit baptism. The first session will be held in the East Oakland church building and the next three sessions will be in the large Oakland Theatre Auditorium. This Auditorium could be secured for three nights only. Large crowds are expected.

As soon as this debate is over I shall likely go to Southern California to remain over Sunday and then home again. I am to begin a meeting with the church in Holland, Missouri, on Monday night, July 2. After that I shall assist in a meeting at the Union Central congregation between Paragould and Marmaduke, Arkansas. These meetings will be near enough home that I can drive back and forth each night.—W. Curtis Porter.

THE EMPTY SEAT

(Continued from page 3)

marriage. It always makes us happy to think of a young couple starting their journey through life full of faith in one another, but above all full of faith in God, and obedient to his will.

Other seats are empty because of desertion, either by one companion or the other, and very often children are left without a father or mother. My prayer for all young people who today are considering marriage is this: Weigh very carefully the seriousness of the step you are about to take. Your future depends on it. Don't act hastily, remember Jesus said whatsoever God hath joined together, let no man put asunder. Your marriage is a contract that lasts till death do you part.

There are many empty seats in the church. I mentioned indifference as one reason, at the beginning of this lesson, but that is only one reason among many. Some seats are empty because of apostasy. People who accepted Christ as their Savior, but who allowed circumstances to cause them to drift away. Some because they were not properly taught, some because they were not fully convicted in the first place and many, who could not resist the temptation and desire for worldly pleasures. Such people need to be encouraged to renew their faith in Christ and accept their responsibility to do their part of the Lord's work, instead of leaving it to others.

Other seats are empty because of neglect and lukewarmness. Rev. 3:15, 16, "I know thy works, that thou art neither hot nor cold: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." If the people of that early Christian age were guilty of neglect and lukewarmness, do you suppose our generation is any better off? There are many today who would do well to examine themselves carefully (using God's word as a mirror). And after the examination if you find you have been negligent or lukewarm, why not prayerfully and humbly present ourself to the Lord and say, here I am Lord send me. I am ready and only to willing to go to work. I've been asleep, but now I'm awake. I'm fully conscious of the fact that I must work out my own salvation with fear and trembling. After realizing my condition and having a change of heart I have now become concerned about my brethren in Christ, and all humanity as well. My position is comparable with the rich man who woke up in Hell, tormented. He realized his lot was eternal suffering, and he did not want the same fate to befall

his brothers. But alas he found out it was too late. There was nothing he could do to help them. But God be thanked, I awoke, before it was too late. I am still this side of eternity, and there is much that I can do to warn my brothers of the fate that will befall them, if they remain in the condition I was in before my awakening. I realize with a heavy heart that my harvest is truly plenteous but the laborers are few, so if the Lord be willing I will never be found wanting again, in anything.

The empty seat has an eloquent tongue. You may not realize the force with which it can speak, but to the preacher it says, Your sermon isn't worth much. To the visitor it says, You see we have no interest here. To the treasurer it shouts there will be a deficit.

Yes, the empty seat suggests a lot about the work that needs to be done and if we expect to enter heaven's portals, we had better do our share.

REPORT FROM LAS VEGAS, NEW MEXICO

By JOHN A. CARTER, Evangelist

June 21, 1951—We wish to thank our many Christian friends throughout 42 states and Canada for their support of the mission program in Las Vegas. The Lord's cause is growing steadily because of this program.

To date we have had 60 baptisms and seven restorations. One man from a rural district came to my home asking for the man who preaches on the radio. He stated that at last he had found what he was looking for, and was baptized.

Some 4,500 children have been clothed and many desperate people given food and medicine until permanent help could be secured. The welfare requested me to call on a family with eleven children. We found them with less than 1-2 quart of milk and nothing else. A girl of 14 was washing dishes in a cafeteria and begging the food left on customer's plates, to try to feed her family. Since the father is ill she was the only wage earner. It is impossible to express the wonder and tears of all those in like circumstances, who benefit from your generous support. We assisted this family until welfare funds were available.

The Spanish church has a regular attendance of 70 or more, which is an increase of about 7 times their November 1950 attendance. Their building is an adobe house 20x30 feet, without water or sewer. It is now necessary to find some means of supplying a full time preacher and securing a much larger meeting place. At all services, including the mid-week services, it is necessary for some to stand.

Brother Joe Gomez has been preaching for the Spanish congregation. In addition to holding a full time job as

a building contractor he has worked every night since we started the mission program until 11 o'clock or after. Brother Gomez has lived here all of his life, is well acquainted with the people and the work. He has stated a willingness to accept a full time preachers responsibility when they can pay him enough to live on.

The area we serve is constantly spreading and our need for food, clothing and medical supplies is as urgent as ever.

We wish each of you could be with us in our work for a few hours, to see this work for your self. But if this is impossible, feel free to write for further information on conditions.

Thank you again for your support of the Lord's work in this area. We desire the prayers of all of our friends, that the Lord's good will toward men, may continue to be manifested in this mission field.

WHAT I HEARD AND SAW IN LAS VEGAS

By GEO. E. DARLING

(This is the first account of the conditions prevailing in Las Vegas and vicinity. The response of the brotherhood has enabled us to relieve many families. We hope to be able to continue to report the encouraging results of the mission program from time to time.—John A. Carter, Evangelist).

On Tuesday, the 20th, of February, the church in Hale Center sent me to Las Vegas, New Mexico, with a car load of clothing to be distributed among the needy there. This was in response to a letter we had received from Brother John A. Carter, who is serving the church in Las Vegas as evangelist. I had heard Brother Carter tell of the destitute conditions there, but I must admit I was not prepared for the reality.

The "Anglo" church in Las Vegas has about four or five male members who are wage earners. The church receives some support from Carlsbad, and a church or two in Texas. One of the Texas churches has notified them that their support is to stop this month, due to an extensive building program. The church at the present time finds itself about \$90.00 per month short to meet current expenses, yet my firm conviction is that the church in Las Vegas is among the few that are carrying the Lord's work as we find it set forth in the Word. If you are wanting to help in a **worthy** work—here is your opportunity.

When I arrived in Las Vegas, I found about six inches of snow on the ground. Brother Carter and I unloaded the clothing (about 1600 pounds), and had hardly finished until there was a knock at the door. Brother Carter answered. "Is This The Church that Helps People?" was asked by a young Mexican mother. Brother Carter replied, "Yes." Brethren it will be a

great day for the Lord when His body becomes known as the church that helps people who are in need, instead of "a bunch of crackpots who do not believe in instrumental music and oppose everything and everybody." (If you know this writer you won't think that such a sharp statement). Before the afternoon was half gone, more than one third of the clothing we had unloaded was gone. I saw mothers, grandmothers, fathers and grandfathers come to the church for help. I listened to Brother Carter as he asked, "What church do you belong to?" and heard them reply, "Catholic." Brother Carter would ask, "Does the Catholic Church help you?", and their reply, "No, they just take our money." Brother Carter was careful to explain to them that they were under no obligation and that the help they were receiving was in the name of Christ. He would ask if they had a Bible. Everyone answered, "No." When asked if they wanted one, their faces would brighten and they would answer, "Oh yes!" When they receive a Bible, an appointment is made for a lesson on "How to study in the Bible." This is the answer regarding the 19 baptisms of Catholics in about four months.

If the congregation where you are worshipping can send clothing, or if they can help in a financial way, I know of no place more worthy of your help. But above all else, if the elders and preachers would go and see and hear, all doubt would be removed and they would be anxious to help. Is the church where you worship the one that helps people?

For any information write: John A. Carter, 808 Washington, Las Vegas, New Mexico—send clothing or money to the church—same address.

MY WORK IN WASHINGTON

By WILL W. SLATER

April 10-29th I was with the church in Prosser. Taught eight nights singing, following with a meeting. Small congregations but active and with a determination to go onward. May 1-20th I was with the church in Sedro Woolley. Only about 17 members, but workers. I taught eight nights singing, following with a meeting. Bro. W. A. Harrison, is their minister, a fine man and good worker. Cleburne, Texas church is sending \$50.00 per month on his support. The brethren purchased a resident building, remodeled it and made a nice meeting place. They, of course, are not financially able to support a preacher, and, at the same time, keep up building and other expenses. So, for the present, Brother Harrison is working in a grocery store to help out. He preaches over radio every Lord's day morning, preaches at a mission point some 35 miles away in afternoon, besides his home work. The burden is heavy, but the work is needed so badly, that he is determined

to "keep on keeping on." The State of Washington is a great mission field. Numbers and numbers of towns and cities from 1,000 to 25,000 population where the gospel has never been preached, and where the church is unknown. Seattle, a city of 500,000 people with less than 200 members of the church. What are we going to do about it, Brethren? If the Elders of the congregations in our part of the country would take over the "pulpit" for three or four Sundays and send your regular ministers to Colorado, Utah; Idaho, Wyoming, and Washington, maybe the Cause of Christ could be built up in these North-Western States. I know we have many members in the South and East that will not attend services unless we have a preacher to "entertain" them, but maybe you Elders could entertain them for a few Sundays. I believe the Bible says something about the Elders "feeding the flock." Suppose you try "feeding for a few Sundays, and send your preachers to this great mission field? According to some of our religious papers and magazines, Brownfield, and Lubbock, Texas, are doing it in the wrong way. So, the only other way I can figure it out, is for you Elders to "take over" the local job and send your preachers to the field. Brethren, "Think on These Things."

Hoyt Bailey, 517 West State, Enid, Oklahoma: During my first twelve months with the congregation here, we have increased attendance, membership, and contributions, also started a weekly bulletin, a weekly radio program, appointed five more deacons, and on January 1, we began construction of a new building which will provide adequate room for 600 in Bible Study and for between 500 and 600 in the auditorium. My meeting with Belview Heights, Birmingham, Alabama, resulted in three baptisms and two restorations. The Belview congregation is about two years old, has grown to approximately 230 in membership, has built and paid for a \$45,000 brick building, and it has bought one of the nicest homes for its preacher that I have seen provided by the church anywhere. The meeting there was one of the most enjoyable of my life because of the many friends who came from various sections in Alabama to attend the meeting. Flavil H. Nichols had been preaching for Fairview until part of the congregation went to start Belview, and he had been with Belview since the beginning of the new work there.

Robert G. Cook, 615 West Fifth, Hope, Arkansas, June 8: Three were baptized during the meeting which closed here last night. Brother H. F. Sharp of Blytheville, Arkansas did the preaching, and each lesson was presented in the right manner; with the intention of converting sinners, edifying the church and removing any erroneous thoughts concerning the church

and its authority in all things "pertaining to life and godliness." We shall work the more to "let our lights shine" here in Hope. I began my work with the Hope church of Christ at Fifth and Grady Street, the latter part of July 1950. When I came I found a "faithful few" under the direction of three elders, whom I deem to be God-fearing men. They are interested in the welfare of the souls of the members here. Our crowds have gradually increased, and our contributions have about doubled. We are continually trying to carry out the program that was set out at our business meetings. Seven have placed membership with us adding much strength to us spiritually. Most of the members are cooperating in our work for the Lord. Pray that we may work together in LOVE.

STAR CITY NEEDS HELP

To the Churches of Christ, greeting:

We the Church of Christ at Star City, Arkansas have purchased a lot in one of the best locations for a place of worship in Star City. It is located right on State Highway 81 inside the city limits. Star City has a population of about 1,400. We are few in number, but are determined to see the cause of the Lord established in Star City. We are the first to plant the church in Star City. We paid \$725 for our lot. We are in need of funds to erect a building for our worship service. We appeal to the brethren wherever you are for any size contributions you feel like you will be pleased to send us on our building fund. We will appreciate any amount and will acknowledge same.

Send contribution to either: H. C. Finley, Trustee, Star City, Ark.; E. D. McGriff, Trustee, Star City, Ark.; J. E. Gammill, Treasurer, Star City, Ark.

Elmer A. L'Roy, 901 S. Broadway, Springfield, Mo.: One was restored in a home prayer meeting last week. The work at Broadway and Madison continues to improve.

Arley E. Moore, 841 Flanagan Ave., Coos Bay, Oregon, June 16: Two were baptized here, recently. Our radio work continues to bear fruit. We bear fruit. We broadcast over KWRO, Coquille, 1450, (kcs) at 9:15 and KOOS, Coos Bay (1230 kcs) at 11:15 every Sunday. If you know of Christians living in this area, please let us know their names and addresses. We hope to be meeting in our own church building soon.

Some seem to pray, "Give us this day our daily bread."

Jesus had an AFB degree by the time He was twelve. Every boy and girl should have that degree. (About the Father's Business).

BELIEF AND THE BIBLE

(Continued from page 1)

Bible, yet nearly everyone affirms his belief in God, Christ, and the Bible. How can people trust that which they do not know? The Ephesians that we read about a while ago "trusted, **after** that they had heard the word of truth, the gospel of your salvation." We find folk trying to, or claiming to, trust **before** they have heard. How can they have faith when they have never done what God says they must do in order to belief? Faith comes by hearing, but they have never heard!

The truth of the matter is that much that is called faith and that passes for faith is nothing but the opinions of men and matters of superstition. Here is a story that we saw in a church bulletin the other day that illustrates this variety of belief:

The mayor of a certain city engaged a tight rope walker as one of the feature attractions for the town's centennial celebration. A rope was stretched across the main street between two high buildings. This was where the aerialist would perform. Shortly before the show began, the mayor and his staff went up to the roof of one of the buildings. The rope walker was discussing his act with one of the mayor's assistants.

"Do you believe," he asked, "that I can walk across that rope?"

"Why—yes," the man replied. "Yes, I believe you can do it."

"And do you believe I can push that wheelbarrow across in front of me?" The performer pointed to a brightly colored wheelbarrow.

"The other man looked at the wheelbarrow for a moment, noticed that the wheel was grooved to fit the rope, and then he replied, "Yes, I believe you can push the wheelbarrow across—I'm sure you can."

"Very well, then, if you believe in me so firmly, get into the wheelbarrow and I'll push you across in front of me."

Is this not a good illustration of the faith most of us have in God? We believe, but...

Belief is the result of testimony, or evidence. Since it is if the testimony is wrong, then the faith is false. In religion it works like this: A man or a group of men formulate a declaration of doctrine. People are to subscribe to the creed. If, however, the statements drawn in the summary are wrong, then the faith is also wrong. This fact is what makes it so dangerous for men to formulate creeds, manuals, and confessions of faith. Man is a fallible creature, and his errors are incorporated into the authoritative statement. This is manifestly true and can be demon-

strated in two ways: first, men revise their statements in the creeds and **admittedly correct** their, or their predecessor's, errors. Second, creeds differ in different groups, often contradicting one another. We know in circumstances like that that **both may be** wrong but that **both cannot possibly be right**. The differences emphasize the errors they contain.

What should be done with the creeds, confessions, and supposedly authoritative statements of men? Burn them! Yes, burn them as did the men of Ephesus burn the books of their errors in their day (Acts 19:19).

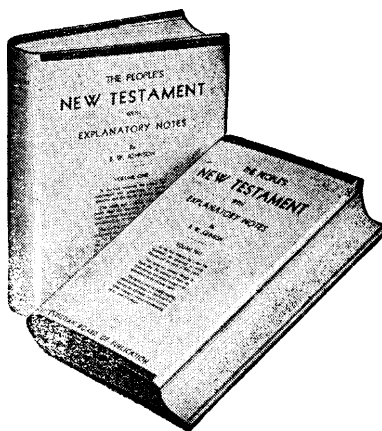
"O, but that will destroy religion," someone says. "It will destroy Christianity," another objects.

No, not at all. It will destroy the doctrines of men and open wide the way back to the Bible. It will destroy that which divides the religious world and lead back to the true religion of the

first century. Here is why: Everyone who believes the Bible admits that it is right and contains the truth. Now, if a creed of man contains more than the Bible, it contains too much. If it contains less than the Bible, it has too little. If it is the same as the Bible, it is like it; so why have it to confuse, divide, and sectarianize Christians?

If a doctrine is true, it is in the Bible. If that teaching occurs in a man-made creed, or is an article of faith in such a book, it came from the Bible. Can we not see that the world will lose nothing, that religion will not be robbed, but aided, if every such instrument were discarded?

You have the Bible. What more is needed? What more should anyone want? We earnestly urge and entreat you to return to the Bible, study it, follow it for every tenet of faith and every item of practice.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B W JOHNSON

Ideal For The
Bible Student Teacher Preacher
Church Worker

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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom Of heaven?

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

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, &; 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 or 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 21

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NUMBER 31

Why We Should Study The Bible

By ELMER A. L'ROY

We have written on the general theme of the Bible recently.

The first lesson was on the sufficiency of the Bible and the second was on the Bible as a book of authority. Those were themes worthy of our attention. However, we have only touched the hem of the garment in discussing the many values of the Bible. It is rich in treasures, but no matter how valuable its teachings, how sweet its promises, how necessary the obedience to its precepts, none of these will be of any benefit to us if we do not study the word of God. Because of this fact let us think of why we should study the Bible. These suggestions should arouse your interest:

Biblically¹ Educated

Someone has said that "no one can be really well educated without some knowledge of the Bible." How can the student of history grasp the story of the world without knowing something about the Bible? What student of English literature can appreciate his literary heritage without a knowledge of the Bible? There is, perhaps, no way of knowing the extent of the influence of the Bible in our language. The greatest masterpieces of art have been inspired by Biblical teachings. The best educated man has a well-rounded knowledge of the scriptures.

Inspired of God

We should study the Bible not only of its historical, literary, and artistic values, but also because it is inspired of God. Our space permits us to only survey these things without giving the abundant material in support of the inspiration of the scriptures. More than 2,500 times, however, the Bible claims to be the word of God. Such clear passages as II Timothy 3:16, 17 and II Peter 1:21 are among that number. Let us read there: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." That in II Tim. 3:16, 17, and here is 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 Spirit." Since we know that "the way of man is not in himself" (Jer. 10:23), let us turn to the inspired word of God, study His book, and let Him guide us through His word.

We May Know God

A third reason why we should study the Bible is that through it we know God. God is its author, and it is sometimes autobiographical. Where could we look to have a better source of information than in such a work? To know God does not mean simply to know something about Him. David spoke in the long ago saying, "Thou, my son, Solomon, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind." We must know Him with the same sense of duty today. Paul wrote that in the gospel the "righteousness of God" was revealed. I Cor. 1:21 which speaks of the "foolishness of preaching" being the power of God to save them that believe, clearly shows that the Lord can be known only through revelation.

It is likewise true that Christ can be known through the Bible. We should study it to gain knowledge of Him—of his life, his death, his commands, and his promises. When Jesus came into the world, he "came to his own, and his own received him not" (John 1:11). Why did not the Israelites know their Messiah? Their scriptures—the Old Testament — contained a remarkable and accurate description of the Christ. Approximately four hundred and seventy of the Old Testament prophecies found detailed fulfillment in the life of Jesus. Yet the people to whom

Christ came did not know him because they did not know the Bible which their God had given.

Perhaps, you are saying of the Israelites, "How could they have failed to know him?" But suppose Jesus should appear on the earth today, would we recognize him? How well do we know the Biblical description of the Galilean? Jesus said to the people in his day, "Ye do err not knowing the scriptures." We err for the same reason.

All life, including eternal life, requires certain essentials. Of the latter it is written, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3).

The Gospel Revealed

Still another reason why we should study the Bible is that the gospel, the power of God unto salvation, is revealed to us in it. Paul wrote the church at Rome saying, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." You will notice that the gospel is the power of God unto salvation. It is not a power nor is it one of the powers; it is **the** power of God. This powerful gospel is revealed in the Bible, and apart from the word there is no power to convert and save man.

Faith From The Bible

An essential of gospel obedience is faith. It is through the Bible that we obtain our faith for Paul said, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). John's language in John, chapter 20, verses 30 and 31 is equally as clear as Paul's in showing the source of faith: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Saved By The Word

Still another reason why we should study the Bible is that it is by the word

we are saved. In explaining his parable of the sower Jesus said that "the seed of the kingdom is the word of God." The seed determines the kind of thing that will grow, for each must bring forth after its kind. The word of God will always bring forth children of God—Christians. Never has God's word produced children of satan or of any other. We should study the Bible to receive the word by which we can be saved. James admonishes to "receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

When the angel of the Lord appeared to Cornelius in the city of Caesarea, he instructed him to "send to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." Let no man deceive you by saying that one can be convicted, converted, and saved apart from the word of God.

It is by the power of God that man is saved, but we have already read in this lesson Romans 1:16, which says that the gospel is God's power to save. The Bible contains "the word of truth, the gospel of your salvation." This is another compelling reason why we should study the Bible. Do you remember the words of the prophet who said, "My people are destroyed for lack of knowledge?" It is still so today.

The wiles of the evil one can be successfully resisted only by a thus saith the Lord. The Master set the pattern when he met the devil in the wilderness temptation. Satan proposed that Christ turn stones into bread, but Jesus was not swayed to obedience to the devil and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Each time he was tempted to sin he answered by saying, "It is written." Study your Bible for it reveals the way from earth to heaven.

Basis of Judgment

A final reason for studying the Bible is that by it we are to be judged. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Paul speaks of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:16). John wrote that he saw that the "dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

If you were charged with a serious crime, and you knew you were to soon stand trial in the court of the state in which you live, you would be very concerned about the laws of that state. You would not be much interested in

the laws of the other forty-seven states, but you would eagerly study a book of the laws of your own state.

Now in religion, we are not much interested in creeds, manuals, and confessions of faith written by men, for we shall not be judged by the authors of those works in the judgment, nor shall we be judged by the contents of those books. We are deeply interested and concerned about the teaching of the Bible, because we know that one day we shall stand before its Author, and that its teachings shall be the standard by which we shall be judged.

In view of these many things, and others not named, we appeal to you earnestly that you study your Bibles. You would not want to live or rear your family in a land where the Bible is unknown and where its influence is not felt. Then, should you contribute—by your failure to study the Bible—to making our country such a land? If no one in the United States read or studied his Bible more than you do yours, how much influence would that Book have in our country? These are questions which you, alone, can answer.

Conclusion

"The Bible is the only living and eternal book. Jesus said: 'Heaven and earth shall pass away, but my word shall not pass away' (Matt. 24:35). The apostle Peter said: 'All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever' (I Peter 1:24, 25). The Bible is the one book from which no scholar ever graduated. It contains truths so simple that they can be grasped by the mind of the child. It contains truths so deep and complicated that the great minds of earth will never exhaust their resources in a study of its sacred pages. The scholar who has spent a life-time studying the Bible realizes—as Sir Isaac Newton said of the great field of science—that, as compared with what there is in the Bible to be known, his knowledge of that book leaves him as a child, casting pebbles out into the great expanses of an unknown ocean of truth. Whether you be young or old, study your Bible. It is something that we never outgrow." (Oliphant).

The Value of Personal Work

By GEO. B. CURTIS

This afternoon my telephone rang and the voice of Brother Roy Holton came to me asking me to meet him at the church building. When I arrived I found Brother Holton and a cousin of his whom he had brought to the obedience of the truth through personal evangelism. Roy can't preach from the pulpit. He is too frightened to attempt to word a public prayer. He can't lead the song service. But he can and does sit down with those with whom he comes in contact and tell them the story of Christ and the plan of redemption. Bro. Frank Logan is as definitely Roy's convert as though he had stood in the pulpit and preached publicly. In addition to his privately teaching the one whom I baptized, Bro. Holton did not lose an opportunity to take him and his wife where they could hear the truth. It paid dividends in this case. It will pay big dividends in every case. How many souls do you suppose are lost to heaven's king yearly because we do not recognize and use the opportunities that are ever around us? This case is just one of the many that has come to my observation.

Last summer I had a telephone call from Wilburton, Oklahoma. This town is some fifty miles from Poteau. A sister Gingles was calling me to come to

baptize one whom she had taken to hear the gospel in a meeting held near Wilburton. This sister had told this aged member of the Baptist denomination the plain story of redemption. An old, old woman who had for fifty six years believed in, and held to Baptist doctrines was led to the Lamb of God

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FLANOY ALEXANDER

Associate Editors

- J. A. COPELAND.....Delight, Arkansas
- JAMES L. NEAL.....Springdale, Arkansas
- GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)
- GILBERT COPELANDWichita Falls, Texas
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- VAUGHN D. SHOFNER.....Fort Worth, Texas
(1320 East Allen Avenue)
- ELMER A. L'ROY.....Springfield, Missouri
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who takes away sins. How happy this dear old sister was when her obedience was completed. Yes, I baptized her; but she was truly the work of a sister in the body of Christ who had the love of souls at heart, and who saw and recognized an opportunity to save a soul from death.

Some years ago a sister Greenhaw had a neighbor who was an ardent follower of one of the Holiness bodies. This was near the little town of Ashland, Oklahoma. Sister Greenhaw in her visits with this Holiness neighbor talked to her of Christ and his church. Some times these talks reached the point of hot argumentation. This sister gave to her neighbor one of my leaflets "A Dozen Reasons For Being A Member of The Church of Christ," and challenged her to read it in connection with her own Bible. She accepted the challenge with the result that I baptized this once Holiness woman and her husband into Christ. With those attending the meeting in which the baptism occurred, I received the credit for converting them to the truth; but it was Sister Mattie Greenhaw that led them to the Master. I was only the humble instrument in the hands of the Lord to assist those led in their completion of obedience.

When our youngest son, Billy, was a senior in high school at Henryetta, Oklahoma, he had a close friend who was a Catholic. Billy invited this school chum to the services of the church. After hearing the gospel preached a few times Marion said to me as I greeted him at the door when leaving an evening service, "Brother Curtis, that is bound to be right." I assured him of the truth of God's message. The next Lord's day he was baptized into the body of Christ. Yes, I told him the story of the cross and with my hands immersed him into the Lord's death; but it was Billy who led him to souls saved, as some teach, I feel sure the way of life. If stars are given for souls saved, as some teach, I feel sure that Billy will have a star for leading Marion Adamo to the Lord.

After baptizing Marion he remarked to me, "I know others who need to hear what I have heard and to do what I have done." He brought his friends to church services. He talked the church. He lived the church. The result was, I baptized not less than ten of those whom he brought to hear the word of life. He led his own mother out of the maze of Catholic error into the light of the glorious gospel. I have recently heard that Marion is no longer as faithful to the church as he once was. If this falls into his hands, and I shall see that it does, I want Marion to know that I love him dearly for his work's

sake and pray that the zeal that once characterized his life be resumed. He is too valuable to be lost to the church and his soul be lost to the heavenly kingdom.

I recall a Brother Livingston at Bentonville, Arkansas. He was a member of the Baptist Church when I first knew him. Years of association with a godly Christian wife had led to seriously consider the claims of the Baptist denomination. He and I became very close friends. In the course of our friendship he was persuaded to obey the truth. We started to the water's edge for his baptism. Brother Livingston remarked, "I know another dissatisfied Baptist who needs to hear the truth." We detoured by the home of a widowed lady. Brother Livingston talked for a few minutes with this woman. She agreed to the truth. I took her confession and baptized her, but Brother Livingston was the one who brought her to the acceptance of the gospel. Brother Livingston has gone on to his reward. The one converted became the wife of a faithful Christian man, Brother Floyd Yates. Brother Yates has passed on. I have lost trace of Bro. Livingston's convert, but I trust that, if living, she is still true to her trust.

I recall a sister Wright, also of Bentonville, who lost no opportunity to tell her neighbors the story of the cross. I recall that in company with her husband and sons she came with a neighbor whom she had been teaching the truth to our home one night. She told me of the difficulties that she had encountered in this man's misunderstandings. Sister Wright took the children into the house. Hours passed. The children went to sleep. Still I strove to remove the errors from the mind of this man and to fill in with the gospel truth. Midnight came and passed. Finally he remarked, "I see the truth and want to be baptized immediately." Wife and Sister Wright were roused from slumber. Then we all went the same hour of the night to Sugar Creek and in the sacred names of the Father, the Son and the Holy Spirit we buried this candidate into the Christ. I have forgotten the name of the man baptized. Sister Wright has gone on to a saint's reward, but heaven has inscribed in that Book of Books the incident where his simple child did her simple duty in bringing the lost to Him.

Time, patience and space would not allow me to even mention the many, many occurrences similar to these. Many are the ones of which I have not known. This is the common experience of all preachers of the truth. But these incidents are not common enough. When the entire body of Christians

work in the field of personal evangelism, then will the borders of Zion be enlarged. Have you won a soul to Christ? Have you ever felt the thrill of knowing that you have been the instrument in the hands of the Lord for the saving of a soul? In the early days of the church men and women heard the truth, obeyed it and then hastened to tell others this glorious truth. Try this, Brother-Sister, it pays big dividends in eternity.

A Study of The New Testament Use of The Words Hell and Grave

By GEO. B. CURTIS

Adventists and other materialists contend that the words **hell** and **grave** mean the same as used in the New Testament. The word **hell** is never used when a place of deposit for a dead body is intended. We give below the words translated **hell** and where found.

From **gehenna** and **hell** of punishment: Matt. 5:22; Matt. 5:29; Matt. 10:28; Matt. 23:15; Matt. 18:9; Matt. 23:23; Mark 9:43; Mark 9:45; Mark 9:47; Luke 12:5; James 3:6.

From **tartaros** also **hell** of punishment: II Peter 2:4.

From **hades**, unseen state of the dead without regard to punishment or reward: Matt. 11:23; Matt. 16:18; Luke 10:15; Luke 16:23; Acts 2:27; Acts 2:31; Rev. 1:18; Rev. 6:8; Rev. 20:13; Rev. 20:14.

In the New Testament when the tomb is intended the translation is from **mnema** or **mnemeon**.

From **Mnema**: Rev. 11:9.

From **Mnemeon**: Matt. 27:52; Matt. 27:53; John 11:44; John 11:17; John 11:31; John 11:38; John 12:17.

Tice Elkins, Alamogordo, New Mexico, June 25: The cause grows stronger here, and our radio broadcast is drawing many to the truth. Our program is named the best on the air in this section of the S. W., and is heard by more people than any other. We have made enemies, but mainly in the ranks of the saloon, gambling hall and the Catholic Church. But nothing but death will stop us. My health is so bad I cannot go forth to hold meetings any more, but our men and boys gather in my house for teaching, and I am able to sit at a table and broadcast six days each week, and go to worship and teach on Lord's Days. And the church is growing from every direction. May the Lord bless the "LIGHT" and its editor, and all readers.

Men are like steel—of little use when they lose their temper.

"Total Hereditary Depravity"

By VAUGHN D. SHOFNER

In the May 17, 1951 issue of this paper, there appeared an article under the above caption which briefly pointed out the fallacy of this doctrine. According to a Mr. Edwin E. Fowlkes of Conway, Arkansas, this article "has put a desire in me to uphold that subject (T. H. D.) as being a very fundamental doctrine of the Bible." In answer to this desire, Mr. Fowlkes dispatched twelve pages, legal size and in long hand, to this writer.

We are glad of the opportunity that is ours by this letter. It affords a privilege of letting people see both sides presented by believers of same. Though almost countless scriptures were cited, we shall deal with those Mr. Fowlkes had time to quote and "explain."

We heartily agree with the first part of this statement made by Mr. Fowlkes: "The man that doesn't understand the Bible on the very great subject of Total ("natural inability") Depravity, should not ever attempt to write upon the subject. . . . Your expressions in your article prove to me that you do not know what the Bible does teach about this subject, or else you are brave enough to risk being called to hand about the matter you seem to know so very little about." Certainly a man should not try to teach people a subject he knows nothing about. We shall continually bring this statement to the minds of the readers, and appeal to their intelligence and integrity to make the decision about who understands the Bible.

Then Mr. Fowlkes says, "Just to show you how blinded you are to being able to 'rightly divide the word of truth,' you have exposed yourself, in your choice of a scripture to prove your point, but the scripture you used to destroy the doctrine of T. D. rebounds on you and destroys your principle you hold to as the truth." He refers to John 6:44, 45, which reads: "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. 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." Then our friend says, "The Savior says, 'No man can come to me, except (now get the meaning of the word "except") the Father which has sent me draw him.' The word DRAW here, to agree with the analogy of Faith, must signify Total inability, and does. Therefore you should have chosen some other scripture (if you can ever find one) to prove your point."

There it is, gentle readers, the man says there could be no drawing unless humanity was totally depraved. But, don't you suppose that would depend upon the manner used in doing the drawing? Certainly it would prove total (and that means complete) inability if there were some miraculous manner used in drawing people to the sphere of salvation, and only this manner were used. But I request you to look at the way the drawing is done. Why the same verses keep the way before us, and woe unto the man that will render the word of God of none effect to establish a man-made doctrine! Here is the Lord's way. "And they shall be all taught (now get the meaning of the word "taught," and then try to apply it to some poor mortal afflicted with "Total Inability") of God. Every man therefore that hath HEARD, and hath LEARNED of the Father, COMETH UNTO ME." (Emphasis mine—V.D.S.) Ah, the folly! God requires people to be drawn to him, but he supplies a way that will allow his creatures to operate according to their ability, in his image. People are taught of God, and there is no person who is totally depraved, bound by total inability, who can be taught! Nor can a poor, helpless creature with no ability whatsoever, hear and learn a single thing, yet that is God's plan for mankind to come to him. Gentle readers, "The man that doesn't understand the Bible on the very great subject of Total ("natural inability") Depravity, should not ever attempt to write upon the subject." Does our taking the Word of God without addition, subtraction or modification, prove that we are blind? Or could not the accuser be bound and blinded by the creeds and doctrines of man? I appeal to your integrity, Does the above scripture destroy the principle for which we stand, or does it not specifically state that we are taught, that we learn, and that we come to God in only that manner? And how could mankind deprived of ability comply?

Mr. Fowlkes then quotes Jer. 10:23, saying it declares "Total Inability." That passage 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." Looking at the passage through Mr. Calvin's "specs" certainly changes the color of it. There is no way on earth for rationality to conclude that a person made helpless by "Total Inability" can do anything, yet this passage speaks of man "walking" and "directing" his steps. The teaching is that man must be guided by some

counsel other than his own in directing his walk, and reasonableness forbids the folly that would conclude that man can be directed if he is "Totally Depraved," helpless by inherited inability that is "Total." Then, friends, get the teaching in the verse that follows, "O Lord, correct me, but with judgment. . . ." Picture if you please, friends, an undone sinner, born "Totally Depraved," bound by "natural inability," receiving correction from an intelligent Lord. You answer the question, Who is blinded?

Our friend now takes us to Rom. 7: 18 and declares it teaches his Calvinistic theory. There we read: "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." It does not require a Solomon to understand this passage. The two warring parts of man are presented—the flesh and the spirit. Notice that he states something about his will, and if he were totally depraved, lifeless in natural inability, he could not speak truthfully of having a will. It would also be interesting to have "Total Hereditary Depravity" believers to realize that this was spoken of Paul, and that from his own pen, after he had been saved from the guilt of the past. Was he still held in the clutches of "Natural inability?" The verses that follow, as well as the one quoted, show that he was teaching that the spirit side willed to do right, but when the fleshly part was used to execute what he willed to do, he met trouble. Verse 21 through 23 says, "I find then a law, that, when I would do good (How could a man of "total inability" will to do good?—V. D. S.), evil is present with me. For I delight in the law of God after the inward man (How can a "totally depraved" devil delight in the law of God after any power?—V.D.S.): 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." No natural inability pictured here! Instead there is quite a bit of ability shown. There is the inward man, the spiritual, which delights in the law of the Lord, and there is the members of the fleshly man, warring against the law of his mind, plainly showing the continual battle between the flesh and the spirit. Yes, someone has shown "how blinded (they) are to being able to 'rightly divide the word of truth,'" and I appeal to your intelligence as you choose who he is.

Our friend of "Total Hereditary Depravity" goes into great length to show us what the "Fall of Man" brought to humanity. Though his words are many in behalf of his ideas, not one passage of scripture is quoted. He cited a great

number, but he did not have time to give them further consideration. Therefore, of the remainder of his writing we take the attitude he had toward the scriptures he cited—silence.

God made man in his own image. He possesses senses, and therefore can think, understand, and can walk in the way he chooses of his own will. He gave man a government to be guided by, which appeals to his intelligence, his will. By abiding in this way man shall receive eternal life, and there is no need for, nor does there exist some "better felt than told" power that miraculously translates a helplessly de-

praved demon into the state of salvation. "They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." We therefore beg you to turn from the errors and evils of man-made doctrines, hear the gospel of the risen Christ; believe it with the power of mind the Lord gave you; obey its commands, even to the act of baptism "for the remission of sins;" live a life that is directed by Christ the king and be forever blessed in the presence of God when time has given way to eternity.—1320 East Allen Ave., Fort Worth, Texas.

From What Pulpit Are These Facts Preached?

By HOYT BAILEY

From what pulpit will you learn the New Testament fact that the Lord's church began on the first Pentecost after the resurrection of Jesus Christ? Who preaches the New Testament fact of the church of Christ beginning under the personal guidance and supervision of the Spirit filled apostles?

It should be plain to all Bible students that the church of Christ had not been built prior to the first Pentecost after Christ's resurrection from the dead. The church had not been established or the kingdom set up when Jesus delivered his sermon on the mount because Jesus taught his disciples to pray: "Thy kingdom come" (Matt. 6) It had not been built when Jesus said: "I will build my church" (Matt. 16:18). The kingdom had not come or the church had not been set up when Jesus was crucified, because Joseph of Arimathea waited for the kingdom. (Matt. 15:43; Matt. 27:57). The church of Christ had not been established or his kingdom set up when Christ ascended into heaven, because his disciples asked before he ascended: "Lord wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

The church of Christ could not have begun during the personal ministry of Christ for several reasons: It would have been under a limited commission, and the church of Christ has a world wide commission (Mark 16:15) had the church been established during the personal ministry of Christ, it would have been under the law of Moses, and those who follow Christ "are become dead to the law by the body of Christ" (Rom. 7:4). If the church had been established before the resurrection of Christ, it would have been before all authority had been given unto Christ. (Matt. 28:18). Had the church been established before the death of Christ it would have been without the remission of sins. Without the shedding of the blood of Christ there is no re-

mission of sins (Heb. 9:22; Matt. 26:28), but Christ shed his blood to purchase his church (Acts 20:28). If Christ had built his church before he died it would have been built before it was purchased with his blood. The church of Christ would have been without a head had it been built before Jesus was raised from the dead. It was after God raised Christ from the dead "and set him at his own right hand in the heavenly places" that he "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. 1:20-23). If the church had been built before the ascension of Christ, it would have been without a high priest: "Now if he were on earth, he would not be a priest at all. . ." (Heb. 8:4). If the church of Christ had been built before Christ ascended into heaven it would have been before Christ was on his throne. During the preaching of the first gospel sermon under the world wide commission, the apostle said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." (Acts 2:32-33).

Prophets predicted that the Lord's house would begin in Jerusalem, and Christ instructed his apostles to "Tarry in the city of Jerusalem until they were endued with power from on high." From Acts 2, we find the right persons, the apostles, in the right place, Jerusalem, at the right time, "the last days," under the right authority, "they were filled with the Spirit," and they began to fulfill the world wide commission on the first Pentecost after the resurrection of Christ by preaching to "Jews, devout men, out of every nation under heaven." (Acts 2:5).

From what pulpit do you hear it

preached that the Lord's church began in the city of Jerusalem on the first Pentecost after the resurrection of Jesus Christ? The church of Christ which began in the city of Jerusalem during the first century continues to preach the same New Testament facts during the twentieth century. Inasmuch as the church of Christ was not a denomination during the first century, why should individuals think that the church of Christ is a denomination, or any part of a denomination during the twentieth century?

At the beginning of the church, "believers were of one heart and one soul" (Acts 4:32). Jesus Christ built but one church. Jesus said: "I will build my church" (Matt. 16:18). The scripture no where indicates that Christ built an organization which would eventually evolve into a few hundred organizations. There is one body (Eph. 4:4), but one body (I Cor. 12:20), but the one body is the church (Eph. 1:22-23; Col. 1:18). Inasmuch as there is one spiritual body revealed in the New Testament and that body is the church, it necessarily follows that there is but one New Testament church.

The Lord does not call individuals into many religious bodies, but into one body. The scripture says: "And let the peace of God rule in your hearts, to the which also ye are called into one body; and be ye thankful." (Col. 3:15). The church of Christ is the one place where you will hear it preached that every religious person ought to be reconciled to God in the one body of Christ which is his church. It was Christ who "abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:15-16). Also according to Eph. 3:6. "The Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." The scripture no where indicates that the Lord died for the purpose of reconciling Jews and Gentiles unto himself in many bodies, but in the one body of Christ, his church. Jews are not to be reconciled to God in one body and Gentiles reconciled to him in another body, but both are to be reconciled to God in the one body which is the church.

The church of Christ continues to present the same teaching in the twentieth century as was taught by the apostles during the first century of the Christian age. Paul said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no

divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10). No apostle of Christ ever authorized religious people to become divided into warring factions which wear different names, teach different doctrines, require different terms of admission, and practice different things in the worship services. No religious person ever read from the New Testament that religious people are authorized by divine authority to separate themselves into the different groups, factions, sects, or denominations. With the origin of denominationalism also originated the expression: "one church is as good as another." When they refer to the man made, man authorized, and man operated churches, they are correct; however, when they refer to some man made church being as good as the Lord's church, they need to read the New Testament to learn better. If Hoyt Bailey were to build a church, Bailey's church would not be as good a church as the church built by Jesus Christ. Regardless of how often I claimed that the church I built is as good as the church built by Christ, all of my claims would not change facts. Though men started a church some six hundred years after the Lord built his church, that church built by those men has never become like the Lord's church, neither is that church any part of the Lord's church. Though men have built churches in honor of men who lived during the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth centuries, such churches were built by men and in honor of men, therefore, such churches were not designed by the Lord, not built by the Lord, not authorized by the Lord, and they were not built in honor of the Lord so man made churches are no part of the Lord's church.

From the pulpit of the church of Christ, you hear taught what Christ and the apostles taught that all religious people should be one in teaching, in faith, in name, in organization, in terms of admission, in acts of worship, and in their daily conduct.

It is the church of Christ which takes the Bible and the Bible only without addition, subtraction, or substitution as its only rule of faith and practice. All denominational churches rely upon the creeds, or doctrines of men as found in the various church manuals, disciplines, confessions of faith, or whatever other form they take.

It is the church of Christ which preaches from its pulpit the plan of salvation or terms of admission into the Lord's church of faith, repentance, confession, and baptism as taught by Christ and the apostles. Where else do you

learn what the Lord commanded alien sinners to do in order to be saved, and to keep saved, other than from the pulpit of the church of Christ?

It is the church of Christ which teaches that the church is one body, not many bodies, and teaching that the church is one, it teaches what the New Testament says on the subject. Why object to the plain teaching of the word of God respecting the one church built by Jesus Christ?

The church of Christ is the church which teaches that the name of the church should be such as to give glory to Jesus Christ. It was Jesus Christ who built his church. (Matt. 16:18). Christ purchased the church with his own blood (Acts 20:28). Christ is the foundation of his church (I Cor. 3:11). and Jesus Christ is head of his church (Col. 1:18). During the lifetime of the apostles, the congregations in the various cities were referred to as "churches of Christ" (Rom. 16:16). If a church belongs to Christ, why shouldn't it give honor to Christ by wearing his name? The scripture says respecting Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Why can individuals think that one name is as good as another name in religion? The Bible nowhere teaches that human names are as good as the divine name of Jesus Christ.

It is the church of Christ which has the elders and deacons, the officers authorized in the New Testament.

From the pulpit of the church of Christ individuals are taught the New Testament respecting not only the time to worship, but also of the necessity of regular worship and the right kind of worship. From Heb. 10:25, followers of Christ are taught not to forsake the assembling of themselves together, and from Acts 20:7 and I Cor. 16:2, individuals can learn that Christians are to worship on the first day of each week. From Acts 2:42, we learn that Christians continued in the apostles doctrine, not in programs nor entertainments. They also laid by in store on the first day of the week as each one had been prospered. (I Cor. 16:2). They took the Lord's Supper on the first day of the week. (Acts 20:7). They engaged in prayers (Acts 2:42), and they taught and admonished one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Col. 3:16).

To work out life's problems, we need to add love, subtract hate, multiply good, and divide between truth and error.

REPORTS

Hoyt Bailey, 517 West State, Enid, Oklahoma: We had near record attendance June 24th and three restored.

Willis G. Jernigan, Box 416, Spur, Texas, July 5: Last week a man in his 81st year together with his wife, 75, were baptized into Christ. These are the parents of a faithful deacon in the Spur Church.

J. T. Wingfield, Antoine, Arkansas, July 2: William H. Parsons of Magnolia has just closed a very fine meeting with the church at Antoine. Good crowds and interest. Five were baptized and four restored.

Clyde Sutton, Prescott, Arkansas, July 1, 1951: Our meeting at the Pleasant Hill church begins July 5. Brother Oscar Smith of Texarkana will do the preaching. Everyone is invited to attend.

Mrs. C. G. Parson, Umpire, Arkansas, June 28: Brother J. A. Copeland of Delight, Arkansas closed a good meeting at Midway last Lord's Day, June 24th. Three souls responding to the Gospel invitation, being baptized into Christ.

Reports Late

We regret that some of the reports in this issue Light appear to be a little late. This is due to the fact that we did not publish an issue of the paper last week, and the reports were received shortly after the last issue was placed on the press.

Bill Simpson, Lonoke, Arkansas, July 7: Brother Roy Henderson has just closed a fine meeting here in which five were baptized and one restored. One more has been added since the meeting closed and prospects are good for further growth in the near future. The Lord is certainly blessing the work here.

Allen B. Harper, Nashville, Arkansas: After three years of fruitful labor with the good church in Nashville we are making a change in location. It was previously announced that we would work with the church in Batesville, Arkansas, but that we might be closer to our folk, we ask the brethren in Batesville to give us an honorable release, it was granted. The church here has been very good to us, and is waiting the arrival of Brother Robert Lyles of Jonesboro September 1st. After August 1st our address will be 310 Ft. Sill Blvd., Lawton, Okla. We will work with Eighth and Lee congregation of that city.

Vernon L. Gruver, 302 3rd St. S. W., Bentonville, Arkansas, July 5: I am a gospel preacher, 25 years old, 1 1/4 years at Freed-Hardeman, 2 years experience, would like to do full-time work with a congregation. Have a wife and two children. Can go to work immediately. Have been preaching Lord's Days at Hiwasse, Arkansas but have never done full-time local work.

Ward Hogland, 1914 Jenny Lind, Ft. Smith, Arkansas, July 5: Just closed a meeting at the Oak Grove Church, North Little Rock, Arkansas. Good interest prevailed and four responded. I go next to Tuttle, Oklahoma. Pat Stephenson is preaching at the Park Hill Church during my absence. If you desire a copy of the "Hogland-Kesner Debate" send one dollar to me at the above address.

Tillman B. Pope, Alma, Arkansas, Box 217: The meeting at Chastion congregation, out from Dyer, Arkansas, closed with a full house. Five were baptized, one restored. Next to Ward's Chapel, out from Farmerville, La., beginning third Sunday in July. I have baptized 93 in this congregation over a period of years. I have last half of August open for a meeting. If you need the meeting write me soon.

Earl E. McCord, Corning, Arkansas, July 9: The meeting at Malden, Mo., closed Friday night, July 6th. Two were baptized. We had good attendance, good response on the singing and good attention. The meeting was well attended for the time of year. Was a busy time as most all were farmers. The meeting here with the home congregation begins July 17th. Bro. Emmett Smith is to do the preaching. I will have charge of the song services. I still have August not taken. Write me.

Luther Savage, 1624 Gum St., North Little Rock, Arkansas: Brother E. R. Harper just concluded a gospel meeting here. People who had known him in past years came to hear him from far and near. There were five baptisms, four restorations, and seven to place membership—a total of sixteen. Many of the folks who heard Brother Harper preach for twelve years in Little Rock said that he was getting better all the time. He is certainly one of our very best preachers.

Orbie Robbins, Pea Ridge, Arkansas, May 31: Since my last report I assisted the congregation at Mammoth, Mo., in a gospel meeting which closed May 20th. The Lord willing I shall begin a meeting at Washburn, Mo., June second continuing through June 9th. Then to Maple Grove for a meeting beginning June 15th through June 24th. Flint Springs near Viola, Arkansas, June 30th through July 9th. I have time for some meetings during July, August and September. If in need of a meeting write me at above address.

Roy Henderson, Box 85, Newark, Arkansas, July 6: The meeting at Davis Special, Shirley, Arkansas, closed July 4th with interest high. One man, 65 years of age obeyed the gospel. Now in a meeting at Clinton, Arkansas, where I labored with the church for more than two years—1945 and 1946. My next meeting will be with the Air-base Congregation, Newport, Arkansas. Have finished three years work with the church at Newark, Ark. Our plans are to continue to work with the congregation another year.

Elmer Shackelford, Leedey, Oklahoma, June 26: Brother Geo. B. Curtis, did the preaching in our meeting which recently closed. The lessons each evening were of the finest character. We also conducted a Bible School during this meeting, with 102 enrolled and 87 average attendance. There were no additions during this meeting and school, but we believe much good will be the result of this effort. Brother I. D. Ames will do the preaching in our fall meeting.

Glen Pace, 1025 Baker St., Malvern, Arkansas: We just closed an open air Mission meeting at Jones Mill. Had good crowds, above a hundred, almost each evening. No visible results were had, however interest ran high and we plan on going back in a couple of months and hold another meeting. We had a "Philip-Eunuch" incident here last night. A brother brought a young man of about 18 by my place at 10:30 from Washington State. After about an hour of teaching the young fellow requested baptism. And obeyed the Gospel the same hour of the night. He desires, now, to preach the Gospel.

Tilman B. Pope, Box 217, Alma, Arkansas, June 27: One was restored in the meeting at Norfolk, Arkansas and the attendance was very good. The church there is growing. From Norfolk I came to Gregory Chapel, near my home, for a few nights, one was restored. I am now at Chastain congregation, out from Dyer, Arkansas. One restored so far, I close July 1st. Next to Wards Chapel, near Farmerville, La. beginning third Sunday in July. I have the last half of August open for a meeting.

Sterl A. Watson, 1284 Morton Ave., St. Louis 14, Mo.: Since last report, ten have been baptized, six have been restored, and 13 identified with West End Church. The church is at peace and the future looks bright. We are not doing as much as we should. This is a hard field. Our building is very inadequate and we lack a little over \$6,000 being able to negotiate a loan to build. We can pay it back in two years and would pay interest. Some church that knows me and would be willing to lend us that amount for two years, will not lose by doing so. I am to be-

gin meetings in Delaplaine, Arkansas, July 23rd.

W. L. Fritts, 1707 W. Eighth, Texarkana, Texas: We just closed another good meeting in which Brother Cleon Lyles did some of his best preaching. Interest was fine throughout. Our building was filled full at every night service. Brother Don Wood had charge of the singing, and it was fine. Five added—four baptisms and one placed membership. We had a record contribution during this meeting—\$871.52. We are planning to begin work on our auditorium in the near future. We need more room. Interest is very fine now, and we can see great opportunities in days to come. Pray for us that we may go onward.

Robert O. Young, 1121 W. 79th St., George Pepperdine College, Los Angeles 44, Calif.: Hugh M. Tiner, President of George Pepperdine College, is in the southwest on an extended speaking tour. After conducting a two-week gospel meeting in Luling, Texas, Brother Tiner will proceed on to Houston, returning to the Pepperdine campus about July 15th. Brother Tiner, who spends a great deal of time speaking to congregations throughout the southwest and coastal areas, announced last month his intention of assuming the position of head of the Pepperdine department of Religion. Dr. W. B. West, Jr., present head of the department, will take over the department of Religion at Harding College next fall.

C. E. McCord, Pocahontas, Arkansas, July 7: Closed a good singing school with the West End Church of Christ, St. Louis, Mo. We had an average attendance of 70 and interest manifested on the part of all who attended. Bro. Sterl A. Watson preaches for this congregation, and is doing an outstanding work. Many have been added to their working forces since he began work with them. I preached the fourth Lord's day for the Nerland Heights Congregation, ten miles west of St. Louis. I filled my regular appointment at Cash, Arkansas, first Sunday. Lord willing shall be with the Stokes Congregation tomorrow, second Sunday. I have some open dates for meetings, singing schools, or sing for meetings. If I can serve you write to me at above address.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, June 25: After my return from Washington, I taught a singing school in Elmore City, Oklahoma. Much good was accomplished. Brother G. A. Cornelius is minister there, and is doing a good work. Some internal strife has been hindering the work for the last few months, but prospects for the work are much brighter, and seemingly, all will be well soon, and the work will grow. The meeting in Gans, Oklahoma, in which my Nephew, Noah Sparks, Jr.,

did the preaching and I conducted the song services, was successful in many ways. Four were baptized, one lady about 75, another about 65, a man and a lady younger. Large audiences attended and much interest manifested. My nephew and I both "grew up" in that neighborhood, and were glad, of course, to be there. The work in Gans is young, but is on a "solid foundation" now and will grow. We have promised to be with them next year. This leaves me in a singing school in Prescott, Arkansas. Fine interest, with about 75 in attendance.

Willis G. Jernigan, 424 West Second Street, Spur, Texas, June 22: The meeting at Mena, Arkansas closed the night of June 12, having lasted nine days. Good audiences at all services. Two were added to the congregation by restoration. Brother Dale Richeson, who has worked with the Mena Church for the past year, left at the close of the meeting to enter Harding College. Brother B. B. Harding of Salt Lake City, Utah, moved to Mena on June 14. From Mena we drove to St. Petersburg, Florida for a visit with my mother (79). While there I preached at the Ninth Street Church, baptizing my sister-in-law and three nephews, ages 18, 19, 24. My sister-in-law had been reared a Catholic and educated in a Catholic institution. While in Florida we visited the campus of Florida Christian College and observed the fine work being done by that institution.

H. M. Malone, Texarkana, Texas, June 26: The Rose Hill Church of Christ, Sixth and Waterall, will have a note burning Sunday. At that time the note made six months ago for the erection of an educational unit will be presented to the congregation, paid in full. The note originally was to be paid in twenty-four months. Plans will immediately get under way for the enlarging of the present auditorium. For some time the church has been unable to care for its Sunday audiences without the use of extra chairs. We plan to almost double the size of the present auditorium. W. L. Fritts, present minister of the church has been preaching for the Rose Hill Church for about four years. During that time the church has enjoyed a phenomenal growth, not only in numbers, but also in contributions. The church is united and happy, and with his services, is looking forward to greater things in the years to come.

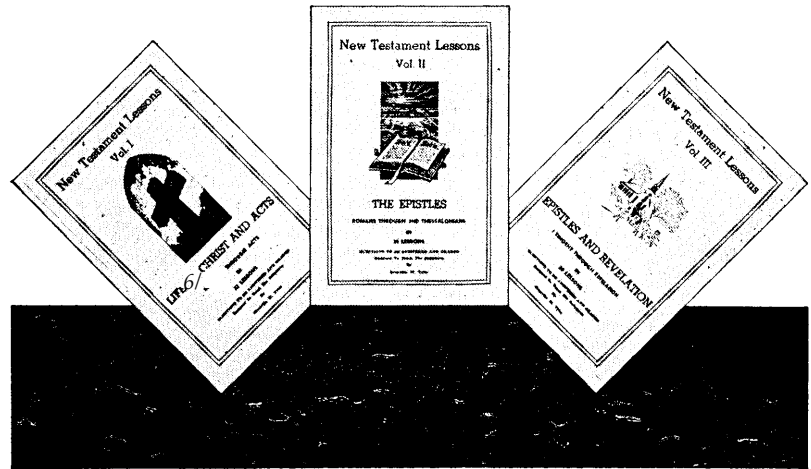
TOO COMFORTING

"That was a wonderful sermon. It was so comforting," said the member to the minister after services one Sunday. "I hope it will not prove as comforting as the last one you heard," replied the minister. "It lasted you three months."—Selected.

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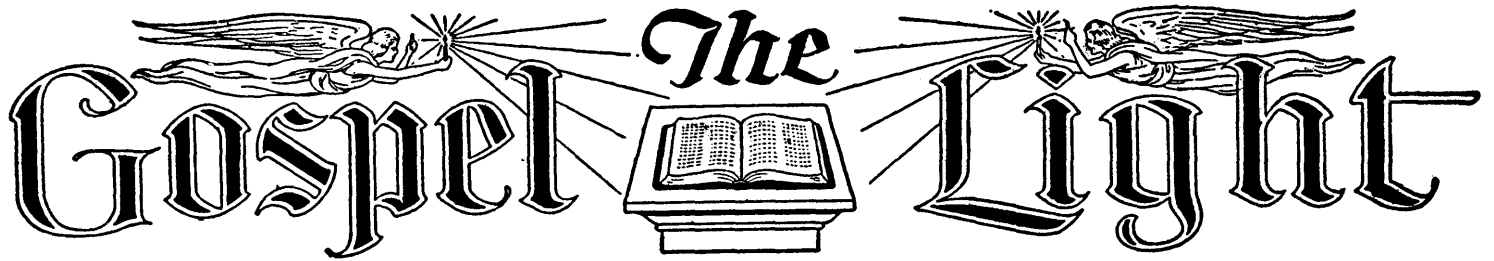
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VOLUME 21

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NUMBER 32

UNITY

By 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, 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 Cephas; 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 that 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 has 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 this 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 con-

cerning such, "I wrote unto the church: but Diotrefes, 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 forbidden 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, tender-hearted, humble minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing." (I Peter 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).

Roy M. Henderson, Newark, Arkansas, June 28: This finds me in a gospel meeting with the Davis Special Congregation, Shirley, Arkansas. This is my eighth for 1951. Having conducted meetings in the following places: Saffell, Arkansas; Lynn, Ark.; Guion, Ark.; Floral, Ark.; Bethesdia, Ark.; Heber Springs, Ark.; Lonoke, Ark. and trying to keep the work going at home I feel that much has been done in extending the kingdom of Christ. Have eight more meetings booked for the summer. Reading, Clinton, Airbase Congregation, Newport, Formosia, Higdon, Parquet, Eglantine, Bee Branch, Ark. and McComb, Okla. The last Lord's Day in June finished out three years of labor with the Church at Newark, Arkansas. The work is very pleasant and our plans are to continue the same for some time to come, Lord willing.

Have you done anything to strengthen the Lord's cause this week?

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND.....Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER.....Fort Worth, Texas
(1320 East Allen Avenue)

ELMER A. L'ROY.....Springfield, Missouri
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RELIGIOUS DUTY

By 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 painstakingly 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." (I 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.

John W. Wilson, 1355 Roxbury Dr., San Bernardino, Calif., July 10: Just closed a 15 day meeting with the church in Pixley, California. Attendance and interest grew to the close. There were 6 baptisms and two placed membership. Elbert Johnson is the faithful preacher and is sound in faith and clean in life. He backed the truth fully and helped to make the meeting a good one. The church in Pixley, is blessed with such a faithful and tireless worker. Kenneth W. Wilson, our son, led the singing in a fine way. I am to return for another meeting in March, 1952.

Wm. H. Parsons, P. O. Box 496, Magnolia, Arkansas, July 16: My meeting in Antoine, Arkansas resulted in five baptisms and four restorations. I shall return in November for another effort. At present I am in a fine meeting with the church at Patmos, Arkansas. There has been one baptism to date. In the past two weeks there have been two baptisms in the work here in Magnolia. We begin a Singing School on July 23rd with Brother Palmer Wheeler. I am to begin a meeting with the Church at Union Grove, La., on the 22nd of July.

Robert Ingersoll once said, "The church must go." And the church member who just attends when there is nothing else to do, missing some services and dragging in late to others, is saying by his actions, "Let 'er go."

Churches Can Do Mission Work

By GEO. B. CURTIS

(NUMBER 2)

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:29-30).

"But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And have sent with him the brother, whose praise is in the gospel throughout all the churches; And not only that, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and the declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ." (II Cor. 8:16-23).

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Phil. 4:16-17).

It seems that something concerning cooperative work by churches can be learned from these scriptures. We learn from Acts 11:29-30 that individual disciples, according to each man's ability, gave to the cause of needy saints in Judea. Their offerings were turned over to Barnabas and Paul who in turn delivered this bounty into the hands of the Judaeen elders. That a worthy cause may be financed for another church by a local congregation, or its members, is a matter of scriptural example. (1) The need was in Judea. (2) The disciples in Antioch gave to this cause. (3) Barnabas and Paul accepted this gift to be given to the needy Judeans. (4) The Judean elders received the gift for the needy there. (5) It is a matter of almost certainty that these same elders, whether of one or more than one congregation, used this gift for the purpose for which it was intended. Here then is an example of one congregation cooperating with another in giving and receiving.

In the Second Corinthian letter we have an example of a number of churches working together in a common cause. We can learn something of the manner of this cooperative work. Let us study carefully II Corinthians 8:16-24. In verse sixteen Paul expresses his thankfulness for the care that Titus had in the matter of the Corinthian collections. He states in verse seventeen that Titus accepted the **exhortation**. The word here translated **exhortation** is from the Greek word, **paraklesin**. It means a **calling for, a summons, an exhortation**. Titus had been exhorted to do this work, called to do the job, or summoned to this particular work. We are told also that he was **more forward** on his own accord, so much so that he went to Corinth on his own accord to look after the matter. This incident gives us scriptural example for one soliciting aid for a worthy cause. Who selected Titus for this work in Corinth is not here stated, but from verse 23 we are told that he was a **partner** and **fellowhelper** of the apostle Paul concerning the Corinthians. So here is apostolic authority for the gathering of funds in one congregation for use by the elders of another congregation.

From verse 19 we learn that Titus had a travelling companion in this work. This companion had the praise of the churches everywhere. The churches themselves had chosen this man for this very work. He "was chosen of the churches to travel with us with this grace." By "this grace" is meant the bounty, or collections taken by the various churches. We have no way of knowing who this one whom the churches chose for this work was. We are interested in the example.

From verse 22 we learn that these two, Titus and the one selected by the churches, had another companion. Paul speaks of him as "our brother." The apostle had the utmost confidence in him also. His identity is not known. These men are called by the apostle Paul, "The messengers of the churches, and the glory of Christ." (V. 23).

The Philippians were praised by Paul because they had communicated with him in his work once and again. This they had done while he was in Thessalonica. They were the only church at the beginning that did contribute to this work. This indicates that later other churches did communicate in this work.

These principles are set forth in these scriptures. (1) Any number of churches can work together. (2) A man may be sent to a special church to encourage

their contribution to this cause. (3) Churches may select a man to travel for the purpose of gathering together the combined contributions of the churches. (4) More than one man can work together in this work. (5) Where there are elders, as in the case of Judea, the contribution was given into the hands of the elders where the cause was located. (6) Where there were no elders, as was the case at Thessalonica in the beginning, evidently the collections were sent directly to the worker—Paul.

All this was done by the early church without the formation of a Missionary Society, without the individual church losing its autonomy, without the formation of a superior church of any kind, and by the simple *means* of cooperation of one Christian with another and one congregation with another. If it could be done then, why cannot the same type of work be done now? I do not want to be a party to an unscriptural institution of any kind, nor do I want to stand in the way of the spread of truth to the world. The world is dying for the bread of life while the people of God wrangle over the method of feeding it. Shall we build unscriptural organizations to accomplish this? Certainly not. They are not needed. God gave us the only institution needed. Are we wise enough and zealous enough to accomplish God's work? We must be.

We hear of one man missionary societies, and the misuse of funds. We hear of sponsoring churches and lack of scriptural precedence. It is very necessary to guard the gates against innovations of all kinds. But shall we sit complacently by while the world gropes in darkness and souls go down to hell because some one has gone wrong in the matter of missionary zeal and unscriptural organizations have been born of the desire to send the word to those in foreign fields? I know of no great controversies that have raged over the spread of the Gospel across county and state boundaries. We have not quarreled over the churches in Texas sending a preacher to Colorado to establish the kingdom of God.

Brethren, the Great Commission recognizes no state, national or racial boundaries. It states: (1) Go into all the world; (2) Preach the gospel to every creature; (3) Baptize them into the name of the Father, the Son and the Holy Spirit; (4) Then teach the baptized to observe all things in Christian living. Originally, the gospel was preached in Jerusalem, next in Judea, then Philip went down to Samaria and preached the gospel to them, and lastly it was preached to the ends of the earth.

Envision eleven unlearned men on the mountain in Galilee at the last

interview of the Lord with his disciples before ascending to heaven. Hear his instructions to **Go, preach, baptize.** Not one ever rode an automobile, or traveled faster than on foot. Not one owned vast worldly possessions, and never did. Not one had ever used a radio to reach thousand at one sermon. But on foot, by boat, poor, persecuted, imprisoned, downtrodden they pursued their way. Prisons, armies, poverty, disease, death could not stop them. The message must be told. It was proclaimed by the roadside, in the homes, in jails, in palaces—any where and every where. Before that generation passed the whole world had heard the word of God

Today the church in America—a million strong—with thousands of preachers schooled in the best schools of the

land can't send the gospel across a national boundary without forming a society or provoking a wrangle. We twiddle our thumbs as churches, want our ears tickled by the finest of rhetorical phrases from our educated ministry—and I'm a friend of education—decry long doctrinal sermons, are soft in many instances, while the world wends its wanton way to hell. We preachers twiddle our thumbs, look for a well paying set of ears to tickle, think more of our "Alma Mater" often than we do the church of the Lord, while the world goes to the bow-wows. When the church at Jerusalem was scattered abroad, we are told that they went everywhere preaching the word. Maybe, what we need today is a good "scattering abroad." We need something.

LOOK AND LIVE

By J. A. McNUTT

"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. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man when he beheld the serpent of brass, he lived." (Num. 21:8-9).

God fitted man with eyes so that he might enjoy the beauties of nature. It is true that "if eyes were made for seeing, beauty is its own excuse for being." The light of the body is the eye and those who are blessed with sight should not close their eyes and walk in darkness. God has given us the physical organ of sight but to the man who closes his eyes the brightness of the sun and the beauties of nature are hidden.

We are not only blessed with physical sight but God has also granted unto us spiritual insight and understanding. With the "eyes of our understanding" we can perceive those things which are lovely and virtuous and good in the spiritual and moral realm. It was the Wise Man who said, "Where there is no vision the people perish." Moses lifted up the serpent in the wilderness so that the Israelites might look and live. Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15). Israel was saved by their physical vision of a literal object; our salvation depends upon our spiritual insight into the teachings of Jesus and our obedience to His will.

Our Vision

Our spiritual vision enables us to see and understand the great need of the world about us. We know that the world dwells in spiritual darkness and needs the light of God's truth. Our recognition of the world's needs determines the nature of the service which we render in God's Kingdom. Some Christians are lacking in understanding and fail to appreciate the great obligation of preaching the Gospel unto every creature. (Mark 16:16). It has been said that the Lord has no eyes but our eyes to see the world's needs. What is your attitude toward the great opportunities and obligations of the Christian life? "As a man thinketh (understandeth) in his heart so is he." Jesus came in contact with some people during his personal ministry who deliberately closed their eyes against the great truths that he taught.

Looking At The Unseen

We live in a materialistic age and all that some people seem to be able to see is the \$ \$ \$ \$ \$ before their eyes. The world in general and church members, in particular, need to learn that "a man's life consisteth not in the abundance of the things which he possesseth." It is one thing to possess and use the material things of life but we should never allow these things to control us. A Christian might own a farm but the farm should not own and operate the man. Christ did not form his estimate of a man on the basis of his material possessions. Our estimates of the worth of a man should be based on something more valuable than his bank account. The things which are seen are temporal

but Paul tells us that the things which are not seen are eternal.

Looking Backward Hinders

God endowed man with the power to recall past events. It is but natural that we should remember the *scenes* of the past, but when this interferes with our spiritual progress we should refrain from taking a retrospective view of life. Jesus said, "Remember Lot's wife," and we would do well to remember the fatal effect of her backward look. (Gen. 19:26). Man should be able to forget some things. Paul forgot the things which were behind and pressed toward the mark of the high calling of God in Christ Jesus. (Phil. 3:13, 14). Jesus said that the man who puts his hand to the plow and looks back is not fit for the Kingdom of God. (Luke 9:62). Let's forget those things which would hinder our progress in living the Christian life and press on with greater zeal and enthusiasm.

Looking Christ-Ward Saves

As Moses lifted up the serpent in the wilderness, Christ was lifted up on the cross that we might look unto him and live. When we look unto Jesus as the author and finisher of our faith (Heb. 12:2) we accept his authority and obey his will looking forward to the completion of our course. One cannot successfully run the Christian race without keeping the goal in view. Instead of looking at our difficulties and our opposition we should look to the Lord and run with patience the race set before us. We should count our blessings instead of our sorrows.

Looking Heaven-Ward

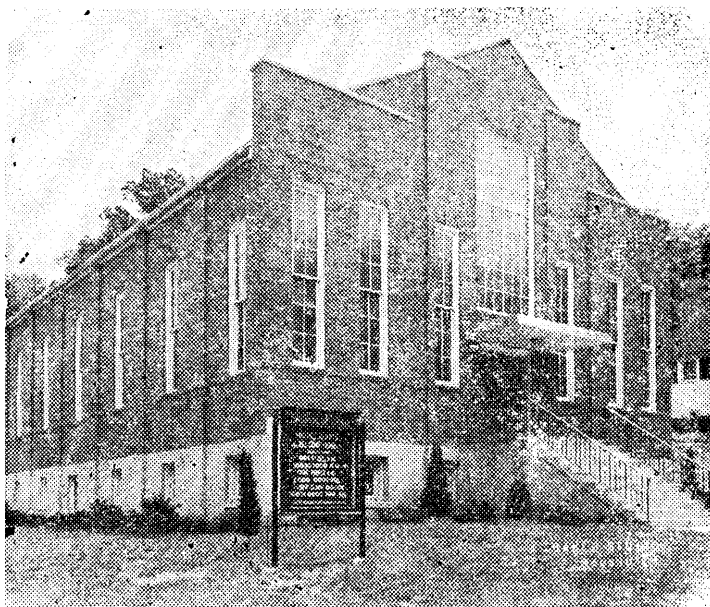
If we intend to go to heaven we need to look upward and move forward. We are told that Peter on one occasion looked downward at the waves beneath his feet and immediately began to sink. (Matt. 14:29, 30). Stephen, the first Christian martyr, in the hour of his death looked upward and saw the Glory of God and Jesus standing on the right hand of God. (Acts 7:55). Paul urges us to set our affections on things above and not on things on the earth. (Col. 3:2).

If we ever expect to be saved, we must look in the right direction, think right, and "seek first the Kingdom of God and His righteousness."

An infidel making a speech was stopped by a drunk man who said, "Make it strong, for a lot of us poor fellows are depending on you. If you are wrong, we are sunk."

Men are much like the books they read, and their words are a very true index to their character.

Neosho Builds and Grows



On October 8, 1950, the Jefferson Street Church of Christ entered the new building above, on South Jefferson at McKinney. Substantial growth has since characterized every phase of work. In the first 6 months of 1951, contributions have averaged \$275.83, exceeding the budget by more than \$40.00 per week. Bible study has grown to near 200. The auditorium, seating 400, is well-filled at every service. The building debt is being retired 33 1-3 per cent faster than is required, yet an increasingly greater program of work is being carried out under a capable eldership. With other churches in this section, we continue to

support the daily radio program on KFSB, 1310, Joplin at 9:15 each morning. This 5,000 watt station is received throughout the Four-State Area.

With the re-opening of Camp Crowder, 5 miles South of Neosho, we stand ready to serve men and women from every state. Our regular advertisement in the "Camp Messenger," together with our weekly column in the "Daily Democrat" should reach most of the Army personnel. However, we would appreciate receiving the names and addresses of all Christian men and women sent to this camp so that they may be contacted individually.—William J. Shackelford.

Paragraph Sermons

By E. M. BORDEN, JR.

Some seem to feel that church going is a matter of convenience. They go when they want to, or when it is convenient. They do not go when they do not want to or when it is not convenient. People of the first century of the church did likewise, but they were condemned for it. (Heb. 10:25). "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Some seem to have the idea that they can fail to attend church services when they are not pleased personally. We go to services to worship and please God, not ourselves. Some are childish to a certain extent. The child will take her dolls and go home if things do not go to suit her. However the child will not remember the problem long, but will come back to play some more

with the very one she was mad at a few moments before.

When we set aside the church services for something else, we put church second. If we put the church second, we put Christ second. Luke 14:26 says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The term hate here means, (to love in a lesser degree). Did Jesus mean what he said when he set the conditions of discipleship? You know he did. We must put Christ first in our lives and let nothing hinder our allowing Christ to be first. Do you put Christ and His church first in your life? Remember this is necessary if you are to have a home in heaven.

God has bestowed wonderful love upon mankind. He offers to him the opportunity to be called His child. (I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that

we should be called the sons of God: therefore the world knoweth us not, because it knew him not." I wonder if we realize the greatness of what God has done for us. I wonder if we appreciate it as we should. Just notice what it means, Rom. 8:17, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." We have been granted an opportunity to share in the heavenly estate. If we have possessions here we may lose them, or we will die and leave them. Not so with heavenly possessions. When we hear Him say, "Well done thou good and faithful servant." The possession we shall receive at that time will not fade away.

A church will grow in relation to the amount of work that is done, and the amount of influence that is possessed by its members. There must be the kind of life manifested that the Bible pictures. There must also be shown by the members a real love for the cause of Christ. If we love the cause of Christ we will do our best to see it grow. We must teach the gospel and demonstrate the gospel in order to reach those outside the body.

There are those today who would sing the song of deliverance before they are actually delivered. The Israelites sang this song after they were delivered. Paul refers to this as baptism, I Cor. 10:1, 2. There are numerous passages in the New Testament which will prove beyond the shadow of any doubt that we are not delivered until we are baptized.—Springer, New Mex.

GREAT LOVE FOR THE BIBLE SHOWN BY CHRISTIANS IN GERMANY

By RUSSELL C. ARTIST

Everywhere here, as at home, there is widespread prejudice against the Bible. This fierce prejudice is met with among people who claim to be well educated. It is found in the universities among students and professors; among those who openly profess themselves to be atheists. Refusing to believe that there is any ordered plan in the universe, they of course deny an intelligent being whom we call God. For these it is naturally impossible to admit that there is any such thing as God's Word! If one stands for something—for the profound truths set forth in the Bible—one meets the idle philosophies that catch the minds of the people for a time and are then discarded. If one is drawn into a religious discussion, it becomes necessary to deal with all the many attitudes that some

people hold toward the Bible. In the final analysis, any attempted solution of the difficulties in such a discussion must resolve itself into the answer to the one and fundamental problem—either the Bible is what it claims to be—the Word of God—or it is not!

In view of this all too common lack of understanding for the Bible it is all the more remarkable that we find a deep reverence for it among many of the members of the church who attend the Bible classes regularly. Christ once remarked that he had never seen so great a faith in all of Israel—and that indeed of a Roman Centurion! Likewise we have not found so great a faith in God's Word as is shown by some of these faithful brethren. This love for the Bible, I believe, is the reason why they have accepted the New Testament as being "sufficient unto all things that pertain to life and Godliness."

After one has spent the day defending the Bible against all the criticism that unthinking people hurl at it, it is indeed refreshing to go to the Bible class and find there simple honest souls who truly love the Word. They love to read the Bible and many of them know a great many passages by heart. To them the Bible is the final authority and to quote the scriptures is to bring the matter under discussion to its final conclusion. There is warmth and spirit in this attitude toward the Word of the Lord! There is deep reverence and respect! What a contrast between those who scoff at every line of it and ridicule its message with these who come because they want to hear more and more of it! When we remember that most of these people have done a hard day's work before they came to the Bible class, it is all the more uplifting to hear them sing and study the Bible with them for perhaps another hour. Many report that though they often have been almost too tired to come, yet are so spiritually filled that their fatigue is forgotten and they go away refreshed. It always seems that the time has already passed before we have covered the particular lesson of the evening. Sometimes we may cover an entire chapter; at other times just a few verses, depending upon the interest shown.

It is truly a pleasure and a great stimulation to teach people like these who are so eager to learn. Every teacher knows that there are many factors that make for successful teaching. Yet I believe that the most important thing is that both the one who teaches and those who hear must mutually exchange their enthusiasm, their thoughts and their interest. Not only is their interest awakened during the class period

but many are also anxious to do some Bible study at home, and for these we have prepared a lesson sheet on some theme of the Bible with passages to look up later. Many of the men of the congregation are diligently building themselves up in the knowledge of the Word. The passages which seems best to describe the love these people show for the Bible is this: "Let the Word of Christ dwell in you richly, in all wisdom..."

Brethren, we are truly grateful and thankful for these humble Christians! Their faith and love fill our work with

many precious moments of comfort and courage. Pray for them that He who has begun a good work in them will perfect it until the day of Christ! We thank you again for giving so liberally that we may have adequate buildings in which to study God's word and worship Him. We believe you will continue to hold up our hands in this work to the glory of God.

H. H. Dunn, Huntington, Arkansas, July 14: Beginning the third of June I was with the church in Shafter, California for two weeks. Joe Wilson is the local preacher there and is doing

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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good work with a good congregation free from hobbies and working together in peace and harmony. Good eldership and good following. L. W. Thompson who preaches for the East Bakersfield church led the singing. It was pleasant, indeed, to be associated with all of those fine people. There were fourteen responses to the invitation including six or eight baptisms. Leaving Shafter I went with Bro. Thomas to East Bakersfield and beginning there the 17th was with the church there for two weeks. Another good congregation. Twelve responses there. Four, if I remember right, were baptized. Visitors from many other congregations were often present in those meetings. Several preachers came from time to time and it was good to have them. I have been going into California for several years and find as loyal and faithful congregations there as is to be found any where. Hear of some congregations there who will not measure up to the standard of New Testament teaching and am sorry but such is occasionally found in the Mississippi Valley also. But with such God fearing preachers as Brethren Wilson and Thompson together with many others just as sound and faithful working with hundreds, yes, thousands of loyal humble Christians one can but rejoice in the great growth of the church in that section of our country. Hope to be with them again in the coming years. Am now at Cartersville, Oklahoma. Will begin at Ellington, Mo., the 20th of this month. Go to Wooster, Arkansas the third of August.

Walter W. Leamons, Junction, Tex., July 10: My family and I have moved into our own home here at 909 N. Llano Street and we are enjoying it. Our county program moves along in a good way with weekly services at London, Segovia and Cleo and a radio program here over KMBL. Bro. Marshall Davis is preaching in a good meeting at Cleo and I preached Sunday at his home church, El Dorado, Texas. We are looking forward to having Bros. Edgar Furr and Austin Taylor in a 10-day meeting at Cleo, beginning Aug. 17.

A man fell into a coma, and it was several days before he awoke. Later he spoke of his experience to a party of friends.

"Oh, yes," the young man said in reply to a question, "I knew all the time what was going on, and I also knew that I wasn't dead, because my feet were cold and I was hungry."

"I see," said one of his friends thoughtfully, "but how did that make you think you were still alive?"

"Well," answered the man, "I knew that if I were in Heaven I wouldn't be hungry, and that if I were anywhere else my feet wouldn't be cold."

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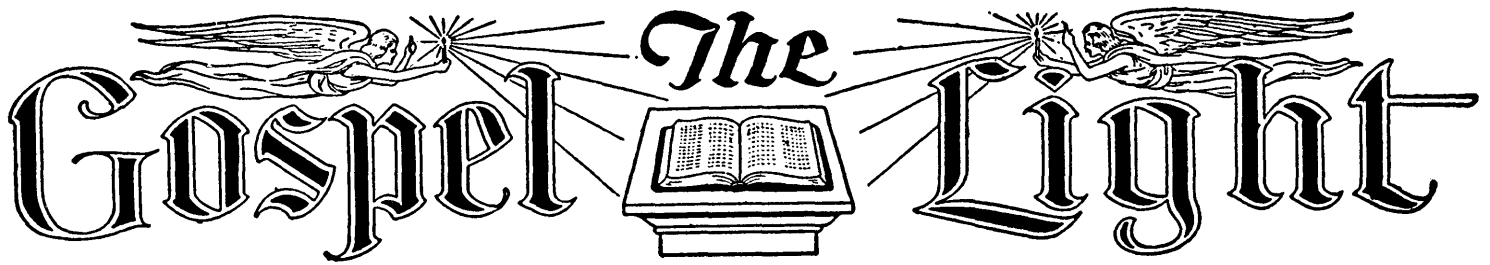
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VOLUME 21

DELIGHT, ARKANSAS, JULY 26 1951

Denominationalism Personified

Suppose that we think of **Bro. CLARENCE F. WISBY** denominationalism as a person. Suppose we think of that person as living in the days of John the Baptist, Jesus, and the writers of the New Testament. Suppose that on one occasion this Mr. Denominationalism had approached John the Baptist, as he was preaching to the multitudes on the banks of Jordan. Suppose he had taken the same attitude toward John that he **now** takes. Here is what he would say, "Stop John, you are making' a great mistake. John Mark says you are preaching the baptism of repentance for the remission of sins, (Mark 1:4). Now you must stop that at once. Baptism is not for the remission of sins. Baptism has nothing to do with the remission of sins."

Suppose John had replied that he was preaching baptism for the remission of sins upon the authority of heaven. (See Matt. 21:25). Suppose he had then stepped down into the waters of the Jordan River ready to begin baptizing.

Mr. Denominationalism would have then called to him, "John come up out of that water, baptism is not a burial in water, and you are not going to take all these people down there and bury them. Just come up on the bank and sprinkle or pour a little water on their heads and they will be properly baptized."

Suppose that just at that time Jesus had waded down in the water and requested John to baptize him. Mr. Denominationalism would have then called out to Jesus and said, "Jesus come up out of that water. If you want to be baptized, show the world that you do not need to wade in water to your hips to have a little water poured on your head, and that you are not going to be buried in the act of baptism. Also please correct your statement, just made to John, that you need to be baptized to fulfill all righteousness, i. e., all right doing. It is not necessary to be baptized to do all that is right as your words suggest."

Suppose, at a later date, Mr. Denominationalism had heard Jesus tell Nicodemus that "Except a man be born of water and of the spirit he cannot enter into the Kingdom of God." Immediately he would have protested, saying, "No, no, Jesus; don't talk like that; you know that a person does not have to be born of water and of the spirit to enter the kingdom of God. Water has nothing to do with entering the Kingdom of God much less does a person have to be born, or come out of water."

Suppose that, after Jesus arose from the dead and was in the act of giving the great commission to the apostles, Mr. Denominationalism had heard him. He would have shouted to the Son of God. "Stop, stop, don't tell these men 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned,' for you know that would connect salvation of the people with baptism, And sir, there is no connection. Baptism has nothing to do with salvation. So don't tell them that it does."

Suppose Mr. Denominationalism had been present on the day of Pentecost when the people cried out and said, "Men and brethren what shall we do?" The very moment Peter had answered, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." There would have been heard the cry, "No, no a thousand times no. Baptism is not for the remission of sins. Baptism has nothing to do with the remission of sins. Peter, you are wrong, the Holy Spirit that inspired you is wrong. Everybody on earth and in heaven is wrong, when they say baptism is necessary to salvation."

Suppose Mr. Denominationalism had been standing by the road side when the eunuch stopped his chariot and said to Philip, "See, here is water, what doth hinder me to be baptized?" and

upon hearing Philip say, "If thou believeth with all thine heart, thou mayest," and then upon hearing the eunuch reply, "I believe that Jesus Christ is the Son of God." And then seeing both Philip and the eunuch go down into the water and Philip ready to immerse the eunuch, there would have been another cry, "Stop, Philip, stop, you are making an awful blunder; while preaching to him Jesus why did you teach him he needed to be baptized? And why did you teach him that he had to go with you down into the water to be baptized? You have made a terrible mistake, you should have said nothing at all about baptism, but you should have knelt by the chariot and prayed God to speak peace to his soul."

Suppose Mr. Denominationalism had been in Damascus when Ananias came to see Paul, and had heard Ananias say, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Certainly he would have rebuked Ananias. Perhaps he would have said, "See here, Ananias, you are all wrong when you tell this man to be baptized and wash away his sins. His sins have already been taken away, yes, at least three days ago, and even if they had not been, they could not be washed away in baptism. I don't care if the Holy Spirit did tell you to come here and tell Saul what to do, you can't tell me baptism has any place in his conversion."

Suppose Mr. Denominationalism had been present in the prison in Rome, when Paul wrote the Colossian letter. As he saw him pen verse 12 of Chapter two he would have cried, "Shame, shame, Paul, why did you write 'Buried with him in baptism, wherein also you are risen with him?'" You must blot that statement out. Baptism is not a burial, and if you are inspired man, as you claim to be, you should know that there is no burial when baptism takes place."

Suppose Mr. Denominationalism had been in Corinth in the same place Paul was when he wrote the third and fourth

verses of Romans, Chapter 6: "Know you 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," would he have said, "Paul, you simply can't do that to me. I am Denominationalism, and that verse will ruin me, if you publish it to the world, and they understand what it means."

Suppose that Mr. Denominationalism had watched the apostle Peter write these words, "When once the long suffering of God waited in the days of Noah, while the ark was preparing where in few, that is, eight souls were saved by water the like figure whereunto even baptism doth also now save us." (I Peter 3:20-21). He would have shouted, "Et te Petra; AND YOU TOO, Peter. Do you mean to say that you are guided by the Holy Spirit, and yet you write to the whole wide world that baptism saves us? You must not, you cannot. It is not so, I Denominationalism, will stake my immortal soul, and the souls of millions of others, on the statement that baptism is in no way connected with salvation. I don't care what John the Baptist said; I don't care what Jesus Christ said; I don't care what Peter said; I don't care what

Paul said, and I don't care what Ananias said; I don't care what Philip said; I don't care what the Holy Spirit inspired any or all of them to say, I, denominationalism, tell you that baptism is not essential to salvation. I have taught millions of good people to believe this and I will not retract. Baptism is not a burial in water, and baptism is not essential to salvation. I learned from my mother, the Roman Catholic Church, that a person can be baptized without being buried in water, even if that was the way John the Baptist, Jesus Christ, the apostles and all the Christians of the first century taught and practiced. Also I learned from the same source, that infant baptism is just as valid as the baptism of believers. And I likewise learned from somewhere, (I do not know just where, or does it make any difference), that baptism has nothing to do with the remission of sins. Jesus Christ and the inspired apostles may have told the people of the first century what to believe and teach, they did so; but I tell the people of this century what to believe and teach, and most of them are doing just what I say, the same as most of the people of the dark ages believed and taught just what my mother, the Roman Catholic Church, told them to believe and teach.—Detroit, Michigan.

the Spirit is right, but being born of water just doesn't mean water. As to the other part of this argument: that is, to say singing is vocal music only is as absurd as to say "teach" can be done with the human voice only. Now Mr. King, you see how wrong that is! "Teach" has never meant to get the lesson over by use of the human voice only—the term is generic. Had the Lord said, "Go **speak** the gospel; Go **speak** to all nations," then your argument would not look so hopeless.

I agree with the quotation of Col. 3:16, 17, but it offers you no help, friend of the mechanical instrument in worship. And I Cor. 14:7, 9 is certainly far from a teaching to use the mechanical instrument in worship. There we read: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak in the air." This, Mr. King says, proves that whatever is done in teaching by singing is also done by the instrument, both wind and string.

How far removed from truth! Mr. King knows that the lessons here given by Paul were intended to correct error regarding the use of tongues not understood, not the song service. He, Paul, uses these instruments to show that they must be used intelligently to fulfill their intended use. Pipes, harps were used to excite certain emotions when used right. But to make certain sounds would bring about a failure.

Instrumental Music In Worship

By VAUGHN D. SHOFNER

I am now in receipt of another writing by another person who is determined to show me how I am wrong on a certain subject. This time the writing comes from a Mr. Henry M. King of Greenville, Texas. This writing is under the above caption, and I suppose it was sent to me with utmost confidence in its contents. I know of no reason for Mr. King sending the article to me, unless he thought I might give it some attention. I welcome the opportunity. I wish more people who practice things contrary to the Lord's will would be fair enough to let everyone see both sides of any controversy.

This writer begins by stating the truth of the commission of Christ. He says that the brethren of the church of Christ claim that the members of the Christian Church make no distinction between "general" and "specific" commands in the matter of mechanical instruments of music in worship services. For the truth of the Great Commission commands us to "Go" and "Teach." These terms are general, he continues explaining what the members of

Christ's church believe, and a person could go any way he desired and teach more ways than one without overriding the laws of God. On the other hand, he explains, members of the church of Christ declare that the command to sing is specific, and that Christians are therefore required to make vocal music only in their worship services.

That is what the Bible teaches, and therefore we accept it. But Mr. King then starts his argument for mechanical instruments of music in the worship by stating that it would be rather difficult to prove that "singing" in the Bible means singing, but that it is easier to believe it means more than vocal music. He then states that this argument of the New Testament has about the same strength as an argument that would teach that one could "teach" with the human voice only.

Let us take a look at this powerful position. In the first place, to say "singing" is not singing, puts him in the odd predicament the despisers of baptism take as they read John 3. There, you remember, being born of

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FLANOR ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
 JAMES L. NEAL.....Springdale, Arkansas
 GEO. B. CURTIS.....Poteau, Oklahoma
 (400 Ward Avenue)

GILBERT COPELAND.....Wichita Falls, Texas
 (1810 Buchanan Street)

VAUGHN D. SHOFNER.....Fort Worth, Texas
 (1320 East Allen Avenue)

ELMER A. L'ROY.....Springfield, Missouri
 (901 South Broadway)

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He, Paul, even goes so far as to state that the war-trumpet must make a certain sound or the noise falls short of the intended message. SO LIKEWISE YE, when you speak, speak in an understandable tongue or else the uncertain sound will be meaningless. But how does an intelligent man see in this the right to use mechanical instruments in worship? A siren will excite emotions, but that doesn't give it a place in worship. The only instrument that is specifically mentioned is the trumpet, which when intelligently used would summon man to the battle-field. Is this an act of worship?

But let's take another look, Mr. King. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Your proof text speaks of "things without life giving sound, whether pipe or harp," so any kind of reasoning would conclude that these instruments you hold forth are opposite the spiritual realm. But the above passage declares that man must not be a materialist in his worship, and materialism is what you plead for.

We now go to the O. T. with Mr. King. Here our Christian Church friends find "oneness of the instrument (mechanical—V. D. S.) and the human voice." Any passage they can find in the book of psalms that mentions their instruments of music, they array against the New Testament in their attempt to justify a condemned practice. And Mr. King now goes to II Chron. 5:13. "It came even to pass as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: then the house was filled with a cloud, even the house of the Lord." To this our friend adds, "(See also I Chron. 25:1 through 7 concerning teaching, praising, giving thanks, and singing with instruments.)" Notice that Mr. King says singing is done with instruments, here and at the outset of the article. But we notice the text he uses to prove this makes known that the trumpeters and singers were not the same. Whatever he may declare one of these expressions to mean, he cannot honestly say the other is the same, as he has been contending. But where does this give authority to use the instrument of a mechanical nature in the worship of God who is a Spirit. The same books of the O. T. will show countless things which he will not accept as being approved of God. Instead, the invention of materialistic worship of all kinds was condemned even in the Old Testament.

And now to the book of Revelation. Mr. King says, "The apostle John re-

veals to us the song service of four and twenty elders (Christians) in Rev. 5:8, and declares 'having every one of them harps, and they sung a new song saying . . . John understood this song just as Paul had indicated to the Corinthian brethren that songs piped or harped with distinctive sounds would be understood, and gives a record of at least a part of what they were saying. See Rev. 5:9.'"

Our materialistic friends of the Christian Church will not allow the figurative language of Revelation to deny any law of God which they wish to keep, but they will use the part they want to justify their pagan practice of mechanical instruments of music in worship. Mr. King did not quote all of his text, and for a reason. Here it is: "having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung' a song . . .". Do you wonder why Mr. King left out the vials full of odors, which are the prayers of the saints? I wonder too, but it might have been that he realized it would destroy his argument. If he can use that as proof for mechanical instruments in worship, the pagan can use the same passage to justify his prayer-wheel, by which he prays to God with a mechanical instrument, for they also had vials full of odors, which are the prayers of the saints. Be not deceived, the "harps of God" are not these frail instruments made by human hands, and which so many worldlings of the materialistic multitudes think of as being powerful enough to God's creation in rendering a song service as it should be. Aren't you ashamed of such a stand?

I beg you to flee this portico of hell. The golden calves of today are just as abominable in God's sight as they were in any age of the past. Mankind, the creation of God, cannot follow his own "Ways and inventions, pass them off as "aids" to the all-powerful God, and enter heaven when time is over. When God commanded man to "sing with the heart," he left no place for man's authority. You can write a million volumes against it, but it will still mean the same thing; and by the words of Christ you shall be judged—not by the quality and quantity of man's inventions. We too plead for unity, but it will never come by way of man's additions, innovations and inventions.

Sure, there are a few things in the Bible that we do not understand, but that is no reason why we should throw the whole book away. A horse sorts out the briars from the hay and goes on eating. That is horse sense.

Salvation is like riding a bicycle; you must keep going or you fall off.

CONSTRUCTION ON CHURCH AUDITORIUM IN FRANKFURT STARTED

By PAUL SHERROD

Word has just been received from J. C. Moore, Jr., that construction on the auditorium for the church which meets just across the street from the University in Frankfurt, has begun. Brother Moore has been working with the architects and contractors since his visit to this country to try to get construction started as soon as possible. He wires that on Monday, May 28, the actual work began. This auditorium is designed to seat 850 people. It will complete the building. The educational unit has already been erected on this location. Money for this building was donated by the brethren in response to the plea that was made by the brethren in Germany through Brother Otis Gatewood.

Brother Moore also writes that a splendid location has been purchased for the erection of a church building in the main part of Munich and also in Heppenheim, and that negotiations are under way for locations and the construction of church buildings in several other cities where the brethren are now meeting in rented halls.

An unusual opportunity presents itself at this time. Through the effort of Brother Moore, it has become possible for the church in Germany to get a much better rate of exchange on its money which is spent for permanent buildings or equipment. The government in Germany is trying to encourage investments in that country; hence a dollar can now be used to purchase twice as many marks for the erection of these buildings as can be obtained for ordinary expenditures. We do not know how long this condition will exist, but it means that every dollar which is given toward the erection of church buildings in Germany in the next few weeks will actually mean \$2.00 to the advancement of the cause. Those who would like to donate to this may send their contribution to Germany or to the Broadway Church of Christ, Lubbock, Texas for forwarding to Germany.

Brother Gatewood left for Germany July 7th and on behalf of all of us who are interested in the spread of the gospel in that country and are working diligently toward that end, we want to thank everyone who has helped in making possible the construction of the church buildings which are now under way. May the Lord bless you in this giving and may you continue to be generous in supporting the Lord's cause in every part of the world.

Some say, "I am going to have my rights," and forget that Jesus came to have our wrongs.

Churches Can Scripturally Co-operate in Doing Mission Work

By GEO. B. CURTIS

(NUMBER 3)

"Now concerning the collection for the saints, as I have given order to the churches in 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. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." (I Cor. 16:1-4).

Here is definitely a piece of work in which churches under the direction of inspiration did co-operate in the doing of it. Undoubtedly the caring for the destitute saints in Jerusalem was a task too great for any one single congregation in the first century. By the pooling of their resources they were able to accomplish that which a single congregation could not think of doing alone. This they did without the formation of Missionary Societies, wrangling and fanfare. It seems to me that the methods upon which they proceeded are pretty full set forth in these scriptures.

At least the churches of Galatia—however many there were—and the church in Corinth engaged in the common cause of bringing aid to the Jerusalem needy. I think that it will go without arguing that whatever is scriptural in the raising and disbursing funds for the preaching of the gospel to the lost. This case poses, also, the matter of distance and time in the carrying out of the work. It was a long time range program. It was not simply an emergency. Jerusalem was in the land of Palestine; Galatia in what we know as Asia Minor; and Corinth in Europe. In the point of time these were much farther apart than America and any other spot on the globe. How did the early church meet and solve these problems in the first century?

Paul, an inspired man, gave the orders. The same orders applied to the Galatian churches and the church in Corinth. Here are the orders: (1) Make your collections in your regular assemblies—on the first day of the week—; (2) Every one is to have a part in the giving; (3) Put this collection in store—Gr. **thesaurizon**, common treasury of the church—; (4) The amount that each one was to put into the treasury was commensurate to his prosperity; (5) This will eliminate the necessity of making the collections after Paul's arrival. This takes care of the matter and manner of the collections. Notice next

how this bounty—collections—was to reach the place of its use.

Here, it seems to me is the bone of contention among us today—How is the money to be handled? Who is responsible? Who shall have the honor? Under whose authority is all this to be done?

"And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (Verse 3).

We would notice these facts: (1) The money was collected by the local congregation; (2) Each member was to contribute to the common fund; (3) The amount was placed in the church treasury where collected; (4) Men were to be selected by the church making the collection and approved by letters for the purpose of looking after the proper disbursing of the money collected; (5) It goes without saying that those thus selected would be amenable to the congregation selecting them; (6) The ones selected and approved by letters from the Corinthian church were responsible for seeing that the money collected by the Corinthian congregation reached the place of need and was applied as the Corinthian church intended. It is just that simple. What is said of the Corinthian collections can also be said of the Galatian collections. The whole authority was kept within the hands of the local congregation. In this case the Jerusalem elders were on the receiving end for the spending of the funds thus collected. A number of churches furnished the funds; the elders of the Judean churches applied the funds.

That the selection from the contributing churches of men to look after the funds collected by these churches is set forth in the Second Corinthian Letter. We quote here from II Cor. 8:16-22:

"But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not only that, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and the declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we

have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.'

Let's make a careful study as to methods here. We note: (1) God put into the heart of Titus an earnest care for the Corinthians; (2) Titus accepted "the exhortation" — calling — to the work of arousing the Corinthian church to the need of this giving; (3) Titus was eager for this work also; (4) He went unto Corinth to help in this work; (5) Paul sent with Titus "the brother whose praise is in the gospel in all the churches; (6) This brother was chosen by the churches to travel with Paul and his companions to look after the matter of collections; (7) All this was to avoid the charge of the misuse of the funds collected; (8) Every cent collected could be vouched for by those thus selected; (9) Things were to be provided for honestly in the sight of God; (10) And also in the sight of men; (11) Another brother who has the glowing praise of the apostle is sent along with them. At the other end of the line the church at Corinth selected its own membership to carry this bounty to Jerusalem. There were no slipshod methods here.

A recapitulation of the things studied show this: The early churches made common cause in time of need. They did this under heaven's supervision and arrangement. Collections were made in the churches in Galatia and in Corinth to relieve the destitute saints in Judea. Each member of each of these congregations was urged to participate. These collections were taken in the regular Lord's day services. The amount collected each Lord's day was to be placed in the common treasury—store—of the congregation making the collection. The congregation making the collection was to choose men to take care of this particular collection. This choice was to be placed in writing—letters. Those selected were instructed with the task of seeing that the funds collected reach the place where they were to be used. Other Christians worked at the job of getting the collections ready as the congregations had promised—Titus an example. Still others were chosen to travel and help in this work. Local churches did this selecting (II Cor. 8:19). This mutual work was carried on without missionary societies and without giving undue authority to "sponsoring" churches. Can the church today function as it functioned then?

There will be no crashing the gates of glory.

The best time for divorce is during courtship, and the right kind of courtship never lands at Reno.

The Law of Inclusion and Exclusion

By HOYT BAILEY

I INTRODUCTION

The law of Jehovah includes all that God wants taught in religious matters and excludes all that he does not want taught. (Deut. 29:29; 4:2; Jer. 26:2).

II. THE PRINCIPLE STATED IN THE NEW TESTAMENT:

1. Paul said: "If any man teach otherwise and consent not to wholesome words . . . (I Tim. 6:3-5).

2. Some would pervert, alter, or change the gospel of Christ—BUT—(Gal. 1:7-9).

3. "Mark those who cause divisions contrary to the doctrine" (Rom. 16:17).

4. The Christian is forbidden to touch, taste, or handle words of men (Col. 2:20-23).

5. To depart from the word of Christ is to depart from God and Christ (II John 9).

6. Cannot add to nor take from (Rev. 22:18-19).

7. Inspired scripture is sufficient (II Tim. 3:16-17; II Peter 1:3).

Whatever Jehovah commands must be done fully, faithfully, willingly, and obediently—without variation, alteration, addition, subtraction or substitution.

III. THE PRINCIPLE INCLUDES AND EXCLUDES:

1. God's command to Noah included gopher wood.	1. Excluded all other kinds of wood.
2. Lord's Supper includes bread and fruit of vine.	2. Excludes everything else.
3. Worship includes singing spiritual songs.	3. Excludes playing, excludes secular songs.
4. Confession of Christ.	4. Excludes telling experience.
5. Law of Christ includes church of Christ.	5. Excludes sects, denominations.
6. Baptize includes penitent, believers	6. Excludes unbelievers, infants, im-penitent.
7. Includes burial in baptism.	7. Excludes sprinkling or pouring.
8. Includes name Christian.	8. Excludes human religious names.
9. One body (Eph. 4:4).	9. Excludes many bodies.
10. One head (Col. 1:18).	10. Excludes many heads.
11. Christ's spiritual reign.	11. Excludes natural, earthly reign.
12. One husband or one wife in marriage.	12. Excludes plurality of companions.
13. One way to heaven.	13. Excludes many ways.
14. Obedience (Matt. 7:21).	14. Excludes disobedient.
15. Godly living (Tit. 2:11-14).	15. Excludes ungodliness (Gal. 5:19-21)
16. Wise (Matt. 25:1-13).	16. Excludes foolish.

URGES CHURCHES TO HAVE VACATION BIBLE SCHOOL

By M. NORVEL YOUNG

Our annual vacation Bible school has just closed and I am so much impressed with the amount of good which such a training program accomplished that I want to write this appeal to all those congregations which have not yet planned one for this summer. First of all, it is not too late for you to plan a good vacation Bible school for the summer of 1951. Although many churches have their schools the first two weeks after public school is dismissed for the summer, a number of churches have found that the last two or three weeks before the Fall school term begins is most desirable. By the end of the summer the children have worked off a lot of excess energy and are ready

to get down to serious work in studying the Bible. May I appeal to the elders and teachers of churches who are missing this opportunity to teach the Bible to plan now for at least one week, if not two, of vacation Bible school training this year!

Perhaps you wonder just how to begin. Let us suggest that you present these advantages to the elders. First, six days (one week from Monday through Saturday) of Bible training from 9 to 11 each morning will provide the children with more hours with the Bible than the average 45 minutes, Sunday Bible School does in 15 weeks. Of course, a two-week school will equal the time for six months in Sunday Bible school. Second, more neighborhood children will come to a well-planned week-day school than on Sunday morning. Many children who go to various

denominational schools each Sunday will come to study with their friends during the week. This usually means that you can recruit additional students who are impressed with the clear Bible teaching offered. Third, the concentrated study indelibly impresses the Bible lessons upon the children. Fourth, you can start on a small scale with a few teachers and assistants the first year, and each year it will grow if well planned. Fifth, the cost of such a teaching program is very little. In fact, it would be difficult to find any way in which the church could teach as much Bible to as many receptive students as in a vacation Bible School. It is wise to spend some money in running a modest newspaper advertisement and sending post care invitations to all the children in the neighborhood. Usually the newspaper will run a small news story about the school. Write to one of the gospel papers for complete information on the materials which they have for such a school and for a pamphlet which they can supply giving directions in detail as to how to conduct the school. The cost of these materials is small. It is best to start announcing the dates of the school at least a month before it is to start. Next year you should set the date six months in advance so that members can plan their vacations at another time.

It is impossible to tell you just what a thrill the teachers get out of seeing children from two years old through high school singing gospel songs together in a twenty minute worship service, and then to watch them learn the Word of God. The whole congregation should pray earnestly for the success of this teaching effort just as they would do for a gospel meeting. Incidentally, if you already have a gospel meeting planned for late summer, a vacation Bible School can be conducted with good effect each week-day of the meeting. Many churches close the school with a picnic in the park with all of the members and parents of children who are not members invited to bring their basket and enjoy the fellowship. Others invite all the parents to an evening program in which the students demonstrate the songs and lessons which they have learned. There are many variations in conducting a successful Vacation Bible School. If you will get such a program started and keep stressing the Bible in all its teaching, the Lord will use it for a wonderful blessing in the local church in spreading the Kingdom. Think of the tremendous potentiality for teaching the Bible in some twelve thousand churches of Christ throughout the country. Let us pray that the Lord will help us lift up our eyes and see the harvest at home and abroad.

PREACHING AT DELIGHT

Jady W. Copeland of Greggton, Texas is presently doing the preaching in a series of services at the church in Delight. The meeting began today (Thursday) and will continue through August 4.

The Delight church is the oldest congregation West of the Mississippi river. It was established 116 years ago and weekly worship has been continuous during this period of time.



Cleon Lyles, Little Rock, Arkansas, July 23: Two churches have recently closed meetings in which it was my pleasure to preach. Rose Hill in Texarkana and Columbus Avenue in Waco. W. L. Fritts is the regular preacher in Texarkana and Trine Starnes in Waco. It was a pleasure to work with these two outstanding preachers. Six have been baptized, one restored, and six have placed membership at Fourth and State thus far in July.

SHOFNER AT CORINTH, ARKANSAS

Announcement has just been made that Vaughn D. Shofner of Fort Worth, Texas will begin a series of Gospel meetings with the church at Corinth, Arkansas August 16 to continue through August 26.



Last year the congregation at Corinth observed its 100th anniversary. Several hundred people gathered for the occasion and Brother Shofner was one of the speakers on the program.

Many of Brother Shofner's friends in this area will welcome the opportunity of hearing him again.

TICE ELKINS REPORTS

Dear Brethren, Everywhere:

For months I have been too busy to report, but am happy to say that the church at 9th and Texas Avenue, Alamogordo, is doing fine considering vacation time and most people away at mountain resorts to escape the heat. A goodly number have been added to our membership since last report, the last being a man of 44 years baptized last Lord's day night.

Our growth and increase is due, more than to any other kind of effort, to our radio broadcast of the gospel six days each week, reaching about 15,000 every day. The sects are worried, the masses pleased, and the station owner tells me that the church of Christ program is the most liked of any on the air. But we need help in cash to keep this work going. It takes \$130.00 per month to keep on the air. Can's YOU help

some? If so, send your donation for this work to "Church of Christ, Ninth and Texas Streets, Alamogordo, New Mexico, P. O. Box 202 or to Box 31. Unless full address is given it may go to our "anti-class group" here in this city.

This writer can hold no meetings until better health comes: and must stay at home to take care of invalid wife. My own health is very bad, but will not stop until "I finish the course" and go to receive the crown "laid up for me." Help us get the gospel to the S. W. if you can.

Earl E. McCord, Corning, Arkansas, July 19: The meeting began here the 17th with very good attendance considering the weather conditions. Will continue over July 29th. We expect many things to be accomplished in the meeting and will be disappointed if we don't. Brother Emmett Smith of Paragould, Arkansas is doing the preaching. I am leading the singing. I have some time not taken yet.

Men have no right to live as they please, but to please God.



The People's New Testament

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The
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(Commonly Known As Johnson's Commentaries)

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

Allusions to the customs of the times and the countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history and to various other matters are made clear by Mr. Johnson's labor of love.

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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

SUMMARY, GO THOU TO THE SEA, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the King-dom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

a Rom. 14: 21; 15: 1-3; 2 Cor. 6:3. b Mark6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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HOGLAND - GAGE DEBATE

By DR. C. B. BILLINGSLEY

Ward Hogland of the Park Hill Church here in Fort Smith is scheduled to meet Ralph D. Gage of the May Avenue Church (Anti-Class) in a four night discussion October 9th through 12th. This debate will be conducted at Sallisaw or Vian, Oklahoma or a convenient place between these towns. The propositions are "Classes" and "Women Teachers."

Due to the militancy of Mr. Gage in teaching the "no Class" method several members were disturbed. As usual Mr. Gage capitalized on weak members who had not been properly taught against such error and innovations. The Churches in Eastern Oklahoma called on Brother Hogland for help in resisting this faction.

After thorough investigation by Bro. Hogland and myself it was decided that the best way to expose this digressive faction was by public discussion of the issues involved and that by local men.

The Churches of this community feel that Bro. Hogland is fully capable of defending the Truth and correcting this destructive error. He has demonstrated his power to stop the "gainsayers" by meeting Baptists, Sabbatarians, etc.

We are looking forward to a very profitable discussion. We are making plans to take care of a large attendance which we confidently expect by the interest shown.

VISIT TO VALPARAISO WILL REVEAL GREAT OPPORTUNITY

Special To The Gospel Light—

Open House Day for all brethren and friends in the northeast is scheduled for August 18. Plans now well under way.

If you are an average person you probably have heard something about the plans to build a home for Homeless Children at Valparaiso, Indiana. If you are a little on the unusual side you have probably been helping with this work—have had a part, large or small, in the fund raising which has lifted the treasury total toward the \$30,000 mark.

In order that more Christian men and women may have an opportunity to see first hand the great possibilities in Shults-Lewis an open house day has been set aside for August 18th, and Christian men and women from all parts of the nation are invited to share fellowship on the grounds near Valparaiso, Indiana, on that day.

The first such widespread acquaintanceship effort was held on July 4, 1950, at which time about 500 from 11 states came. The program this year will be patterned along the same line as that of 1950, but because of the important strides made on the work during 1951, the project is much nearer the actual work stage than was the case a year ago.

Some of the better speakers in the north are expected to be on the plat-

form, and song leaders from all parts of the country are expected to have a hand in the song festival which will be an important part of the day.

There are many out of the ordinary things planned, one of these being a personal appearance of the Boles Orphan Home chorus of Quinlan, Texas. These boys and girls, representing one of the most effective orphan efforts in the brotherhood, will sing for the assembly, and Bro. Gayle Oler, well known for his understanding of the orphan home problem, is expected to speak to the group on the potentialities of the Shults-Lewis Youth Haven effort.

If you have an interest in this worthy work of helping build a home where Homeless Children can be cared for and brought up in the nurture and admonition of the Lord, plan to be with the throng in Valparaiso on August 18th. Many are planning their vacation schedules so that Valparaiso can be included in the itinerary.

If you want more details about the Shults-Lewis undertaking—more information about the August 18th effort—or if you wish to add your aid to the building fund—write: The Walnut Hills Church of Christ, Sinton and Nassau Streets, Cincinnati, Ohio. The elders

A Real Large Print

NEW TESTAMENT

THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received h

Specimen of Type

These extra large print Testaments are the best we have been able to locate anywhere for those whose eyes require large print, and those who otherwise desire a large print Testament. We have reproduced above a part of one of the pages showing the exact size of type.

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of the Walnut Hills Church have had the oversight of this project for more than two years. Contributions are coming in at a steady rate of \$2,500 per month. Continued interest on the part of those who have been so helpful, and the added interest of those who with understanding will want to have a part, will soon make a home for Homeless Children a reality in the north.

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Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, July 19: The meeting with Lingrove Church, Linville, La., resulted in one baptism, and, seemingly, much good done otherwise. Best interest and attendance they have had for sometime. It was my fourth effort with them. I was there in 1940-41-43. This leaves me in a meeting in McFadden, Ark. I go from here to Arnold Church, Swifton, Ark.

DEATH

There is no appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom and wither in a day have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the footsteps on the shore. Men seldom think of this great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to paradise; we do not want to lie down in the damp grave, even with princes for bedfellows.—Baten.

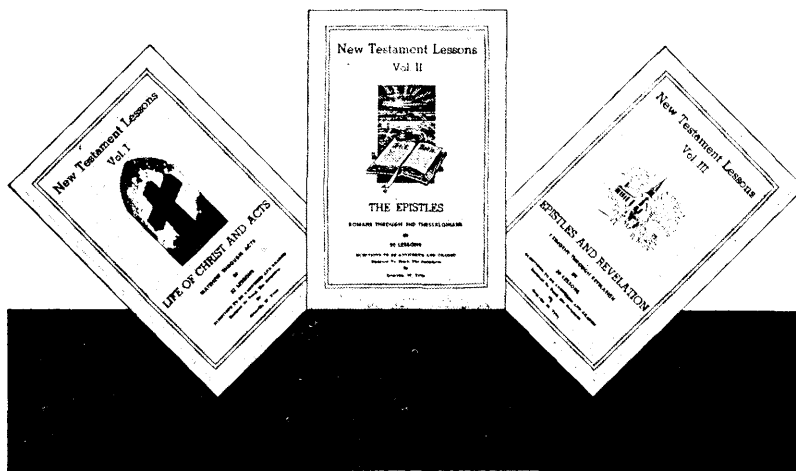
"Where two or three are gathered together in thy name," is usually quoted by those with a less sense of the divine presence than of the human absence.

Grandpa thought nothing of walking ten miles to church, and the grandchildren don't seem to think anything of it either.

Meekness is not a sign of weakness.

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VOLUME 21

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NUMBER 34

Weighing Some Witnesses

By VAUGHN D. SHOFNER

If you have never answered your doorbell to face a valise-bearer with a memorized or recorded sermon from one "Judge" Rutherford, you have never been tempted by one of the most zealous groups in satan's sanctuary. They claim to be "Jehovah's Witnesses," but the only thing they are true witnesses of is the God-dishonoring doctrine of Mr. Rutherford, which denies the resurrection, eternal torment, that man is more than mortal, and that hell is hot. Their man-made theories are too numerous to review in an entire book, and we shall consider but one, and that briefly.

These false witnesses will bring before you some strange doctrine, such as: When man dies he is unconscious, and therefore is not inherently immortal. Then they will read, or usually cite, a long list of scriptures that declare a man shall die (and we believe each passage of the Bible). But then they begin perverting the Bible in an effort to fit it to Rutherfordism. They'll turn to such a passage as Ecc. 9:15 and read, "For the living know that they shall die: but the dead know not anything." They then conclude that since "the dead know not anything," and all men die, therefore man is unconscious when he dies: and being unconscious in death proves him to be but a creature of matter, possessing no immortal life.

We make our first appeal to the same writer in the same book to find out if that is actually what he meant. If man is nothing but matter inherently, then in the decomposition of death he will be no more than putrefied matter. But this same preacher, the son of David said, "Man goeth to his long home" when he dies, and "then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecc. 12:5, 7). Now friends, whatever goes to the dust is not the spirit, for the spirit goes back to God who gave it. So by the writer of Ecclesias-

tes, which they pervert into a doctrine of the devil, we see that part of man is matter and part of him is spirit; and they are not the same.

We know what the witnesses of Rutherford will now say. They'll say the "spirit" which returns to God is nothing but "breath." How foolish! We read: "A man or also a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" (Lev. 20:27). Therefore, these people who call themselves "Jehovah's Witnesses" testify for their Jehovah, that since "spirit" means "breath," a person who is guilty of eating onions shall be put to death; and since in death the "spirit" goes back to God who gave it, this "onion-breath" will return to God—he gave it in the first place! Or what would be a "familiar breath?"

Now friends, you can well understand that whatever "the dead know not anything" means, it certainly does not prove that man is nothing but matter. A look at Ecc. 9:3, just above their beloved proof-text, will help us to a truer understanding of this writing. "The heart of the sons of men is full of evil while they live, and after that they go to the dead." So the true lesson has to do with the lack of knowledge of anything of the living on the part of those who have gone to the dead (notice the two states compared), and in no way proves a man to be unconscious in death.

Furthermore, if this proves the dead are unconscious, it also proves there is no reward for any who are unfortunate enough to die; for the remainder of the verse says (they use but part of it), "neither have they any more a reward; for the memory of them is forgotten." But they would not agree to this—it means something else. Right! the reward here spoken of, the lack of knowledge here spoken of have reference to earthly reward! earthly knowledge!

We'd call your attention to a short

study of some things revealed in I Cor.

15, a chapter devoted to the resurrection. In this chapter Paul is showing the materialists in Corinth, such as the Rutherfordites in America, that there is a resurrection of the dead. And in proving it he teaches by presenting things they have a knowledge of, and which they accept. I Cor. 15:35-37: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die (this is something that you accept, Paul is saying—V. D. S): And that which thou sowest not that shall be, but bare grain, it may chance of wheat, or of some other grain."

The apostle says the resurrection is like this. There is the "dying" of the grain of wheat (we'll say) before the existence of the new body, and this is like the resurrection, or the resurrection is like this. But God has the life that brings about the other bodies in this resurrection kept somewhere apart from the physical bodies which are sown, and which man can analyze. Therefore, we say, as there is an intangible life in the seed of wheat which is not the physical matter of which it is composed, just so there is an immortal part of man that is not the physical body.

In an attempt to justify their false doctrine, these false witnesses might quibble by propounding the question, Where is the life? And we'd answer, In God's keeping. Let the chemist analyze the grain of wheat, he can not find the life. Let him synthesize the elements of it in exactly the same proportions and the life is not there. Therefore the life is not merely a composition. So it is with man. The immortal part is kept by God according to his pleasure, and is united with the resurrected body in the resurrection; but the life exists. This is positive proof that man is not mortal only!

Man is God's image, and to belittle man is to blaspheme God. To say that being the image of God is to have facial features and physical contours

that look like his, and that it amounts to more, is to speak evil of our heavenly Creator. For what stature, tall or short, and what countenance, plain or comely, would be the image of God? Being made in the image of God, informs us of the possession of an immortal spirit, and other attributes. The greatness of this soul is manifest by the greatness

of the price paid for the redemption of it. They do err and speak evil of God, who declare that man made in the image of God is no more than an animal of matter which fights a few days on the downward course to dissolution. Blush, thou blasphemer! O that thou possessed the honesty to blush!

Denominationalism's Greatest Mistake

By CLAUD F. WITTY

So far as I know, all professed Christians, of whatever creed of belief, are agreed that there is a time when an alien sinner is separated from God.

They can say with Isaiah, "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God and your sins have hid his face from you, that he will not hear." (Isa. 59:1).

They are not agreed, however, on the place where reunion takes place when the alien sinner returns to God.

Some of them teach that it is when the sinner, in answer to prayer, receives the Holy Spirit into his heart. Others teach that it is when the sinner touches the blood of Christ.

As I view the matter, this is one of the most important differences confronting the religious world today. On it hangs the destiny of millions of human souls. If the penitent sinner is reunited to God by the Holy Spirit coming into his heart in answer to prayer, then I unhesitatingly affirm that Christ shed his blood in vain. Salvation is a bloodless salvation. But this cannot be, for God's word says, "Without the shedding of blood there is no remission." (Heb. 9:22).

Now, let us look this proposition squarely in the face. Is a penitent, alien sinner reunited with God, and does he receive salvation or the remission of his past sins when he touches the Holy Spirit, or is it when he touches the blood of Christ before he contacts the Spirit? Just when and where is the connection made?

I may have a telephone on my desk, but I cannot talk over it and be heard. Why? It has not been connected with the system. As soon as a connection has been established I can talk to another person miles away, and be heard. It is the same with the alien sinner. A connection must be established between his soul and God.

I have a light fixture in my room, but the room is in darkness. Why? Because there has been no connection established between the light bulb and

electricity. The moment this connection is made, that moment I will have light.

Now the alien sinner is like the telephone receiver and the light fixture. There is no communication with God, or light from him, until a connection has been established. Just where is this connection established?

Perhaps seventy-five per cent of the preachers in America today will tell you that it is when God sends the Holy Spirit into the heart of the sinner and the sinner passes from death unto life. The sinner himself may believe this, and become very happy, and from that day forward live a prayerful, consecrated life and finally die, believing with all his heart that he has been saved from his alien sins. But has he? Not, if the blood of Christ has anything to do with his salvation. And who will say that he can be saved independent of the blood of Christ?

Now here are the facts. The sinner is touched by the Spirit of God before he is touched by the blood of Christ, or he is touched by the Spirit of God after he is touched by the blood of Christ. If he is touched by the Spirit first, and that spirit saves him, then he is saved before he reaches the blood.

In Leviticus 14:14-18 we have a description of the cleansing of a leper. No one could cleanse from leprosy but God. No one can cleanse from leprosy of sin but God.

When God cleansed a leper, as described in Leviticus 14:14-18, the priest first applied the blood of an animal which was a type of the blood of Christ, and then he applied the oil, which was typical of the Holy Spirit.

We read, 'And the priest shall take some of the blood of the trespass-offering and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: And of the rest

of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, upon the thumb of his right hand, and upon the great toes of his right foot, upon the blood of the trespass-offering; And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.'" (Lev. 14:14-18).

In verse 17 we read that the oil was to be placed on the blood. The blood first, and afterward the oil.

When the children of Israel were in Egypt, they put the blood on the door posts, and were protected by it. Afterwards the pillar of fire hovered over them and led them on their journey to the Promised Land. This cloud or pillar of fire was typical of the Holy Spirit. The blood of the passover lamb was typical of the blood of Christ. The blood came first and then the cloud representing the Holy Spirit. We now come to the New Testament. On the day of Pentecost the law of pardon for the alien sinner was made known.

Where was the connection between God and the sinner established? In the Spirit or in the Blood?

Peter and the other apostles first preached the gospel to the multitude. Those who heard them were pierced in their hearts, and cried out, "What shall we do? Peter, speaking by inspiration, gave the answer. What did he say? Did he tell them they should pray, and then God would send his Spirit into their hearts and take away their sins and they would know they were saved? He did not.

He said, "Repent and be baptized every one of you in the name of Jesus

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
 JAMES L. NEAL.....Springdale, Arkansas
 GEO. B. CURTIS.....Poteau, Oklahoma
 (400 Ward Avenue)
 GILBERT COPELANDWichita Falls, Texas
 (1810 Buchanan Street)
 VAUGHN D. SHOFNER.Fort Worth, Texas
 (1320 Fast Allen Avenue)
 ELMER A. L'ROY.....Springfield, Missouri
 (901 South Broadway)

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Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' But you say, there is no mention of the blood of Christ; only repentance and baptism are mentioned in connection with the remission of sins. True, but baptism is connected with the blood of Christ, and you reach the blood of Christ only by being baptized. Now notice carefully. In Romans 6:3-4, we read, "Know you 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."

Here the inspired apostles says plainly that we are baptized into the death of Christ. He says we are buried with him by baptism into death. Now this much has been made clear. When an alien sinner has been pierced in the heart and wants to know what he must do to be saved, he is first told to repent, or turn away from his sins: he is then told he must be baptized for the remission of sins. He is informed by Paul in Rom. 6:3-4 that this baptism is to be a burial and that the baptismal burial is into the death of Christ. But what happened in the death of Christ? It was there that he shed his blood. While he was on the cross the Roman soldiers came to break the legs of those who had been crucified. They broke the legs of each suffering thief and were in the act of doing the same to Jesus. "But when they came to Jesus, and saw that he was dead already, they broke not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." (John 19:33-34).

Jesus, then, shed his blood in his death, not in his life. This being true, it follows that if I would reach his blood, I must do so by getting into his death. In all of God's word we are told of but one way to get into the death of Christ. And that is to be baptized into it.

Now the question we are discussing is this. Where does a penitent, alien sinner make connection with God? Is it in the Holy Spirit or is it in the blood of Christ? Denominational churches teach that the connection is established when God, in answer to prayer, sends the Holy Spirit into the sinner's heart and takes away his sins.

The Bible teaches that the connection is made when the penitent sinner is buried with Christ in baptism into his death, where his blood was shed and where it is reached.

In Daniel 3:24-25 we read, "Did we not cast three men, bound, into the midst of the fire?" They answered and said unto the King, True O King. He

answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God." Three men only were put in the furnace, but four men were known to be in there together.

We bury but one person in the waters of baptism, but two meet in the watery grave. The sinner and the Son of God. In that mystical meeting of the penitent sinner and the Savior of men, in the waters of baptism, the sinner touches the blood of Christ and his sins are all taken away.

Peter told the people on the day of Pentecost that if they would repent and be baptized in the name of Jesus Christ, for the remission of sins, they would receive the gift of the Holy Spirit, for the promise was unto them, and to their children and to all that were afar off, even as many as the Lord our God shall call. (Acts 2:38-39).

Notice the order, first, repent and be baptized. Second, receive the remission of sins. Third, receive the gift of the Holy Spirit. Baptism into the death of Christ, reach the blood of Christ in his death, receive the remission of sins in his blood, arising from the burial in baptism free from sin, the Holy Spirit comes into the heart.

Which comes first, contact with the blood of Christ or contact with the Holy Spirit? In Gal. 4:6 we read, "And because you are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father." Sons first, then the Holy Spirit because we are sons.

I have in my hand a vessel containing a dark fluid. I pour a chemical preparation into the fluid. Instantly the dark color in the fluid vanishes. The vessel represents the heart of an alien sinner. The dark fluid represents the sins in his heart. The chemical that I pour into the vessel represents the blood of Christ, the only chemical in the universe that can take sin out of man's heart. As soon as the sinner's heart has been cleansed by the blood of Christ, it becomes a fit dwelling place for the Holy Spirit, and the Holy Spirit comes into the heart and the happy recipient beings to cry Father, Father. He begins to pray, Our Father which art in heaven, Hallowed be thy name, etc.

Suppose we reverse this order. The penitent sinner knows his heart is full of sin. He is taught to pray God to send the Holy Spirit into his heart, and God hears his prayer and sends the Holy Spirit into his sin-filled heart. The Holy Spirit must either take the sin out of the man's heart or remain in the heart with the sin. If the Holy Spirit takes the sin out of the man's heart, then Christ died in vain. Sins

are remitted, without the blood of Christ. But this cannot be, for "without the shedding of blood, is no remission." (Heb. 9:22).

If I were to call all the denominational preachers in the world together, and ask them where the penitent, alien sinner receives the forgiveness of his sins, the great majority of them would say, "At the Altar," meaning that the sinner prays to God, that God hears his prayer, and sends the Holy Spirit into his heart. The Holy Spirit takes the sin out of the heart and the sinner is then and there saved. He can now be baptized or not, as he sees fit, by sprinkling or immersion, or as the church he wishes to become a member of requires, but it is understood, at least by the preachers, that baptism has nothing to do with his salvation. This was taken care of at the altar. That was taken care of when the Holy Spirit entered his heart.

If these preachers are right, the Bible is wrong, for the Bible does not teach it that way, and I will go on the public platform with any denominational preacher in the land and examine every case of conversion since Christ died, and prove that not one of them agrees with this theory.

If these preachers are wrong, then it follows that they are leading millions of sincere and honest people into the ditch of error for the blind are leading the blind, and all will fall into the ditch.

We are saved by the blood of Christ, or we are saved independent of it. If we are saved by it, then we are saved when we reach it, or are connected with it. We reach it, or are connected with it when we are baptized by a burial into the death of Christ, where the blood was shed. And since there is not a man living that can put his finger on one word of scripture that shows any other way to get into the death of Christ, than by a burial in baptism, it follows that there is no other way.

Personally, I think the Church of Christ should go before the entire denominational world and insist that they answer the question, "Where does a penitent, alien sinner receive the remission of sins? In the blood of Christ, that was shed in his death and that can only be reached in the waters of immersion, or does he receive it at the altar in answer to prayer, by God sending the Holy Spirit into his heart?"

I stand ready to discuss this question with any honorable worthy denominational preacher, or belief.

Hoyt Bailey, 517 West State, Enid, Oklahoma: One each by baptism, restoration and membership which makes fifty-nine responses here in thirteen months.

Flowers of Grass

(1 Peter 1:24)

By ELMER A. L'ROY

CONVICTIONS

For a person to give mental assent to a proposition does not mean that he has convictions toward it. A sense of responsibility in living in harmony with that which is thought right is needed. Unfortunately, this sense of duty and honor is too often lacking.

Without undertaking, at this writing, to discuss or even list the many things that we need convictions about, it seems that the one most needed is a conviction that God is. A knowledge of Him should lead to reverence and respect for Him. It is certain that the proper attitude and regard for God cannot be developed in ignorance of Him.

FAITH

Faith is the evidence of unseen things. It is more than that because it is also the assurance of things hoped for. This is a strong and meaningful thought. Assurance of a thing makes it definite, and so much so, that we may have confidence in it. A conviction that God is and a trusting submission to him are both included in believing in God.

BUILDING CONFIDENCE

There are three things that are necessary in building confidence in God and conviction that He is. First is knowledge that is gained from study. "Belief cometh by hearing and hearing by the word of God." Hearing, alone, or we may say mere hearing, will not suffice, for second is meditation. Good men have always been men of thought. The truths learned from the word of God will help us but little until we have pondered them, meditated upon them, until we have understood our duty in righteousness and our moral responsibility in view of them. Third is exercise. We must try the word of God—put it to use. To know it; to think about it; but never to try it leaves us weak and unfit in the service of God. A case like this is of the Hebrews recorded in Hebrews 5:12-14 which says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern

both good and evil." Any gift unused, even a gift of knowledge, is soon no gift at all. These three things — Study, Meditation and Exercise—are to be encouraged for by them are built conviction and confidence.

WALLACE TO DEBATE

KETCHERSIDE

By FRANKLIN T. PUCKETT

Within recent years W. Carl Ketcherside has gained a foothold at Beech Grove, Arkansas, from which point he has launched an attack upon the churches in that area, but directed primarily against the churches in Paragould. They tried to warn the Beach Grove brethren of Carl's radical positions and divisive influence thereby bringing upon them the condemnation and accusations of the champion from St. Louis.

When Ketcherside came to Beech Grove for a meeting, the Paragould brethren called Sterl A. Watson to represent them in the controversy which had developed. Brother Watson, in company with several other brethren, went to Beech Grove and publicly challenged Ketcherside to debate the issues involved. This challenge was refused. Ketcherside met Sterl several years ago and like an elephant he never forgot. His excuse—Watson was too mean.

The brethren then suggested that they would get W. L. Totty to represent them. Again Ketcherside refused—Totty was too mean. He had met W. L. in time past and his memory was still good. He claimed that "his elders" would not allow him to meet either Watson or Totty. It is a bit difficult to believe that Carl would let any set of elders keep him from doing anything he wanted to do. And from the reports generally received it is not Sterl's and Will's meanness that he fears; they have the goods on him and know how to apply the pressure. Anyway he was not yearning for a repetition of his experience with either of them.

The brethren next suggested G. K. Wallace as their representative. Since he could not, in the presence of his brethren, continually refuse to defend his teaching, Ketcherside agreed to meet him. Accordingly he submitted propositions which Brother Wallace refused. Counter propositions were not accepted by Ketcherside. When Carl came back to Beech Grove for another meeting, he reportedly told the brethren there that he was ready to debate, but that Wallace's changes in the propositions were unfair and an insult to his intelligence. They began boasting that Wallace and the church in Para-

gould had backed down and would not meet him on fair propositions.

As soon as this report was received, Brother Wallace was notified to come immediately. He and I, together with several other brethren, went to Beech Grove and met with Ketcherside and the leaders of the church there. After exposing the falsity of the report being circulated, Brother Wallace pressed Carl to debate the issues openly and fairly and offered to meet him either with or without propositions. Ketcherside said he would have to have definite propositions, but haggled over every suggestion made until finally Brother Wallace called those present to witness that W. Carl Ketcherside would be solely responsible for any failure to have a debate, for he was willing and doing his best to arrange it.

Then and not until then was any progress made. When Ketcherside realized he must either put up or shut up, the following propositions were agreed upon and signed:

PROPOSITION NO. I. The employment of a preacher to preach for the congregation as now practiced by the church of Christ, at Second and Walnut Streets, in Paragould, Arkansas, is scriptural.

AFFIRMATIVE—G. K. Wallace.

NEGATIVE—W. Carl Ketcherside.

PROPOSITION NO. II. The organization, by Christians, of schools such as Freed-Hardeman College is contrary to the New Testament Scriptures.

AFF.—W. Carl Ketcherside

NEG.—G. K. Wallace

PROPOSITION NO. III. The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures.

AFF.—G. K. Wallace.

NEG.—W. Carl Ketcherside

PROPOSITION NO. IV. The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops.

AFF.—W. Carl Ketcherside.

NEG.—G. K. Wallace

They were unable to agree on a proposition regarding orphan homes. Ketcherside wanted Wallace to affirm the scripturalness of a home like the one at Morrilton, Arkansas. This he refused to do because of the organization, but offered to affirm that a home like the one at Wichita, Kansas, is scriptural. Ketcherside refused to deny it. When pressed he even said he wished the church had more homes for orphan children. That is quite a concession for him to make, since heretofore he has insisted that they must be received

into private homes. Remember, brethren, W. Carl Ketcherside will not deny the scriptural right of a church to operate an orphan home (like the Maude Carpenter Home in Wichita) under the oversight of its elders. He even wishes we had more of them. I take it that from henceforth he will not be arguing that the only scriptural way of caring for orphan children is to receive them into private homes.

Arrangements for the time and place of the debate will be worked out by the brethren at Paragould and Beech Grove. It will probably be held some time next year. Announcements will be made when the details have been worked out.

(Editor's Note: A card just received from Brother J. A. McNutt of Paragould informs us the debate will be for five nights, beginning June 30, 1952.)

CONSTRUCTION OF CHURCH AUDITORIUM IN FRANKFURT STARTED

By PAUL SHERROD

Frankfurt

On May 28th work began on the auditorium for the church which meets just across the street from the University of Frankfurt. This auditorium is designed to seat 850 people (including the balcony) It will complete the building at that location. Money for this building was donated by the brethren in the U. S. in response to the plea that was made by the brethren in Germany through Brother Otis Gatewood. The educational unit had already been erected, work on it having been started May 15, 1950. The class rooms will accommodate 500 people. This building, in addition to its use for Sunday Bible classes, is being used during each day for the training school for young preachers, and each night for Bible classes and the training program for all people of the church who will attend.

Munich

The brethren in Munich report the purchase of a choice location in that city, centrally located, on a good street, only one block from the most prominent boulevard in that section of the city. Construction on a building there to seat 250 to 300 will be started as soon as possible. There will be ample space on the lot, and the building designed so it can be enlarged as needed to seat up to 500 people.

Heidelberg

Brother J. C. Moore, Jr., writes: "Brother Walker and I made the second trip to Heidelberg Friday with the following results. A lot has been located on the old Bergstrasse (mountain road) which was originally built in the time of the Roman occupation about 200 A. D. This road runs on the way from Heidelberg to Frankfurt at the foot of the mountains. It is a popular and well known road and in the city of

Heidelberg it carries considerable traffic including two street car lines. This lot is 75 feet wide and more than 150 feet deep. The lot goes down from the street level about 4 1-2 to 5 feet. We plan, therefore, to excavate approximately twenty inches for the foundation. The auditorium will be so built that it can be lengthened by 50 per cent as the church grows. We plan now to seat from 150 to 200 people and since we will have a full basement, we will put class rooms down there. The lot is surrounded by new modern homes so our building can blend with them without too much difficulty.

Others

Negotiations are under way for locations for the other five buildings. Plans are also being developed for the buildings. In doing anything in Europe there is an enormous amount of red tape, but it is hoped that all these things can be worked out in a reasonable time, and construction started at an early date on all these buildings.

When Jesus turned the other cheek, the second slap hit a million hearts.

Mrs. Geo. Hollenbeck, Athens, Ark.: On June 1st Brother J. A. Copeland of Delight, Ark., began a week's meeting at Athens, Arkansas. Preaching was good throughout the meeting. He did not shun to declare the whole Council of God. Three responded to the Gospel call.

Glenn A. Parks, 105 Prospect St., Camden, Arkansas, July 26: It was my good pleasure to do the preaching in a meeting held by the Central Church of Christ in Little Rock, Arkansas recently. The crowds were good, but otherwise the interest was only average. I am to return this fall for another meeting with this good church. Brother D. D. Woody is serving as evangelist with this congregation and is held in high esteem for his work's sake. I enjoyed my stay with these people and old friends very much. I am to begin at Bluff City, Arkansas on Sunday night, August 5. Our work continues good here at Camden. There have been two baptized, one restored, and four to place membership since last report.

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I. D. AMES URGES SUPPORT OF HOME

As I have not written anything for The Gospel Light in a long time, I am now taking this opportunity to write you in an effort to try and store you up with regard to the needs of the Morrilton Orphans Home.

Now we often overlook facts that exist that concerns us all. One of the outstanding facts is the commodities of life. We know that in our own homes that they have gone up at an alarming rate.

Brethren, let us all take care of this matter, and remember the home and children with at least one contribution a month regular.—Cassville, Mo.

ANOTHER PREACHER CHANGES

By A. G. HOBBS, JR.

It is encouraging to have additional preachers added to our number to help advocate and to propagate New Testament Christianity in its purity and simplicity.

On July 22nd Louis H. Stowe, his wife, and son Jimmy renounced the errors of the Christian Church and took their stand with us.

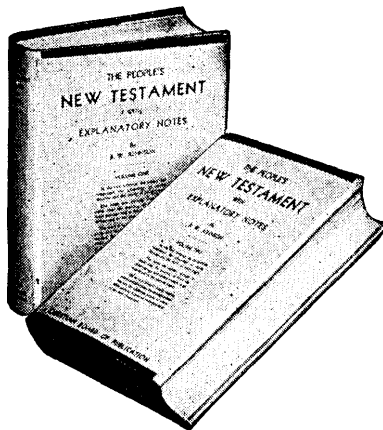
Brother Stowe has been preaching for the Christian Church in Polo, Mo., and living in their preacher's home.

busy preaching the gospel. Therefore, he is open for work—with some congregation or meetings. Brethren, let's put this fine brother to work and keep him busy.

More workers are needed in Wisconsin where Brother Wilson is preaching for three congregations. It would be an excellent opportunity and fill a great need if some strong' congregation would support Brother Stowe to assist him.

For further information or contact write to him, Box 337, Polo, Mo., or to the writer, 4312 Francis Street, Kansas City, Kansas.

Levi Gentry, 801 E. Main, Ada, Oklahoma, July 30: In an eight days meeting at Park Chapel, Cleveland, Miss., three were baptized. Here in Ada yesterday four were baptized. This brings to twelve the number baptized here at Central in June and July.



The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

Summary, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel; 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

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

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

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Elmer L'Roy, 901 South Broadway, Springfield, Mo.: We closed a good meeting at Gober, Texas, July 22. There were seven baptized and one restored. We are now in a mission meeting at Highlandville, Missouri. The attendance is good. We go next to Valliant, Oklahoma from August 13 to 22, then to Chapel Hill congregation of Nashville, Arkansas, September 3 to 12. Sterl A. Watson of St. Louis begins with us at Broadway and Madison September 24. Four were added at Broadway and Madison on Sunday, July 29. Two by transferring their memberships and two by restoration and transfer. One was baptized here July 15th in my absence.

Walter W. Leamons, Junction, Texas, July 24: The church at London, Texas, where I preach every Sunday morning, had three baptized and one restored in their recent meeting. Brother Marshall Davis did some very able preaching. I preached six times here and over the county, Sunday. On Monday night I told a Bible story, the life of Joseph, to the local Boy Scouts and their parents. Opportunities to do good abound and we are happy to be in position to use them.

W. Curtis Porter, Monette, Arkansas, July 27: I am to meet John L. Causey, Missionary Baptist, in a four nights' debate at Hancock school grounds, between Monette and Caraway, Arkansas, beginning Monday night, Sept. 3. I began a meeting at Holland, Missouri, July 2. On the same day, however, I suffered an attack of Sciatic Rheumatism that made it almost impossible for me to walk. This was followed by a case of influenza. A combination of both of them forced me to close the meeting when a little more than half through. I then spent several days in bed. Treatments from both osteopathic and medical physicians enabled me to move about enough to start another meeting at Union Central, near Marmaduke, Arkansas, on July 18. Inflammation in my feet and legs, which is a complication of my blood malady, then became very painful, and it looked as if I would have to close this meeting. But I am slightly improved now and think I shall be able to finish it if nothing new develops.

Perry B. Cotham, Paris, Texas, July 26: Our meeting at Lamar Avenue closed last night. Willard Collins, Vice-President David Lipscomb College, Nashville, Tenn., did the preaching and T. J. Quinn, one of our elders, directed the singing. Both did their part well. The crowds were large and the interest fine. The crowds continued to grow to the very last. To take care of the people we conducted two periods of worship Sunday morning. Seven were baptized and nine restored. Our Bible Classes averaged 407 for the two Sundays of the meeting; 240 attended the

last day service. Bro. Collins is one of the best evangelists in the church today. He preaches in love for lost souls, is humble and makes people want to live better and go to heaven after death.

Earl E. McCord, Corning, Arkansas, July 30: The meeting closed last night the 29th in which Brother Emmett Smith of Paragould, Arkansas did the preaching and I lead the singing. We had a glorious meeting with seven confessions of faith and five restorations. It was a good meeting right from the beginning. The attendance and attention were good and the singing was

very good. Brother Smith will be with us again next year the Lord willing. To God be all the glory and praise in his name.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, July 30: The meeting in McFadden, Arkansas, resulted in three restorations. If any other good was accomplished I couldn't tell it. I tried, as best I could, to get some life and enthusiasm instilled into the congregation. They supported me well, financially, for which I am thankful. I began a meeting last night at the Arnold Church, Swifton, Arkansas. Was with them last year.

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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, Re be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 ¶ Then they that gladly received 1

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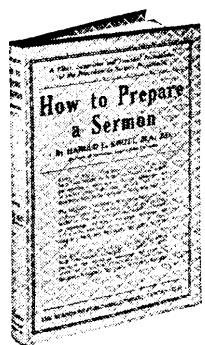
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A. H. Bryant, Route 1, Lawton, Oklahoma, July 26: The rural congregation of the Church of Christ, ten miles east of Lawton, closed a good meeting last evening, with brother Joe Laird of Marlow, Oklahoma as the visiting minister. Three were baptized and two restored to their first love and the fellowship of the church. Members were encouraged and rejoice. Attendance was good from beginning, and the interest increased with every service. Members from nearby congregations gave us much inspiration by their continued presence and fellowship. The Midway Church is spoken of throughout this section as "one of the best" in the state. Not great in numbers nor wealth but rich in faith and the fellowship of love. We are now more determined than ever to "press on" to still greater things.

Help Christians Find Churches In Germany

By M. Norvel Young

Thousands of young Christians are being sent in the armed services to Europe, most of them to Western Germany at the present time. Fortunately there are a number of churches of Christ in Europe due to the efforts that brethren have made since World War II. It will greatly assist these young men if the local congregation in this country will inform them of the location of loyal brethren meeting in Europe. For example, there are now ten congregations worshipping regularly in Western Germany. Their addresses may be obtained from our gospel papers or from the missionaries themselves. It would be good to write the missionaries and tell them of the coming of Christians. Here are a few of the addresses we have at hand: (These are English speaking congregations), Church of Christ, Senckenberg Anlage 17, Frankfurt, M, Germany; Church of Christ, Amerika Haus, Heidelberg, Germany; and in Munich, the English speaking congregation meets in the Officer's Club. We do not have the exact name of this place, but more information could be obtained by writing to the church office at Mathildenstrasse 9a, Munich, Germany. We will gladly assist in trying to encourage all these young men to pick up the church and to work diligently while they are away from home. Let us not forget to pray for our boys who are away and for peace if it be the Lord's will.



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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 21

DELIGHT, ARKANSAS, AUGUST 9, 1951

NUMBER 35

Religious Racketeering Big Business

By GEO. B. CURTIS

Religious racketeering has entered the field of big business. Under the guise of preaching the "old time" gospel a smooth deceiver will enter a town with all the fanfare of a Baily-Barnum Circus. His coming is presaged by a high powered advertising campaign that mingles promises of salvation and health to all. All the principles of God's rules for the salvation of the soul are relegated to the junk pile, and quackery in the extreme has full sway in the healing field. The analogy of the old time circus holds again in this sense: Barnum declared that the American public liked to be fooled; and that a sucker is born every minute. When the fooling is in the field of entertainment and amusement for the dollars of the deceived it can be condoned; but when the stake is not only the money, but also the souls of those deluded, the matter is too serious to be passed off with the shrug of the shoulder.

A generation ago all kinds of remedies were prescribed for all kinds of ailments. Potions concocted from herbs, stump water, teas made of the lining of chicken gizzards, a drink of water from the shoe of one who had never seen his father, a lock of hair from the tip of a dog's tail, a Bible placed under the pillow at night, these and countless other remedies were used by a gullible people seeking relief from human ailments. Superstition? Yes. But they had a number of qualities better than this modern craze of miraculous healing. The old time remedies cost little or nothing; they were not done in the sacred name of God; and racketeering or profiteering did not enter into it at all. And, besides, they were just as efficacious.

Recently, I am told, one of these high powered healers came to the home town of my good friend and brother in the Lord, I. D. Ames. Brother Ames is a splendid preacher of the gospel. He is totally blind, having lost his eye-

sight when a lad. People were flocking to this so-called gospel meeting in throngs for healing. They were duly duped and the audiences were relieved of their money each evening that this "glorious" work of healing and evangelism might be kept going. Brother Ames went down and asked that his eyesight be restored. They put him off from time to time, but with this dogged insistence that has enabled I. D. to overcome his handicaps, he kept returning. Finally, the healer informed Brother Ames that he did not possess the necessary faith to be healed. Brother Ames asked him how that he knew the extent of his (Bro. Ames) faith. Finally a session was agreed upon only to be put off again. Later the authorities demanded that he give Bro. Ames an engagement, or move. They chose to move.

Over near Ashland, Oklahoma where I recently closed a meeting one of these meetings was in progress. Among those healed was a man suffering from thyroid trouble. His goiter was duly healed but his neck still looks like the neck of an overstuffed gosling. This poor deluded soul was told that the goiter was healed but that his neck would remain swollen. It is passing strange that God could heal the disease but could not remove the effects. Leprosy healed by the Lord left no trace of the disease. Neither would there be a trace of goiter if the Lord had healed this man.

Some years ago I was in a meeting where questions were invited. Almost every evening there was a question relative to miraculous healing. Finally near the close of the meeting a woman accosted me after the services with these words: "So, you do not believe the Lord heals the body today. I am living proof of his power to heal." She was one of the most deformed and twisted individuals that I have ever met. I asked her if she meant to stand there

in that pain wracked, diseased body and tell me that she was a living example of the Lord's ability to heal. She informed me that, like Paul, she had "a thorn in the flesh," and her twisted, deformed body was that thorn. I have only the deepest sympathy for those who are thus deceived. I have nothing but extreme abhorrence for the ones who go about preying upon the credulity of humankind to flinch from them their money. I've never attempted, or approved of, bank robbery, but I would consider it honorable compared to this racketeering in the sacred name of Christ.

It seems to me that every intelligent believer in God and His word should recognize that God is the author of physical law to govern things physical; and that He is the author of spiritual laws to govern spiritual affairs. Thus recognizing this division of God's powers it seems absurd to think of setting aside either of these laws and their functions, or the substituting the one for the other. It takes bread, beans, milk, meat and potatoes to fill the stomach of one of these so-called healers. The same is true of those who claim this healing. It is just as reasonable to me to ask God to fill my stomach with friend chicken, French fries, ice cream, etc., as to ask him to heal my physical body. The same heavenly Father that made my body made the herbs, minerals, vitamins and all other materia medica. They are as truly of God as the human body is of Him. The natural man demands natural food, natural remedies. The inner man demands spiritual food and spiritual medication—Christ and all His benefits.

The things done by these would be miracle workers sometimes reach criminal proportions. A physician told me some time ago of one of the children belonging to parents of a healing sect dying of diphtheria. This doctor was a county health officer in an Oklahoma county. He had to invoke the aid of the law to immunize the children of this family and that of others exposed to the dreadful disease. Religious fanatics at-

tempting to set aside God's physical remedy for diphtheria, prayed and exerted themselves over an innocent baby that had no choice in the matter, permitting it to die. Truly this was in effect murder.

Newspapers carried the story a few weeks ago of an Oklahoma lad who had been healed at one of these high pressure healing meetings. The lad had an artificial eye. The claim was made that God had given him sight through his artificial medium. When the heavenly given sight failed to function in the presence of witnesses the mother claimed that the devil had been at work. I think that she was right in that the devil had a hand in it, but not in the manner that she supposed.

Some years ago while working with the church at Henryetta, Oklahoma, I had the privilege of conducting a radio program just following a miracle working preacher. This man had testimonials of healings as colorful as though they had taken Hadacol. I challenged him and his cult to a test of healing. I suggested that a one armed man, a blind man and a dead man be selected for his subjects; and the same type for my subjects. I proposed that if he would start first and get a good flesh and blood arm on the one armed man that I'd stand idly by until this arm was completely restored, then I'd begin my work of healing, put a good arm on my one armed subject, give the blind man two good eyes, raise the dead man and beat my miracle working friend to the finish by two full lengths. He declined the test by saying that "We mustn't tempt God." That challenge stands today, from Orel Roberts on up and down.

If Ye Forgive Not

By W. W. FREEMAN

The spiritual teaching of Jesus is divine. It goes farther and higher than does the religious idealism of any other teacher. It also carries with it for the Christian the ultimate in realism.

Jesus told his disciples that the heavenly Father has no forgiveness for those who fail to forgive "from the heart." Church relations imply a great deal more than nominal membership in the divine family. So much has been said against the idea that God hears "sinners," that we may mistakenly assume that with church membership we automatically receive all spiritual privileges. Such is not the case, for to the child of God, as well as to the alien, God's blessings are conditioned. The proud Pharisee fails to realize this serious actuality. The church member likewise may assume that prayers are

answered by some magic of reciting prayers. "Not every one that says unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of the Father." Does this teaching apply only to those of that generation? Does it apply mainly to the alien penitent, but unimmersed for some cause? Surely it applies also to those ignoring the duty to forgive a brother "from the heart," if he "says" he repents. Can we judge another's heart?

We must not yield to the temptation of imposing upon another's generosity of kindness. If we are betrayed by brothers and persecuted by men of the world, we should not be filled with a feeling of resentment. Hate in the heart is like deadly poison in the arteries; it is fatal. The evil is inward against the one harboring the grudge. But it is not easy for us to realize that all God's ways are for our own good and our spiritual uplift; they are not an arbitrary imposition by the Almighty.

"Lord, increase our faith," was the outburst when this requirement of forgiveness was impressed upon the disciples. To be like God we must be ready to forgive and to let bygones be bygones, for he says "from the heart." How the church would prosper if all Christians would be Christlike!

HOPE

By C. E. W. DORRIS

It is said that hope is composed of two elements—desire and expectation, and where either of these is wanting, there is no hope. An event may be spoken of, that we may desire, but if, from all the facts in the case, we do not expect it to come to pass, we would not say that we hoped for it.

Again; a future event may be in prospect that we have no desire to see occur, but that we expect to come to pass, yet we would not say we hope for it. We might say, we expect it. but not that we hope for it.

But where an event is in prospect, that we very much desire, and fully expect to come to pass, we may truly say that we hope for it; we have all that enters into the constituency of hope; that is, desire and expectation. We hope to go to heaven when we die. for we both desire and expect to go to heaven when we die.

Hope always looks to the future. It never looks back to the past nor to the present. It always looks forward. Paul says: "What a man seeth, why doth he yet hope for?" May we not also ask, what a man enjoys, why does he hope for?" The greatest objects

of the Christian's hope are, a resurrection from the grave, to the enjoyments of eternal life and blessedness, in a higher and purer state of being. Paul says it has reference to "an inheritance that is incorruptible, undefiled, and that fadeth not away; for all who are kept by the power of God through faith unto salvation, ready to be revealed in the last day."

Its Characteristics

The apostle to the Gentiles give various characteristics to hope.

1. It is called a **pure hope**, because it leads to purity of life. "Every man that hath this hope in him, purifieth himself even as he is pure." (I John 1:3). Having the hope of seeing Christ as he now is in his glorified state and being like him, the Christian abstains from all appearance of evil, and constantly endeavors, by divine assistance through the gospel, to purify himself from all impure desires and practices, that he may be prepared to stand in the presence of the Lord with joy and not with grief.

2. It is called a **good hope**. "Now the Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and GOOD HOPE through grace, comfort your hearts, and establish you in every good word and work." (II Thess. 2:10). It is a good hope because of its effects on men amid all the sorrows of this inconstant world.

3. It is called a **lively hope**. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again to a LIVELY HOPE, by the resurrection of Jesus Christ from the dead." (I Peter 1:3). It is called a lively hope because it has reference to eternal life

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Associate Editors

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 JAMES L. NEAL.....Springdale, Arkansas
 GEO. B. CURTIS Poteau, Oklahoma
 (100 Ward Avenue)
 GILBERT COPELANDWichita Kails, Texas
 (1810 Buchanan Street)
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and inspires to greater service and faithfulness to God.

Paul here declares that God hath begotten us to this hope by the resurrection of Jesus Christ. The apostle corroborates this statement by saying: "If in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that sleep. For since by man came death, by man (the man Christ Jesus) came also the resurrection of the dead. For as in (by) Adam all die, even so in (by) Christ shall all be made alive." (I Cor. 15:19-29). Thus the Christian's hope is based on the resurrection of Christ. Had not Christ arose from the dead, we could have no hope of a resurrection. We plant the standard of our hope by the resurrection of our Lord, and stand and "rejoice in hope of the glory of God."

4. This "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit given unto us." (Rom. 5:5). Who would be ashamed of Christ and his holy cause, while the spirit is animated by the glorious hope of the gospel?

5. This hope is called "The helmet of salvation." That is, the hope of eternal salvation is to the Christian what the helmet was to the Grecian soldier. The helmet was born upon the head to guard it from the darts of the enemy: so hope protects the Christian from the fiery darts of the wicked one.

6. This hope is called "The anchor of the soul." Which hope we have, as an anchor of the soul, sure and steadfast, and which entereth into that within the vail whither the forerunner is for us entered, even Jesus, made a High Priest forever, after the order of Melchisedec." (Heb. 6:19, 20). As the anchor, having good anchorage, holds the vessel firm during the tempest, so the Christian's hope, entering into the joys of heaven, where the great High Priest of the Christian profession officiates in his behalf; holds the vessel in which the children of God sail over Life's tempestuous sea, steadfast and safe, amid all the storms that may arise.

7. This hope gives consolation. Paul says: "We may have strong consolation who have fled for refuge to lay hold of the hope set before us." (Heb. 6:18). O, what a dreary abode would this world be, without the hope of heaven! Surrounded with cares and trials on every hand, afflicted during life, and tending toward the cold damp grave as rapidly as time moves on, there to lie down and sleep until the resurrection morn.

But just as despair is about to throw her dark mantle over our world for-

ever, hope comes as a kind angel from the skies, and enables us to say to death, "Rejoice not over me, O, mine enemy, for though I fall I shall rise again, and be forever with the Lord."

"The glorious hope revives,
Our courage by the way,
While each in expectation lives,
And longs to see that day."

In closing I want to say to the Christian reader, "Gird up the loins of your minds; be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ."

To the sinner, I would say, "Fly for refuge, and lay hold of this hope, by faith and obedience to the gospel."—In Fellowship News.

Think Things Through For Yourself

By G. B. SHELBURN, JR.

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 everyone 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 un-

(Continued on page 5)

Faith or Folly?

By J. A. McNUTT

An Associated Press report datelined July 16th, New Hope, Ala., adds one more case to the numerous ones which serves to illustrate the tragic consequences of the folly of the modern cults who cling to the idea of miraculous healing. It is not a demonstration of faith when some poor deluded soul sacrifices his or her life in some misguided deed of presumption. No, such acts instead of being acts of faith are acts of folly based upon false teaching. But here is the news report which you may read for yourself:

"FAITHFUL WOMAN DIES IN AGONY DURING PRAYERS."

"A 50-year old rural housewife chose death in agony from a rattlesnake bite last night, fearing acceptance of medical aid would show lack of faith.

"Coroner Bob Rigsby reported that Mrs. Ruthie Craig, member of a small Holiness sect, was bitten by the large reptile when she tried to pick it up at a church service.

"She died four hours later, spurning treatment while the poison coursed through her veins.

"Rigsby said the little Holiness church rear here was crowded by worshippers, who saw the angry rattler strike Mrs. Craig between the right elbow and right hand.

"She was taken to her home, where she died while members of the congregation prayed nearby."

Whose Fault Was This?

Was this poor woman lacking in faith? No, it seems that she had too much faith in a false theory of miraculous healing and it cost her life. She had enough faith in a religious delusion to bare her arm to the venomous bite of a rattlesnake and death was the result. Her life might have been saved even after she was bitten but she steadfastly clung to a false conception of what God has promised in this age and spurned all medical aid. On her tomb should be inscribed this epitaph, "She died a victim of false teaching." One cannot doubt her sincerity but her deed was a presumptuous act of religious folly instead of a demonstration of scriptural and intelligent faith.

God was not to blame according to the process of the law of God, the venom of a rattlesnake injected in sufficient quality will certainly result in death. In fact this woman committed suicide just as certainly as if she had taken a gun and shot herself. The only difference is that if she had used a gun death would have come much sooner and with less agony.

Why then did this poor woman subject herself to suffering and death? Was she tired of life? Did she find life no longer worth living? No, she was a victim of false doctrine. She felt that "they shall take up serpents" (Mark 16:17), was a challenge to her faith. She had been taught by "Holiness" preachers that if she had sufficient faith she would be granted the five signs which served to confirm the preaching of the apostles. (Mark 16:20). Paul possessed the "signs of an apostle" (II Cor. 12:12), and so did all the other apostles, but this woman was not an apostle. The preachers who taught her this false theory are not apostles either and do not claim to be, yet they claim the signs of an apostle. Should one who is not a sheriff pretend to wear his badge of authority?

False Claims By False Culls

This woman no doubt had heard the false construction placed upon Heb. 13: 8 which is the "sugar-stick" of these modern day "Healing Cults." "Jesus Christ the same yesterday, and today, and forever," which they think to mean that Christ is doing the same things today, in the way of miracles, that he did in the days of the apostles. Christ is the same in nature and character, and so is God, but there has been changes in God's law. (Heb. 7:12). God is the same but he no longer makes man from the dust of the ground by a miracle. Christ is the same but he no longer produces bread for the multitudes by a miracle. The original creation of man was a miracle but since that time men have been born according to natural law. Why not pray for a repetition of creation and ask God to make men like he did Adam?

Jesus told the seventy, "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19). To the apostles he said, "they shall take up serpents; and if they drink any deadly thing it shall not hurt them," but the "Holiness" preachers who taught the poor woman at New Hope, Ala., to believe that these powers belonged to her and to all believers in this age, are responsible for her death. The snake bit the wrong party, he should have bitten the preacher who perverted the word of God. In all such demonstrations of faith (?) these preachers ought to take the lead. If there are any rattlesnakes to handle, or poison to drink let the preachers step up first, the line forms to the right, and this is one time that the women and

children should not come first. It is time for these preachers to give a demonstration instead of relating stories of what happened up north or down south. Paul didn't just talk about miracles. He gave a demonstration. (I Cor. 2:4: II Cor. 12:12). The world should say to these pretenders, if you possess such miraculous powers, "go thou and do likewise."

Some Signs Not Claimed

One "Holiness" debater said, "I don't advocate raising the dead," which is about equal to this writer saying, "I don't advocate flying without some sort of aircraft," or "I don't advocate a man lifting himself off the ground by his own boot-straps." Many of these cults reject the idea of handling serpents, or drinking poison. This is too severe a trial of their faith. However, there are five signs mentioned in Mark 16:17, 18, namely,

1. Casting out devils;
2. Speaking in tongues;
3. Taking up serpents;
4. Drinking any deadly thing without harm; and
5. Healing the sick.

By what rule of logic and by what appeal to scriptural authority, can they claim signs numbers 1, 2, and 5, while rejecting and repudiating numbers 3 and 4? If some of these powers have ceased why are they unable to see that all such miraculous powers have been withdrawn? Paul plainly declared the end of prophecy, tongues, and the miraculous knowledge which enabled men to prophesy. (I Cor. 13:8).

If men today possess the same powers as did the apostles of the Lord all of these signs would follow with equal force, and there would be as much foundation for claiming one sign as the other. Why not handle rattle snakes? Why not be able to drink arsenic without ill effects? Why not profess to raise the dead? Remember Jesus told the apostles to, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." (Matt. 10:8), and Jesus is the "same yesterday, and today, and forever." (Heb. 13:8).

Sowing and Reaping

By 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 de-

stroy 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; if 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 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 in-

dulge 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!

There is nothing too unimportant to pray about.

THINK THINGS THROUGH FOR YOURSELF

(Continued from page 3)

consciously 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.—In Gospel Tidings.

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THANK YOU. BRETHREN. AND GOOD BYE

By OTIS GATEWOOD

(Aboard ship — S. S. Washington)

For the last nine months I have been in America speaking in behalf of the work in Germany. We sailed from New York July 7th and are now on the high seas on our way back to Germany. We feci that we would be most ungrateful if we did not use some of this time in travel to say thanks and good-bye to our brethren in America.

We came to ask your help. We need-ed more teachers, preachers, and work-ers. Five are returning with us on this ship. Others already have definite plans to sail this fall. We needed money to erect seven church buildings. One hundred twenty thousand dollars has been contributed during the last nine months. We have been able to buy Ger-man marks at a cheaper rate than we had thought, due to the fact that frozen bank accounts of foreign concerns were released, and we could buy them at greatly reduced rate of exchange. We therefore, now have enough money to erect these seven church buildings in Frankfurt, Munich, Heidelberg, Hanau, Heppenheim, and Mannheim. Con-struction has already started on one and will begin on the others soon. We hope to have all of them finished and in use by this time next year.

During the time I have been in America I have spoken to approximate-ly one hundred thousand people in twenty-eight different states. On various occasions during the last 14 years, I have traveled among our brethren and spoken in behalf of mission work, but greater interest was manifest in the last twelve months than at any time I have witnessed. And the encouraging thing is that this interest was not only in the work in Germany but also in Italy, Japan, France, Africa, the United States and other nations of the world. Our brotherhood seems to be awake as never before to the need of spreading the gospel throughout the entire world.

And it seems to me that this awaken-ing is coming at a unique and impor-tant time. America is now helping millions of people in all parts of the world and is recognized as the leading nation of the western world. Wherever Americans go they are honored and looked upon as great benefactors. The citizens of almost every nation are ex-tremely anxious to know what we be-lieve and teach. Many of them are greatly dissatisfied with their former religions and beliefs and are looking for something better. All this presents to us opportunities to preach the gospel that we have never had before. Breth-

ren, we cannot continue conscientiously to claim to be the church of the living God if we do not take advantage of these challenging opportunities.

It seems strange to know that there are still those in our midst who claim to love the Lord who will reply to such a plea as saying, "You don't have to get sea sick in order to do mission work." It's true, brethren, that there are many missions fields in the U. S. A. and we want the gospel preached in all of them, but 99 per cent of our preaching breth-

ren are in America. What proof do we have that America is the most fruitful field? The old world has constantly been troubled with war, political upheavals and poverty. It will continue to be troubled as long as it's citizens are held under the bondage of man-made and devil-polluted religions. We have so far sent our sons to kill such people, but have been unwilling to send them with the gospel of Christ. It's a strange re-ligion that a man has who argues that it is right for his son to go to a foreign



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

go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

Stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his month, thou shalt find a shekel: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, say-ing, Who then is greatest in the kingdom of heaven? And he calk'd 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 Mat²²:6; 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, ail 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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country to kill but will discourage his going to take the gospel of peace.

We saw a unique opportunity to preach the gospel in Germany—a nation that America has fought twice in world wars. We came to America to ask you brethren to help us take advantage of that opportunity. You have helped in a very substantial way. Has it caused the gospel to be preached less in America? It is my firm conviction that those who were convinced that they should help with the work in Germany will also sacrifice more to help preach the gospel in America and in other parts of the world.

Brethren, let us not fear that the preaching of the gospel in any part of the world will cause it to be preached less in another part. It will not. What is done in Africa or Japan inspires us to work harder in Germany, and what you brethren do in America inspires those of us in foreign fields to work harder to prove worthy of your trust and help. And the spread of the gospel in any other nation of the world will inspire the hearts of all true Christians in America to work harder and give more to spread the gospel in America.

When experienced and qualified gospel preachers are willing to sacrifice to go to a foreign field to preach the gospel of Christ there are thousands of true Christians in America who will sacrifice more to help. May God give us more gospel preachers with the courage to leave their homes and loved ones to go to the nations where the gospel has not yet gone. Each one who goes inspires others to go, and when we go there will be plenty of money to support and more for the work at home. We are just touching the hem of the garment! Christ said, "Give and it shall be given unto you again, pressed down and running over....." Brethren, we are only beginning to put such truths as this to the test.

"Far and near the fields are teeming,
With their waves of ripening grain. . .
Lord of harvest, send forth reapers!
Hear us Lord to thee we cry!
Send them now the sheaves to gather,
E're the harvest time pass by!"

F. B. Shepherd, Box 836, Sweetwater, Texas, August 2: The Bangor Encampment closed July 29th. It was a very busy time with two hours of school every day; Radio program at noon and evangelistic services at night. Brother and Sister Harold Thomas are doing a very splendid work together with the other preachers and their wives in the territory. Many and complex are their problems but I believe they meet them in a scriptural, understanding and conscientious way. The cause is progressing in New England.

D. H. Perkins, 2070 South Grant St., Denver, Colorado, August 6: During July it was my privilege to preach in Fairview, Montana, Radville, Saskatchewan, Winnipeg, Manitoba, Canada, and also in meetings with the Fuller Avenue Church in Dyersburg, Tenn., and Alamo, Tennessee. One was restored at Dyersburg, and six were baptized and one restored at Alamo. Ernest Boon is the regular preacher at Alamo, and is doing a good work. Yesterday was my first Sunday back in Denver, and one was baptized and two placed membership with us here at 2005 South Lincoln Street. Attendance was good

at all services. From August 22 to September 2, I am to do the preaching in a meeting for the Coleman Avenue Church in Memphis, Tennessee. From there I go to the Shiloh National Park for a short meeting, and then return to the regular work here in Denver.

H. C. Bryant, formerly of Formosa, Arkansas will now receive mail at 205 W. 29th St., Little Rock, Arkansas. Brother Bryant has been under treatment in a Little Rock hospital, and is expected to undergo further treatment soon.

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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, Re] be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 ! Then they that gladly received 1

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CHURCHES ASSUME RESPONSIBILITY

By PAUL SHERROD

When all the soldier boys in Munich who had started the work there, were sent back to the U. S. and American missionaries went there to carry on the work and build up the church, the Broadway church in Lubbock agreed to sponsor that work only on a temporary basis until another church would assume that responsibility. We are happy to report now that the Sears and Summitt streets church in Dallas has agreed to assume this responsibility for the church meeting at Holztrasse. They will also fully support Jack Nadeau, one of the workers in that city who preaches for this congregation.

When Dieter Alten was sent to Mannheim about a year ago by the Charlotte Avenue church in Nashville, they agreed to sponsor the work in that city. The Herring Avenue church in Waco is sending Richard Walker to Heidelberg. Lewisburg, Tennessee and Wewoka, Oklahoma, are supporting Fred Casmir in Heppenheim. Berkeley, California, is supporting Bob Helsten in the work in Hanau. Thus one or more full time workers have been located in each city where a church has been established. We are all grateful to see these churches in America taking a great interest in the work in Germany and willing to assume the responsibility of helping these young churches in Germany until they can be self supporting.

Plans are now being considered whereby still other churches in the U. S. will send workers into other cities to establish the church in more new areas.

Elmer A. L'Roy, 901 South Broadway, Springfield, Missouri, August 7: Twelve people have been added at Broadway and Madison recently. In July, in my absence, Brother Charles Lee of Mt. Vernon, Mo., baptized a woman. Since then, two have been restored and placed membership and nine others have placed membership. Eight of the eleven have recently moved to Springfield, from the States of Arkansas, Iowa, and Missouri. Two came from a hobby-riding group and one transferred from another congregation within the city.

Roy Henderson, Box 85, Newark, Ark., August 3: Closed a good meeting with the Airbase Congregation, Newport, Arkansas July 29. Two baptisms, three restorations. Now in a meeting with the church in McComb, Oklahoma.

L. D. Hall, 717, SW 24th St., Oklahoma City, Oklahoma: I begin with the Buffalo church, near Clayton, Oklahoma August 17. I have the month of September open for meetings.

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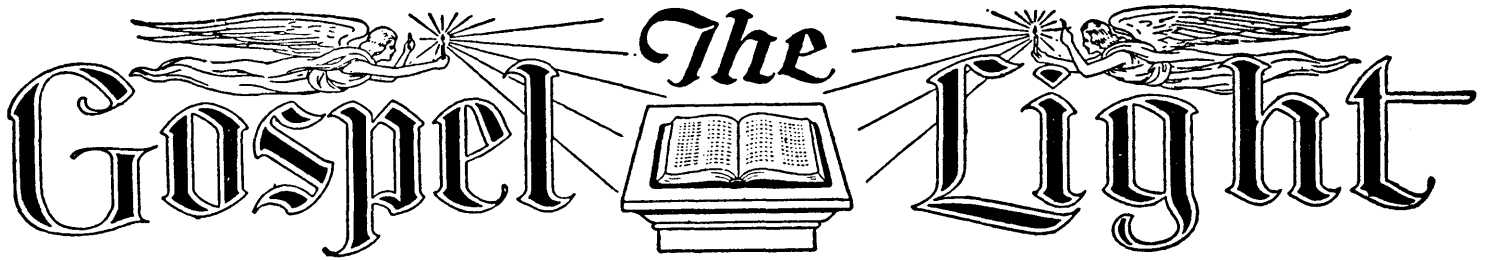
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DELIGHT, ARKANSAS, AUGUST 16, 1951

NUMBER 36

THE CHURCH

By ELMER A. L'ROY

(NUMBER 1)

Through the years words change their meaning. The popular use of a word may not be the real meaning of it at all. The word "church" is like that. In the English dictionary we read, "A building for public worship, esp. Christian worship." The common idea is that the church is a particular building at a certain address, and that is a church. Actually, that is where a church meets.

The New Testament was written in the Greek language. The Greek word that is translated "church" is *ekklesia*. This is a combination of *ek* meaning "out"—a common prefix in our language usually in the form of "ex" as in "exit," and it still means "out"—and *kaleo* meaning "call." *Kaleo* even sounds like "call," doesn't it? *Ex kaleo*, call out, and this is the basic idea of *ekklesia* which is translated "church."

The word did not at first have any religious significance. In Acts 19:32, 39, *ekklesia* is translated "assembly" and refers to a frenzied mob. In the sense of being "called out" any called or special assembly would be a church, but just any assembly is not the church of the New Testament.

The church is not a material building, but it is a group of people who have been called. Also, the idea of a call teaches a separation. The nature of this separation is made clear in passages like John 15:16-19 and John 17:14-17. Let's read those verses. First, here is John 15:16-19: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you." John 17:14-17 reads: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." The apostle Peter said the Lord had "called you out of darkness into his marvelous light" (I Peter 2:9).

The Church A Separation

It is because of the idea of separation, of segregation, of congregation, in the word that Jesus applied it to his people. Now, that it is made clear that there is a separation, the question arises: From what and into what is man separated?

Jesus explained in his prayer, recorded in John 17, that it was not physical or geographical; that is, "out of the world, but that they should be kept from the evil one." I John 2:15, 16 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Christians are to remain in the world, physically, but they are to be separate from the world's life—that which John, in the verses just read, said to love not.

The church is a called out body of people. How are they called? This question is answered in II Thess. 2:14. Paul there tells the members of the church in Thessalonica that God "called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

The church is, therefore, a body of people called out for Christ's own possession. As such, they are a body of

baptized, penitent believers in Christ. It is not a denomination since it was established hundreds of years before the oldest of modern day denominations. It is further shown that it is not a denomination by the fact that it could continue to exist if every denomination on earth were destroyed. They are not part of the New Testament church, and neither are they branches of the church of our Lord. The word "denomination" means to name down from and indicates a separate existence itself. Truly, the spirit of faction, partyism, denominationalism is anti-Christian and is condemned in the New Testament. That blessed Book says that there is one body, the church, of which Jesus is the head (Eph. 4:4; 1:22, 23).

The word *ekklesia* is used 115 times in the New Testament. It is translated "church" or "churches" 112 times. Three times it is translated "assembly" referring to a mob and a court. Jesus used the word three times. The leading idea of its usage in the New Testament is local; that is, the church in some particular place or region.

It is interesting to see how the New Testament speaks of the church. This will help us to know how to speak of it today. The simple designation, "church," was used sixty-two times. The plural, "churches," was used the next largest number of times—twenty-six. The expression "church of God" was used nine times (See I Cor. 1:2; 10:32; II Cor. 1:1). The plural of this, "churches of God," was used three times. In relation to Christ, Paul spoke of all the churches of Christ in Romans 16:16, saying, "The churches of Christ salute you." In Heb. 12:23 it is associated with Christ as "church of the first born." In Acts 20:28, Paul called it "the church of the Lord which he purchased with his own blood." Jesus spoke of it saying, "I will build my church." (Matt. 16:18).

Church, Christ Inseparably Connected

The New Testament teaches that Christ is inseparably connected with the church. Here are some of the

statements of the New Testament showing how He is connected with it:

First, Christ is the head of the body, the church. Col. 1:18 says that in those words. See also Eph. 1:22, 23; 5:23. Second, Paul wrote in Eph. 3:21, "Unto him be glory in the church by Christ throughout all ages, world without end." Third, the church is subject to Christ (Eph. 5: 24). Fourth, in the same chapter it is taught that the church is married to Christ. Fifth, Jesus is its builder, for He said in Matt. 16:18, "I will build my church." Sixth, according to Paul in Eph. 2:20, Christ is the chief corner stone. Seventh, the same apostle tells us that "other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:10, 11). Eighth, Acts 20:28 says that the Lord purchased the church with his own blood. Ninth, it was Christ who died for the church, for Eph. 5:25 says, "He gave himself for it." Tenth, the next verse tells us that Christ cleansed it. Eleventh, Christ is the head of the church and is to have the pre-eminence because he "is the beginning, the first-born from the dead" (Col. 1:18). Finally, Christ was given the greatest name because of his humility, his obedience, his sacrifice. He was given a name above all names, principalities, and powers that at the name of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of God the Father (Phil. 2:8-11).

Will you consider these truths about the New Testament church, meditate on them until you see the beauty of God's work and the importance of it?

What may we say of the church in conclusion? That it is a Divine institution described in the New Testament. That it is the spiritual body of Christ. That it is the body of baptized, penitent believers in Christ. That it is the body of people that the Lord "called out" for his own purchased possession. That Christ is inseparably connected with the church in more than a dozen holy and vital relationships.

The New Will

By VAUGHN D. SHOFNER

Before the coming of Christ God plainly taught that a new covenant would be given to govern his people. "I (the Lord—V.D.S.) will make a new covenant" (Jer. 31:31). Paul quotes this prophecy in the eighth chapter of Hebrews as he teaches us that Jesus fulfilled the promise. This new will, covenant, is "not according to the covenant that I made with their fathers" (Jer. 31:32). Paul says it is "a new covenant; not of the letter, but of the spirit" (II Cor. 3:6).

The first covenant, will, was "of the letter" and was "a ministration of death, written and engraven on stones" (II Cor. 3:7). This first covenant was the ten commandments, for we read, "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28). These commandments being the first, and the second covenant not being like the first, then a rational conclusion cannot say the ten commandments are in effect today. Much less than Solomonic wisdom can see that the ten commandments are not binding today.

But this does not give us authority to do wrong, as some would argue in trying to keep one of the ten commandments. Sin is forbidden much more strictly by the new than by the old. The old covenant says, "Thou shalt not kill," but the new says, "Everyone who is angry with his brother is in danger of the judgment" (Matt. 5:22), and "Whosoever hateth his brother is a murderer" (I John 3:15). The old covenant says, "Thou shalt not commit adultery," but the new says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Not only are the acts of murder and adultery sinful, but the motives, anger, hate, lust, are sinful.

Sabbath observance was a part of the old covenant, and the new will nowhere binds it upon the child of God. Thus Sabbath observance is not a part of the covenant we are kept by. Nor are we free to use any other Old Testament observances that are not placed in the new. And again, we are not free to go to the thief on the cross, who lived and died under the old covenant, to find out how to be saved in this age, the age of the new covenant.

That Untamable Member

(James 3:8)

By 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

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of such unwholesome fruit could be borne. It's still true that "Out of the abundance of the heart the mouth speaks."

Raising Money For The Church

By CARL BRYANT

(Editor's note: Brother Carl Bryant is the preacher for the colored church in Springfield, Missouri. He is a splendid Christian man and a hard working preacher. The following article from his pen is commendable, and copies of it are being circulated among his people in Springfield. --Elmer L'Roy.)

There is much confusion in the churches today as to how money should be raised. We read in I Cor. 14:33 that God is not the author of confusion, but of peace. Realizing this I believe every person that wants to obey God will be willing to accept what is revealed in the New Testament on this subject.

In Romans 1:17 we find that the just shall live by faith, and in Romans 10:17 we learn that faith comes by hearing God's word. Romans 14:23 says, "Whatsoever is not of faith is sin." Hebrews 11:6 declares, "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."

These verses, and many others, teach us that we must be guided by the word of God in order to prove our faith in Him, and this is the only kind of faith that works by love (Gal. 5:6). The word of the Lord must be our guide for every doctrine and practice in religion.

Now, let us turn to I Cor. 16:1, 2 and read: "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." This passage teaches us to give--each Christian to give--upon the first day of the week and in this way support the Lord's work.

There are some who will dispute what Paul wrote here and will say that this system will not work today. But the only reason it will not is because we fail to obey. In II Cor. 9:7 we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Right here, let us take notice of the opening verses of these two letters, I and II Corinthians: We see that the apostle is writing to the church of God and that the people are called "saints." This lets us know that he is

teaching the saints, the children of God, how to give and not the sinners. He no where tells the saints to go and beg sinners to support the church. Neither does he tell the saints to have chicken dinners to sell to raise money, nor does he tell them to have carnivals, shows, and entertainments of any kind to raise money for the church. HE TELLS THE SAINTS TO GIVE. Give not sell. (Read I Cor. 16:1, 2 and II Cor. 9:7 again carefully).

One of the worst sins I know of is to claim to be members of the church of God and go and beg sinners to support the church. We would do much better to preach the gospel to them, save them, and teach to show their love for Christ by freely giving.

Remember that the gospel is God's power to save the lost (Rom. 1:16), and it does not authorize such begging and unscriptural schemes to raise money to support the church. If you are interested in serving the Lord, get your Bibles and read the first five verses of the eighth chapter of II Corinthians. In verse 5 it will be clearly seen that the giving of our money, time, and all things that it is our duty to do in serving the Lord will be governed by our giving of ourselves to the Lord first.

II Timothy 3:1-7 reads: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." We did not make these words up. They are in your Bibles, and they are a warning to you.

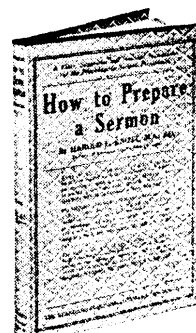
Look at verses 5 and 6, women, and beware or you may fall victim to some smooth talking preacher who will have you out selling chance tickets, begging, or even have you taking your husband's money to buy the chickens (and all the trimmings), to do the cooking,

and then to sell your husband the dinner already bought with his own money, to support the church! Look out, husbands! Have you ever been caught in a trap like that? If so, take warning and study the word of the Lord that you will not ever be guilty of this any more.

This is written in the spirit of love and with a prayer that all who read may be profited thereby. Let us study the Bible very carefully, Christian friends, for we know that we must do things exactly right. There is a right and a wrong way to be baptized; there is a right and wrong way to serve the Lord in everything; and there is a right and wrong way to support the church. We must do it right to be sure of going to heaven.

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 R. Westapher.



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What About Masonry?

By A. G. HOBBS, JR.

(Note—In response to a large number of inquiries regarding Christians being members of various fraternal orders, we present here an article by A. G. Hobbs, which we believe should provoke some thought along the line. We hope that it may prove helpful to the conscientious seeker of the Truth. —FA).

The church must cope with the various problems that arise in each generation. Every problem we confront is not mention by name; but the Bible contains principles to govern the Christian and help him solve every problem.

Every preacher, sooner or later, has to face the question as to whether it is right or wrong for Christians to belong to fraternal orders. In this tract, we shall deal directly with Masonry. However, the principles that apply to Masonry, in a general way, (and in some instances directly), apply to all fraternal orders; such as, The Eastern Star, and The Odd Fellows.

Preliminary Observations

(1) *A person does not have to belong to the Masonic Lodge to learn their fundamental doctrines.* Anyone can buy their standard books and learn their doctrine and practice, at least in the main, even their "secret" grips and signs.

(2) *All Masons do not know all Masonry.* Hence, for some Mason to deny some point of Masonry does not disprove it.

(3) *We shall quote only from Masons of ex-Masons.*

(4) *Each candidate is told that there is nothing in Masonry that will conflict with his religion.* This absolutely is not true—if a man is a Christian. No man can believe and follow the teaching of Christ and that of Masonry both.

(5) *The writer has friends who are Masons.* It is not with any ill-will toward them, but through a sense of obligation in helping them, as well as all other Masons, to see the depth and dangers of the entanglements of Masonry that these points are being set forth. Furthermore, to inform and warn others who may be confronted with the question. It is with a sincere purpose of clearing his hands on the subject, and making an effort to save men from sin that the writer is setting forth these principles. It is regrettable that some men become the enemy of the man who is trying to teach them the truth and save their souls. Therefore, kind friend, or brother, I plead

with you to sincerely and earnestly consider me your friend; and to carefully consider these points with an open mind.

I. CHRISTIANS ARE COMMANDED TO DO ALL THINGS IN THE NAME OF CHRIST, AND MASONRY IS NOT IN THE NAME OF CHRIST. *"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."* (Col. 3:17).

a. The lodge opens and closes with prayer, but not in the name of Christ. Such prayers are but vain repetitions. Jesus said, *"If ye shall ask any thing in my name, I will do it."* (John 14:14). Hence, it is nothing short of mockery and refusal to follow the New Testament when members of the church will not obey the Divine injunctions on this point. Therefore, it is wrong for members of the church to engage in the vain and Christless prayers of Masonry.

b. Charity work cannot be done through the lodge and in the name of Christ both. If a basket of groceries is delivered to a needy family from the lodge, who gets the glory? Christ or the lodge? The lodge, of course. Maintaining a home for orphans is a good work; but there is no promise of a reward for doing it in the Masonic Lodge. (I Cor. 15:58). There are homes for orphans maintained by the church. If one is a Mason and a member of the church, and he should die, in which home should his children be placed? In which home would they be placed?

It is not for us to decide in whose name our good works are done. We are *commanded to do all, in word and in deed, in the name of Christ.* But Masons do not obey this command; hence, members of the church of Christ who are Masons are transgressing it, and therefore sinning, for sin is lawlessness. (I John 3:4).

II. MASONRY EXTENDS HOPE OF A CHRISTLESS SALVATION TO ALL ITS MEMBERS.

Some many deny this point; but the facts sustain it.

a. The white apron is a badge of innocence. "The Lambskin, or White Apron, is an emblem of innocence and the badge of a Mason." (Masonic Manual, Grand Lodge, A. F. and A. M. of Alabama, Compiled Under Authority of the Grand Lodge by Oliver Day Street, 1940, Reprint 1943, Premier Printing Company, Birmingham,

Alabama, p. 75). Now, may I ask, what is there about Masonry that can make a man innocent?

b. Prayers at their services reveal that Masons have a hope of salvation, even though they have not obeyed the gospel of Christ. Note:

"May We so practice Thy precepts in the rigid observance of the tenets of Free-masonry, that we may finally obtain Thy promises, and find an entrance through the gates into the Temple and City of our God. Amen. So mote it be." (Ibid., pp. 8, 9).

"And when we shall have ended our labors on earth may we forever sing songs of deliverance and joy in that heavenly Lodge where love is supreme and the ties of fraternity and friendship are never to be broken. Amen." (Ibid., p. 145).

c. Masonic funeral services are conducted as though all Masons will spend eternity in the "celestial lodge above." Note:

"As a reminder to the living; of that rectitude of conduct which should characterize man in this life, we deposit this apron with the body of our deceased brother with the hope that the virtues symbolized by it will gain ready passage for him from our imperfect lodge here to that all-perfect, celestial lodge above where there is a higher, a wider and a brighter realm of life and labor. (Ibid., p. 54).

Hence, if these quotations from their own manual do not mean that they, as good and faithful Masons, have a hope of eternal salvation; it is difficult to conceive how such could be stated. Note these conclusions derived therefrom:

(1) Masonic hope of salvation is apart from Christ, his name, his blood, and his church. Can a Christian Scripturally and consistently belong to a lodge that teaches and practices such deception?

(2) We can now understand how a Mason can argue, as many of them do, if a person will only be a good Mason he can be saved without belonging to the church.

(3) If a person says he does not think one can be saved in and through the lodge, it cannot be denied that the lodge so teaches. If *we* uphold and bid God speed a doctrine that is false, we are a partaker in the evil work, regardless of what we say, (II John 9-11).

III. THE MASONIC LODGE IS A RELIGIOUS INSTITUTION. If members of the church could see this point, they should be able to understand at once that they cannot belong to it without transgressing the teaching of the New Testament. As already pointed out, the lodge opens with prayer, prayers are offered at their funeral services, in their dedication and consecration services, and in taking some of the degrees. Their prayers are not in the name of Christ, hence, they are neither heard nor answered, and

are in defiance of such passages as: (John 14:14; I Tim. 2:5). Furthermore, we have noted the fact that the lodge holds out to all its members the vain hope of a Christless salvation and in their funeral services preach them all into the "Heavenly Lodge." This is done on the ground of being a faithful lodge member — regardless of whether or not the member has met the requirements of Jesus for salvation (Mark 16:16; Luke 13:5), or whether he even believes in Jesus—just some deity.

For one to "cross his fingers" and say that the lodge is not a religious institution does not remove the facts —neither the guilt for belonging to it.

Let us hear the authorities on this point. First, Albert G. Mackey:

"On the contrary I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." (Encyclopedia of Freemasonry, McClure Publishing' Co., Philadelphia, 1917, p. 727). "Masonry may rightfully claim to be called a religious institution." (Ibid., p. 72N). "Masonry, then, is indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it." (Ibid., p. 72!·).

Design of Masonry

"Design of freemasonry. It is neither charity nor almsgiving, nor the cultivation of the social sentiment: for both these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul." (Mackey, Ency. p. 243).

Is it consistent and right for members of the church who are complete in Christ (Col. 2:10), to join a lodge that is searching after truth? Before being initiated into the lodge, a man is represented as being in darkness, ignorance, seeking light and the new birth. Mackey says:

"The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. ally-ing: been wandering amid the errors and covered over with the pollutions of the outer and profan world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from uninitiated sight. . . . The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken —the portal of (he Temple has been thrown widely open, to he fully revealed to him, however, only when the new

birth has been completely accomplished." (Manual of the Lodge, New York: (lark and Maynard, 1867, pp. 2S, 2'J).

Albert Pike says:

"We utter no word that ran be deemed irreverent by any one of any faith. . . . We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe." (*Morals and Dogma*, p. 524). He also says, "Masonry is a worship. . . (Ibid., 526).

For Masons to deny that Masonry is a religion does not change the facts. They worship and pray, claim to lead men from darkness to light, administer the new birth, make men 'Sons of Light,' and finally preach their members to the "Heavenly Lodge." Their best authorities say that it is a religious institution and that its chief aim is religious. It is high time that we get our eyes open, and cry out

against this false religion with its Christless worship, false doctrines, and pagan practices.

Masons do not officially teach that Masonry is on a par with the church or a substitute for the church, but it is a religion, without Christ, and even contrary to his teachings. For a man to try to belong to the church of Christ, and to the Masonic Lodge both means that he is trying to follow two religions—that *conflict one with the other.*

Jesus taught that no man can serve two masters, and He said, "no man can serve two masters, and He said, "no one cometh unto the Father, but by me." (John 14:6). No one can Scripturally engage in the true worship of God through Christ, and at the same time participate in a false worship. "Ye *cannot partake of the table of the Lord, and of the table of devils.*" (I Cor. 10:21).

IV. THE MASONIC LODGE EN-

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DORSES AND PRACTICES DANCING AND CARD PLAYING.

From the Indianapolis Star, Dec., 1945, I have an article entitled: "Dance to Follow Masonic Installation." From the Indianapolis Times, Dec., 18, 1945, I have another clipping concerning a Masonic installation service. The last paragraph reads:

"The annual family Christmas party will follow the ceremony. There will be dancing, refreshments, Santa Claus and gifts, and Haag's animal circus will perform."

Concerning card playing, from the Masonic Manual of Alabama, 1943 edition, p. 291, we read: "It is not unmasonic to play cards, but a Lodge may by its by-laws prohibit its members from playing for money."

All who belong to the Masonic Lodge are upholding, supporting, and bidding God speed an institution that is promoting and practicing two of the greatest evils of the day, dancing and card playing. This is true to say nothing of the Shrine, or Shriners, which is an advanced lodge of Masonry, that engages freely in drinking and gambling.

V. MASONRY YOKES ONE UN-NECESSARILY WITH UNBELIEVERS. As already pointed out, one does not have to be a believer in Christ, or even in the true Jehovah God of the Bible to be a Mason. The majority of those in the lodge are not members of the church of the New Testament and true obedient believers. Christians cannot Scripturally or consistently belong to an institution that engages in Christless worship, teaches false doctrine, and upholds and promotes dancing. Hence, we are commanded:

"Be ye not unequally yoked together with unbelievers: . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you" (II Cor. 6:14-1).

VI. MASONRY MAKES MANY FALSE CLAIMS, TEACHES AND UPHOLDS FALSE DOCTRINES.

Many Masons are sincere in their claims, but have been deluded and blinded. Others evidently are not sincere because after it is pointed out that Masonry is wrong they refuse to renounce it.

Their Claim:

THAT the Masonic Lodge preserved the Bible through the dark ages. This just is not true. It cannot be proved that the lodge even existed until near the close of the dark ages.

THAT it is one of the oldest institutions in existence. The best writers among them, however, say that, in its present form, it cannot be traced back

of about 1700 A. D. From one of their accepted authorities, J. D. Buck, we note the following:

"Various Masonic writers have endeavored to trace the history of Masonry beyond such records, charters and constitutions as have been accepted and verified, with little more than conjecture for evidence. To discern the origin of the present Institution as a growth from the guilds or trade-unions existing prior to 1700 A. D., is justified by neither fact nor reason.

No such germ could develop into such flower and fruitage." (*The Genius of Free-Masonry*" Chicago, Inde-American Book Co. 1914, Vol. 1, Fourth Edition, p. 141). Their claims on this point have been based on conjecture, and are "justified by neither fact nor reason."

"Neither Adam, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist belonged to the Masonic Order. It is unwise to assert more than we can prove,



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

SCROLLING, GO THOU TO THE SEA, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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-live cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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and to argue against probability. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to their days." (Dr. Dalcho, G. M. of South Carolina. Historical Landmarks, vol. i., p. 89. Duncan's Ritual of Freemasonry, p. HI.)

THAT the lodge is the abiding place of truth. To faithful members of the church of the Lord, to merely state the claim should be enough to refute it.

THAT whatever a man believes to be the truth is truth to him. (*Morals and Dogma*, Albert Pike, p. 160).

THAT the Bible account of the fall of man is but a legend.

"The Hebrew allegory of the Fall of Man, which is but a special variation of a universal legend . . ." (Ibid., p. 100).

THAT Masonry is superior to Christianity. (Ibid., pp. 23, 161).

THAT it is divine. In *The Manual of the Lodge by Mackey*, a song begins on page 152, "Hail Masonry divine." From *The Freemason's Monitor*, Z. A. Davis, Late Past Master of Lafayette Lodge, No. 71, page IV of the preface; we read: "That the institution is of Divine origin, leaves not a shadow of doubt on my humble mind."

VII. THE OATHS AND OBLIGATIONS OF MASONS CONFLICT WITH THE PRINCIPLES OF CHRISTIANITY AND THE OBLIGATIONS OF CHRISTIANS.

a. Jesus says, "Swear not at all." (Matt. 5:34). Masons not only "promise and swear" but take oaths that are both absurd and unscriptural. (Space forbids giving them all here).

b. Masons swear to favor other Masons and give them "preference to any other person of equal qualifications." (*Duncan's Ritual of Freemasonry*, Washington Pub. Co., Philadelphia, Third Edition, p. 230). Christians are taught to favor "the household of the faith." (Gal. 6:10). How can a man do both? If a Mason puts a Christian ahead of a Mason, he violates his Masonic obligation. If a Christian puts a Mason ahead of his fellow-Christians, he violates his obligation as a Christian.

c. In taking the oath of a Master Mason, candidates swear that they will shield other Masons in everything "murder and treason excepted." (In New York, no exception here). In taking the Royal Arch, or 7th Degree, Masons swear as follows: (with no exceptions).

"I furthermore promise and swear, that I will assist a Companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong." (Ibid., p. 230).

d. The charge is not being made that Masons are immoral, but according to their oath, Masonic morality is circumscribed and limited as follows:

"Further, that I will not have illegal carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent." (Ibid., p. 95).

From the Masonic Manual of Alabama, 1943 edition, p. 288, under "Masonic Offenses" we have the following:

(7) Making illicit proposals to a lady; (8) To have illicit intercourse with another Mas-

ter Mason's wife, widow, mother, sister or daughter even though she be not chaste; also any attempt on his part to do so."

My friend, surely you can see the inconsistency and absurdity of such oath. Christians are not to look upon any woman to lust after her, (Matt. 5:28), whether she be chaste or unchaste, a Mason's wife or relative or not.

According to the oaths in standard Masonic manuals, they are made "without any equivocation, mental reservation, or selfevasion of mind in me whatever." If Masons mean their

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pricked in their heart, and said unto P to the rest of the apostles, Men and what shall we do ?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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oaths, they are certainly wrong and are bound to unChristian obligations. If they do not mean them, then they are but vain repetitions, and the taking of the name of God in vain. In either case, they are wrong.

Conclusion

If in the face of these facts, if members of the church of Christ insist on remaining Masons, they are in reality upholding every false doctrine and every unscriptural practice of the lodge. Just one of the points herein set forth should be enough to convince any conscientious Christian that he is wrong. Can one be faithful to Christ and (1) not obey Col. 3:17; Jno. 14:14.

(2) be guilty of holding out a hope of salvation to all Masons at their funeral services; (3) belong to another religious institution; (4) endorse and bid God speed dancing and card playing; (5) be yoked with unbelievers;

(6) belong to an institution that teaches false doctrine and makes false claims; (7) take oaths that are rash and sinful? When all are considered, the evidence is overwhelming in establishing the fact that all Christians should renounce the lodge at once, "come out from among them, and be ye separate."

(This article may be had in tract form at 10c per copy from A. G. Hobbs, Jr., 4312 Francis Street, Kansas City Kans.)

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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. —Dallas, Texas.

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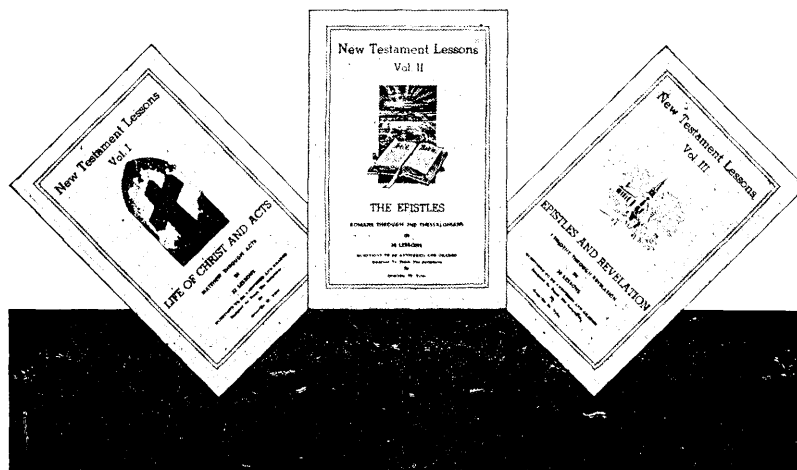
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NUMBER 37

The Origin of The New Testament Church

By ELMER A. L'ROY

(NUMBER 2)

We are continuing our study in the New Testament on the subject of the church. We are not much interested in studying every idea about the church that has been advanced since the apostolic day. This would be an impossible task and of no great profit. We are vitally interested in studying the New Testament and are anxious to investigate every possible bit of information contained there on the church that it tells about. This is not an impossible undertaking, and it is one of immense profit and from which spiritual good comes.

In our last study together we emphasized the meaning of the word "church." It means "called out." God's people are called by the gospel and separated from worldly living. We shall write at another time on the responsibilities this call and segregation incur. We also pointed out that Christ is inseparably connected with the church in many holy relationships. From this "stem" we may develop further lessons at another time, also.

In this article we are discussing the origin of the New Testament church. First, it is of Divine origin. Regardless of what more may be said about the church, it is of primary importance that it is Divine in origin. Our treatment of the church, both from without and from within, will be affected much when we learn that the church is not the work of man.

Too long have many people thought of the church of our Lord in the same way in which they think of a benevolent, fraternal, or civic institution of the world. Many folk think of the church merely as a society to provide recreation, to furnish entertainments, or to serve as a background for certain members to demonstrate their own accomplishments.

A statement of a preacher, made two

years ago, about a church in a certain city, is typical of this modern-day misunderstanding of the source of the church of the Lord. He said, "That sure is a good church. They have been without a pastor for several months now, and, do you know, they haven't missed a single social, any of the dinners, or any society meetings during that time."

His whole interpretation of a "good church" was in terms of entertainments and social functions. The whole world could go to rack and ruin, souls could be lost, people left in darkness, ignorance, despair—left to starve, to freeze, to sicken and die—without a word said, a deed done, or a dime spent to alleviate these conditions, but it is a good church because they had neglected no entertainments or society meetings. When will we learn that "the kingdom of God is not meat and drink; but righteousness, and joy in the Holy Spirit" (Rom. 14:17).

But that you may know that the church is of Divine origin, consider the following:

First, it is of Divine origin because it is a fact that the idea of creating a church originated in the mind of God. Man did not think of it. Jesus had taught his disciples for three and one-half years, yet they did not grasp the idea of the establishment of the church until they had been "endued with power from on high" (Acts 1:6-8).

Second, man would not have thought of it. The idea seems to be contrary to the thoughts of men. This is shown by the attitudes toward the church among people today. The preacher who called it a "good" church because it had not missed a single social function is typical. Men do not see that the church is necessary for their salvation. Do you think men could have thought of it when they do not now understand it even after God has revealed it? We think not!

Third, the establishment of the church was not dependent upon the wisdom of men. The Lord would not permit the apostles to begin their work until they had been "endued with power from on high" (Luke 24:49; Acts 1:6-9; 2:3, 4).

Fourth, if the church had been of human origin, it would have failed. These four things demonstrate the Divine origin of the church. May we point out just here that by the church we do not mean denominationalism, or any denomination. God is not the author of these, and furthermore, the spirit that generates such factions and parties is condemned in the New Testament. You will need only to read the first chapter of First Corinthians to find denominationalism condemned.

Both the Old and New Testaments tell us that the church was established, or built, by the Lord—not by man. We read in Psalms 127:1, "Except the Lord built the house, they labor in vain that build it . . ." Jesus said in Matthew 16:18, "Upon this rock I will build my church." Later, after the church had been established, the record reveals in Acts 2:47 that the Lord added to the church daily those that should be saved.

When Established

There are dozens of passages of scripture which have to do with the time and place of the establishment of the New Testament church. First, let us read Matthew 16:18, 19 again: ". . . Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In verse 18 is the first time that Jesus used the word "church." He promised to build it. In the next verse he called it the "kingdom of heaven." Thus we find that "church" and "kingdom of heaven" are used interchangeably. Before we leave that idea let's consider two other

passages that show the same. In Luke 22:29, 30, Jesus said, "And I appoint unto you a kingdom, as my Father hath appointed me; that ye may eat and drink at my table in my kingdom, . . ."

In I Cor. 10:21 Paul said, "Ye cannot be partakers of the table of the Lord, and of the table of the devil." In the eleventh chapter of the same book beginning at verse 18 Paul gives a rather full discussion of the Lord's supper. Jesus said that his followers would eat and drink with him in his kingdom. He said, "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." We find his followers in years afterward eating the Lord's Supper in the church of God. It is evident that the kingdom of heaven spoken of so frequently in the gospels is the church of the Lord.

When John the Baptist came preaching in the wilderness of Judea, he said that the kingdom of God was at hand. When Jesus began his personal ministry, he preached that the kingdom of heaven was at hand (Matt. 4:17). Later he sent out the twelve and then again he sent out the seventy, and they preached that the kingdom of heaven was at hand. "At hand" means nigh, or near. Jesus taught his disciples to pray, "Thy kingdom come." On the night in which he was betrayed, Jesus said, "I will not drink of the fruit of the vine until the kingdom of God shall come." While Jesus hanged on the cross, Joseph of Arimathea is said to have been "waiting for the kingdom of God." Just before His ascension the disciples asked Christ if he at that time would restore the kingdom.

We have read enough passages of scripture now that we should be able to draw some conclusions: It is abundantly evident that the kingdom did not come, that the church was not established in the lifetime of John the baptizer nor in the personal ministry of our Lord. Neither was the kingdom, or church, established at the time he ascended into heaven. When, therefore, did the kingdom come?

At the time of Christ's ascension the disciples were ordered back to Jerusalem to wait for the promise of the Father. Approximately a week later we read that the "Lord added to the church daily such as should be saved" (Acts 2:47). It is a fact that the kingdom of heaven, the church of Christ, was established some time during that week or ten days.

A Significant Prophecy

A very significant prophecy is found in Mark 9:1. It reads, "Verily, verily, I say unto you, that there be some of them that stand here, which shall not taste death, till they have seen the

kingdom of God come with power." An analysis of this statement reveals these four things: 1. That power was to come; 2. That the kingdom was to come when the power came; 3. That some would live to see it; and 4. That some would die before the kingdom came.

It is certain that the kingdom was to come in a reasonable length of time, and we may look into the New Testament and confidently expect to find the fulfillment of this prophecy there. To those folk among us who are teaching and believing that God's kingdom is yet to be established, can't you see your mistake. The kingdom had to come during the lifetime of some of those standing there, or Jesus is a false prophet. Either that, or there are some people on earth some where who are not about 2,000 years old! "Ye do err not knowing the scriptures."

Turn with us and read Acts 1:8: "But we shall receive power after that the Holy Spirit 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."

Here is what we have: The kingdom was to come with power when the Holy Spirit came. In Acts, chapter 2, we read in verses 3, 4 of the coming of the Holy Spirit. Peter said that the events of that Pentecost were the fulfillment of God's promise (see vs. 33). The kingdom came with power. Power came when the Holy Spirit came. The Holy Spirit came on Pentecost; therefore, the kingdom of God, the church, was established on that day, and it is significant that in the same chapter where these things were fulfilled that the last verse says that the Lord added to the church daily such as should be saved.

We pointed out that Mark's prophecy had four things in it: 1. Power to come; 2. Kingdom to come with power; 3. Some would live to see it; and 4. Some would die before. Notice the exact fulfillment: 1. Power came when the Holy Spirit came (Acts 1:8; 2:3, 4); 2. The Kingdom conferred and folk added to it (Acts 2:30, 47); 3. Some were living; and 4. Some were dead, and Judas is an example of one who died. There can be no reasonable doubt that the kingdom, the church of our Lord Jesus Christ was established on the first Pentecost after the resurrection of Christ. (See The Church by Coleman Overby, pages 5 and 6.)

No, good friends, the church was not established in the days of John the Baptist, and neither was it set up in the personal ministry of Christ. Pentecost was the time and Jerusalem was the place. The New Testament church is of Divine origin; it began on Pente-

cost; and it was established in Jerusalem. History records the time and place of the beginning of every denomination from the year 606 A. D. to the present time. Those differing from the above are NOT of Divine origin. Their source must be human instead of Divine. Read your New Testament to learn of the church that the Master said he would build—and did build. Attend the services of the church of Christ nearest you. Consider what you see and hear there in the light of the teaching of the New Testament. This will probably make things clearer to you than any number of sermons we might deliver. Members of the church of Christ invite you to investigate the word of the Lord and compare their beliefs and practices with it.

"Baptism Doth Also Now Save Us"

By VAUGHN D. SHOFNER

The words of the above caption are found in I Peter 3:21. No teaching of God's word is more bitterly hated and violently attacked than these words. Blatant and belittling remarks are continually hurled at all who take the plain words above as one of the conditions of salvation. Nevertheless, they remain a part of God's word, and Christ, not man, made baptism a condition of salvation by commanding it by way of the Great Commission.

God said through Paul, we are "baptized into Christ" (Rom. 6:3; Gal. 3:27), and Peter said, "Neither is there salvation in any other" (Acts 4:12). Ordinary reasoning concludes that to reach this salvation which is "in Christ" we must be "baptized into Christ."

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Associate Editors

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JAMES L. NEAL.....Springdale, Arkansas
GEO. B. CURTISPoteau, Oklahoma
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GILBERT COPELANDWichita Falls, Texas
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ELMER A. L'ROY Springfield, Missouri
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In Christ's death the Roman spear pierced his side and there came forth "blood and water" (John 19:31). In his death his blood was shed. Salvation is by and through his death, and to reach the death of Christ where his blood was shed, we are "baptized into his death" (Rom. 6:3).

Gentle reader, rail not against this command, for in so doing you ridicule the plain, positive writing of Inspira-

tion's pen. Rather, let us have faith that saves—faith in God and each command in his book. Let us open our minds to the genial rays of Inspiration; banish all corroding prejudice and bigotry; flee the loathsome vapors of the valleys of man's imagination, where serpents hiss and plagues devour; let us obey from the heart each condition set down on the pages of God's will.

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.

CHRISTIANITY IN COLD STORAGE

By 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 who have heard

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).

R. A. Hartsell, Granger, Texas, Aug. 9: As the readers of the Gospel Light well know, I do not report often, but felt that a few lines should be written to open contact with you again. On July 8 I started a meeting with the church in Stonewall, Oklahoma. The meeting continued ten days with splendid interest and attendance. Five were baptized. Brother Spurgeon Solomon of Ada, Oklahoma, directed the singing in his efficient way. Brother C. J. Waldroup has been working locally with this congregation for more than two years, and an outstanding work has been done. From Stonewall I went to Stuart where we worked for two weeks. Outstanding crowds and interest were the order. Two were baptized during this meeting. One of these being ready before the meeting started. Brother Jimmy Cisco of McAlester, Oklahoma, was the director of songs, and as usual did his fine job. H. R. Ramsey is the minister for this good church, and has been for eight years. His work has been unusual through these years. These meetings were genuine pleasures, due to meeting and working with people whom I have known all of my preaching life. Am now in a meeting at Granger, Texas, with fair crowds and good interest. Brother L. Caskey of Belton, Texas, is doing a good job directing the singing. A little later I shall be in a meeting with Central Church in Temple, Texas.

Sterl A. Watson, St. Louis 14, Mo., August 14: On Sept. 3rd I am to begin a debate, four miles north of Mountain Home, Arkansas, with Van Bonneau, Anti-Class, of Dodson, Texas.

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 — REMISSION 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 savior 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.

THE SIN OF SLANDER

By 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 the 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 scandal-monger is the murderer of reputations, the destroyer of domestic peace, the insuperable obstacle to the mutual friendliness of neighbors. This 'rejoicing 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 2:160). 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 gos-

pel, and we are exhorted to put away "all bitterness" and "evil speaking." (Ephesians 4:31). Also, "Speak not evil one to 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 account 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 revolters," and the "corrupters." (Jeremiah 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. 31:3). I recently heard of a true story where an innocent man was murdered because of slander propagated about him and the murderer. This

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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 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;



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

Summary.—Who Shall be Greatest? becoming as Tattle Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his month, thou shalt find a shekel: 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.

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Pity the frail, weep 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?"

Roy Henderson, Newark, Arkansas, August 15: Reporting a good meeting which closed at McComb, Oklahoma August 9. Two made the "good confession." Am now preaching at Formosa, Arkansas. Next meeting to begin August 22 at Higden, Arkansas. This is my twelfth meeting for this year with five more to follow.

Howard Casada, Booneville, Arkansas, August 7: After spending over seven years in the work here at Booneville and at the State Sanatorium I have resigned the work here and am available for work elsewhere. Brethren interested in my services may write or phone No. 200, Booneville.

J. D. Taylor, Box 111, Hydro, Okla., August 8: We are very happy with the work here with this fine church. Two restorations recently, one from the Christian Church. A group of Christian Church members have attended with us the last two Sunday Nights.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., August 14: I did the preaching in a meeting at Pleasant Hill near Magnolia, Arkansas, which closed last Lord's day. Two were baptized and we believe much good done otherwise. I go next to Two Bayou near Camden, Arkansas to begin August 19th. Have some time not promised in Sept. If you need a man for a meeting write me at above address. Will go anywhere needed.

Lynn Browning, 514 W. Main St., Atlanta, Texas, August 13: Since last report, four have been baptized and six became identified with the congregation. We began using our new class room annex on June 24th, and since that time, we have been breaking attendance and offering records with regularity. In place of a vacation Bible school, we have a Story Hour each Thursday morning for ages 2 to 12. Forty children came at one time, half of which were from homes outside our fellowship. This will continue until school begins. We have agreed to remain with this splendid little congregation for another year.

Tillman B. Pope, Box 219, Alma, Arkansas, August 15: The meeting at Ward's Chapel, Farmerville, La., was well attended. Fourteen answered the gospel call, 11 baptized. F. C. Bailey is regular minister, doing a fine work and is a wonderfully fine man. Next I went to Dyer, Arkansas. Sickness hindered a lot. No additions. Some of the salt of the earth is here. I am now at Keota, Oklahoma. Next to Missouri. Have time for a meeting in September and October. Write me.

Nyal D. Royse, 13935 Pioneer Blvd., Norwalk, California, August 6: The

church here in Norwalk is going to conduct the Yosemite encampment for the Churches of Christ next year. The dates will be changed to July 20 to August 3, 1951. We will have a section of the park devoted solely to us for our vacation Bible school, the adult classes, main tent, bookstore, etc. Bro. James Bales of Harding College will be the main speaker. We will have a more complete program along in the winter. I am leaving for the Denmark work today. I'll be gone about three months and then return and stay here this winter and until after the Yosemite meeting next year.

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pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do ?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost'

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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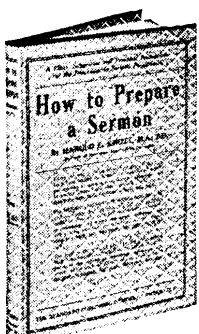
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D. P. Watson, Bixby, Okla., August 7: The work goes on smoothly here in Bixby. Two restored and one baptized recently. Everything stayed above all expectations throughout the vacation period. We are to build six class rooms and enlarge and modernize our auditorium starting soon. We have outgrown our facilities. To God be all the praise. Recently I preached in and near Tampa, Florida.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., July 24: Was in a good meeting at Slim, Oklahoma June 30 to July 10. No baptisms but we feel that much good was done. Closed at Lockhart, La., July 22nd with three baptisms and the brethren said we had the best attendance in several years. I shall spend the month of August at Pleasant Hill near Magnolia and at Two Bayou near Camden, Ark. Have some time open for fall meetings. If you need a meeting write me at above address.

Sterl A. Watson, West End Church, St. Louis 14, Mo., August 14: Brother W. L. Totty of Indianapolis, Indiana, closed meetings here, Sunday night. One was baptized. The singing was led by Brother Kenny Joel, St. Louis. Bro. Totty is a wonder in the pulpit, and Bro. Joel is one of the best singers. Our meetings were well attended and we are happy. I preached in Indianapolis the Lord's day Bro. Totty was here. That Garfield Heights Church is one of the finest I've ever seen. Its the ideal of a preacher's heart. It shows what the kind of preaching Totty does will do.

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DELIGHT, ARKANSAS, AUGUST 30, 1951

NUMBER 38

The Doctrine Of The New Testament Church

By ELMER A. L'ROY

(NUMBER 3)

We have been writing on the subject of the New Testament church the past two weeks. The last lesson was of its origin. In this we are talking of the doctrine of the New Testament Church.

The word "doctrine" means "the principle, or principles, belief or dogma of any church, sect, or party." Someone has said that a doctrine is a seed that bears fruit after its kind. A Pharisee doctrine, therefore, produces Pharisees and a Sadducee doctrine produces Sadducees. In like manner, Christian doctrine produces Christians. The New Testament is the only rule of faith and conduct of the New Testament church, and "it is profitable for doctrine, reproof, correction, and instruction in righteousness."

Before we notice some points of doctrine of the church of the Lord, we shall consider the following two questions: First, what is the source of the doctrine believed and taught by the Lord's church? Second, How did the church receive the doctrine of Christ?

Source of Doctrine

We look now to the first of these: To discuss the source of doctrine is to inquire into its authority. The Bible says that Jesus is "the author and finisher of our faith" (Hebrews 12:1, 2). The author of a book is its beginner and its producer. Christ is the means of belief as well as the object of it. The word "faith" frequently stands for the Christian religion, and it may be understood in that sense here as well as of our own personal faith.

Paul wrote in Eph. 5:23, 24, saying, "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. Therefore as the church is subject to Christ, so let wives be to their husbands." Down in verse 32 he says, "This is a great mystery: but I speak

concerning Christ and the church." These verses teach us that man does not authorize the doctrine of Christ's church. The church is not a legislative body empowered to make and amend its laws at will. It is subject to Christ and must look to him for the doctrine. Since this is true, the church has no right to change the doctrine of Christ. Numerous passages teach this: II John, verse 9, reads, "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Rev. 22:18, 19 says, "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 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 that are written in this book."

The church is not permitted to change the doctrine of Christ. Neither does any man have the right to change it be he preacher, priest, or pope. Paul wrote in Galatians 1:6-9, saying, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Paul wrote Timothy, a preacher, saying, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Again, he says in I Timothy 6:3-5, "If any

man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

We have answered the first question as to the source of the doctrine of Christ. Christ gave it, and man cannot change it—add to or take from it—without incurring Divine disapproval.

How Doctrine Came

The second question we are considering is how did the church receive the doctrine of Christ? Jesus said in John 7:16, "My doctrine is not mine, but his that sent me." In John 12:49 he said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

Later, as recorded in John 17:8, Jesus said, "For I have given unto them (the apostles) the words which thou gavest me; and they have received them . . ."

These same men, the apostles, were charged to "go into all the world and preach the gospel to every creature" (Mark 16:15). This they did, and the Holy Spirit inspired them to teach the doctrine of Christ (John 16:7, 13). They wrote it and it has been preserved for us in the New Testament (II Tim. 3:16, 17). The doctrine was recorded for our instruction. John said, "Those are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

In answer to the question: How did the church receive the doctrine of Christ? In the light of these scriptures we conclude that God gave it to Christ. He gave it to his apostles, and they preached it being guided, inspired, by the Holy Spirit. The apostles recorded the doctrine of Christ and the New

Testament is an inspired book containing it. Thus, the church in every generation since the apostolic days has received the doctrine of Christ through the New Testament.

Salvation in Church

We have written on general themes thus far in trying to get an overall picture of the Lord's church. In the space remaining let us write of some more specific and detailed points of doctrine of the church. Is it possible to be saved without being a member of the church, which the New Testament says that Christ purchased with his own blood?

People, in general, seem to think that if a man is morally good, that if he is a good citizen, of a kind nature, charitable, sympathetic, and honest that he can be saved without being a member of any church. It is not unusual to hear some preachers in funerals tell the family and friends that such people have gone to heaven. We do not want to hurt anyone's feelings or appear unkind and uncharitable, but at the same time none of us should let sympathy get the better of sound judgment.

Can a good man be saved out of the church of the Lord? We are not talking about some faction or party—some human institution — but of the church which Christ "purchased with his own blood" (Acts 20:28). Can a good man be saved outside of it? These thoughts will help you answer that question: In previous lessons it has been emphasized that the meaning of the word "church" is "called out." The Bible tells us that men and women are called by the gospel and that this called group in the church. I John 2:15-17 teaches that those who love the world are not "of the Father." To be saved, must not the "good man" of the world be called from the world into the "called out"—the church? Surely, you see that he must. He is of the world until he is called out of it. If he never submits to the gospel call, he remains in the world, and verse seventeen says, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." If he does not do God's will he will pass away, for Paul says that Christ will come and "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1: 8, 9).

It has also been emphasized that the church is the body of Christ. Can a man, even a good man, be saved without bodily connection with Christ? Before you answer that let us read John 15:5: "I am the vine," said Christ, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: and without me ye can do nothing." Now, can any man be

saved without bodily connection with Christ? No. And since the church is the body of Christ, it follows that one cannot be saved outside the church.

Let's study one more relationship: In I Tim. 3:15 we have Paul's statement that the house of God is the church of the living God. The expression "house of God" means "household" or "family." In Eph. 2:19 the apostle wrote: "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." The church is the house of God, the household or family of God. Christians are God's children, but can a man be God's child and not be in His family? Furthermore, in Romans 8:17 Paul wrote, "And if children, then heirs; heirs of God, and joint-heirs with Christ; . . ." In the family of God, children, Christians, are heirs. Can a man, any man—even the best—be saved without being a child of God? No, certainly not, for he must be a child of God to be an heir, but to be a child of God is to be in His family, or house, which is the church of the living God.

We may reduce this matter to a few brief statements: The lost cannot go to heaven. Each one must submit to the gospel call to come out of the world. When one becomes a Christian, or is saved, the Lord adds him to the church. (Acts 2:47). "The Lord added to the church daily such as should be saved." The very thing that makes one a Christian adds him to the church. "Except a man be born again he cannot see the kingdom of God" (John 3:3). When he is born of God, he is in the family, or house, of God which is the church of the living God. It is ridiculous for a Child of God to speak of "joining the church." Children don't join their families. They have already been born into them.

Gone To The Dogs?

W. W. FREEMAN

One sometimes hears the observation that some man has left his wife and family and "gone to the dogs." According to the Mohammedan standard the drunkard in the hereafter will find existence as a dog or as a buzzard. Certain types of magic are based upon this correspondence or likeness, in this case the vomit. The drinking youth ends as the son or husband "gone to the dogs." The lukewarm church members soon "go to the dogs." The lazy person gets little from life, is ill at ease, finds no zest in labor, and soon he is a thief, a dead beat, and a dirty mouth "gone to the dogs." "He who WILL not work, neither shall he eat." Paul says this. The miserly giver may be of such an indolent type, though some are of the

"thrifty" class who never get enough money to satisfy their covetousness. If it is not money they crave, it may be land, houses, honors (?), dress. Yes, too many people have "gone to the dogs." No one can imagine such things in the Man of Galilee. We are not to be "conformed to the world."

Now a word for the dog. He is a friend when there is no other in this old world. We wags his tail; he licks your hand or shoes with his tongue; his eyes beg for friendliness and comradeship. Yes, I know there are "mad dogs," and that rabid dogs are dangerous. This sad condition applies alike to man, for it is an abnormal state due to physical causes. In the story of the despairing poor man lying at the rich man's gate. The rich man had this world's goods in abundance, but he overlooked Lazarus with the dogs at the gate. Dogs have saved children from drowning, homes from being plundered or burned down, and the sheep from ravenous wolves. The dog, horse, and cow have helped much toward human welfare. We should not worship animals nor prefer a dog or cat, or rat or monkey to an innocent babe in mother's arms; but we can learn a lesson from the dog's friendliness and faithfulness.

"If you love only them that love you, what reward have you?" "If you salute your brethren only, what do you more than others? Do not publicans the same?" "Love your enemies; do good to them that hate you . . . that you may be sons of your Father in heaven."

Decide an argument between two of your friends and you lose one: decide an argument between two strangers to you and you gain a friend.

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FLANNOY ALEXANDER

Associate Editors

J. A. COPELAND Delight, Arkansas
 JAMES L. NEAL Springdale, Arkansas
 GEO. B. CURTIS Poteau, Oklahoma
 (400 Ward Avenue)
 GILBERT COPELAND Wichita Falls, Texas
 (1810 Buchanan Street)
 VAUGHN D. SHOENNER Fort Worth, Texas
 (1320 East Allen Avenue)
 ELMER A. L'ROY Springfield, Missouri
 (901 South Broadway)

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A STUDY OF HEBREWS 12:5-11

GEO. B. CURTIS

1. The writer of the book of Hebrews recalls the exhortation of Proverbs 3:11 for the instruction of those to whom he writes. V. 5.

2. The Lord chastens those whom he loves. V. 6.

3. He scourges every son whom he receives. V. 6.

4. God only exercises the right of every father in this chastisement. V. 7.

5. He deals with us as all fathers deal with sons if we endure this chastisement. V. 7.

6. The father of an illegitimate has little contact and less control of the bastard son. V. 8.

7. If we receive no chastening from the heavenly Father, the conclusion is: "We are bastards and not sons." V. 8.

8. We gave reverence to our earthly fathers for their wise chastisement and guidance when we were unable to walk as we should—as children. V. 9

9. We owe a higher allegiance and reverence to our heavenly Father. V. 9.

10. God is the Father of our spirits. V. 9.

11. The part of man which He is the Father must be in subjection to him. V. 9.

12. The part of man—the spirit—that will not be in subjection to the heavenly parent must die.

13. This punishment is the result of sin, else God would not punish.

14. This punishment is to the man of which God is the Father—the spirit V. 9.

Some Conclusions and Observations

Observations:

1. Baptists claim that it is the flesh that sins. The spirit of the son of God—The Christian—is as pure as God's Spirit. The flesh is punished for man's transgressions. Inasmuch as the spirit cannot sin the spirit of man cannot be lost after becoming a child of God. In the language of Ben M. Bogard, "The Lord whips 'the hell' out of the body but saves the spirit." (Bogard-Harde-man Debate)

Conclusions:

1. The part of man that God punishes is the part which He exercises the part of Father.

2. He punishes the Baptists flesh. Therefore it is the flesh of the Baptist and the flesh only of which He is the Father.

3. If he punishes the spirit, He punishes the wrong man.

4. If he does not punish the spirit, it is bastard, not a son.

5. It follows that inasmuch as no flesh can enter heaven, and none but

God's children will enter, none are sons who are not scourged; no inward man will ever be in God's presence.

6. If Baptists' position is true, then Paul was wrong when he said "Ye have come . . . to God the Judge of all, and the spirits of Just men made perfect." Hebrews 12:23.

7. Final conclusion: God is right, Baptist doctrines are wrong.

The One Foundation

By VAUGHN D. SHOFNER

Paul wrote to the Ephesian Christians, "Ye are the household of God . . . built upon the foundation of the apostles and prophets" (Eph. 2:19, 20). The gospel context makes it evident that this foundation is that which they laid by the preaching of God's word. Therefore this foundation is the Son of God, for Paul said, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). The church's one foundation is Jesus Christ.

When Jesus prophesied the building of his church, he said, "Upon this rock I will build." The truths quoted above, and an unbiased examination of this prophecy, found in the sixteenth chapter of Matthew, will show that this foundation was the fact of Christ's divinity. Peter had just said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). This is the salient truth, the rock, the foundation, upon which he said he would build his church. Not upon doctrines, dogmas and degrees of man, but upon the immutable fact of Christ's divinity is the church eternally built. Roman Catholicism falsifies as it advertises its belief in the divinity of Christ, for it builds its human bound church upon a man.

The coming into existence of the first church proves that the fact of Christ's divinity is the foundation. There Peter preached the word, the truths of Christ's divinity, men believed, repented and were baptized. The Lord added these baptized believers to the church (Acts 2). The religious sects who deny that baptism is a condition of forgiveness of sins are just as guilty of denying the divinity of Christ as the Catholic Church which builds on man. From the day Peter preached the divinity of Christ until time shall melt into eternity, wherever there is found a church of Christ, it will be founded and built in exactly the same manner.

THE FIRST SERIES OF MEETING IN THE "LUMBER CAPITOL OF THE WORLD" A SUCCESS

ARLEY E. MOORE

The first Gospel meeting ever to be conducted in Coos Bay or this vast area, came to a close Wednesday night Aug. 8th. L. D. Webb of Portland did the preaching. The Central church in Portland where Bro. Webb preaches released him and continued his salary that he might preach in this meeting. Bro. Webb did his characteristic good preaching. Two men were baptized, which united two families in the church, and one sister confessed unfaithfulness. More non-members attended this meeting than any in which I ever had a part.

The church here was begun fifteen months ago. We knew of only five members of the church within a radius of thirty miles of here when we came. We now have thirty-three members. Thirteen have been baptized, five restored and a number added by transfer of membership. We have lost fourteen members during this time, moved away. We had not been able to have a protracted meeting until recently because we had no place to hold it. Now we have a meeting house of our own in an ideal down-town location. This property, which formerly belonged to the Episcopal people was purchased for the astoundingly low price of \$5,000. We have spent something above \$2,000 in repairs. For a little over \$7,000 we have a meeting house which probably could not be built for less than \$35,000 to \$40,000. Most of this has been done by the little group here.

Our two radio programs on KOOS (Coos Bay, 1230 KC), and KWRO (Coquille, 1450 KC) continues to bear fruit. Within the last ten days I have received two requests for conferences from people who have been listening to our broadcasts. We hope to baptize one young couple as a result of this soon.

I work at the First National Bank of Portland here from eight to nine hours a day. This with the preparation of two radio sermons, two pulpit sermons and two Bible classes, with all the details of a new work in a new field, leaves me little time for personal work.

I know of no field with greater potentialities than this, and I know of no church that has a more rapid growth in a virgin field in this country, or that has brighter prospects, than the church in Coos Bay.

J. D. Taylor, Hydro, Oklahoma, Aug. 21: Hydro church closed a home force meeting Sunday night. Our Son, Horace Busby Taylor, and myself did the preaching and song leading. Fine interest was shown throughout. We enjoyed this work.

Giants In The Earth

By 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 classrooms 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 con-

demned of Christ (Matt. 6:24, 33; 10:37, 38).

On which side are you? Are you lighting 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).

A MESSAGE TO GERMAN CHRISTIANS AS THE FOUNDATION OF FRANKFURT BUILDING IS LAID

By OTIS GATEWOOD

Approximately four hundred years ago citizens of Europe went west in search of religious freedom and colonized America. About four years ago, some descendants of those former citizens of yours returned to plant New Testament churches of the Lord on European soil. As we returned we came with the hopes, prayers, and supports of thousands of our brethren in America. They realized, as did we, that we were coming to a land that had been devastated through the ravages of war. We came to help rebuild, and if possible to give new hope and faith. Since being here our brethren in America have constantly supported us in every good and worthy endeavour. They feel that just as our forefathers went west to build a new and freer world that they are now helping to build a new and better Europe.

For four years now we have prayed by your bedsides when you were sick, administered to physical needs, and taught the Word of God as it was originally preached by Christ and his apostles. But so far we have been greatly handicapped because we had no buildings of our own in which to teach. Again our American brethren have supplied our need and have given funds not only for this building, but also for six others which will be erected soon

in and near Frankfurt. This building a part of which is already finished, is the first. The part that is finished is in daily use. It provides classroom space for more than five hundred, and a small auditorium. However, the church has grown rapidly and there is an urgent need for a better and larger auditorium. We have all dreamed and hoped for the day when we could have a building of our own large enough for all Christians and our friends in Frankfurt to assemble. When this building is finished we will have such a place.

Today we are only laying a foundation for a physical or material building, and when this, and the other buildings we are now planning to erect, have been completed we shall be far more prepared to do the work we came to Germany to do. Some may feel when buildings have been erected that the greatest tasks have been accomplished, but this is not true. They are not an end within themselves. They are only a means to an end. We cannot say that we are now building a house of God, for we read in Acts 17:24 that God does not dwell in temples made with hands. In Acts 7:49 we read, "Heaven is my throne and earth is my footstool. What house will ye build me, saith the Lord?" The scriptures tell us that the bodies of Christians are the temple of God and that the Spirit of God dwells in us. So therefore this is not a holy house in itself but only a building in which the holy people of God meet for worship and service. We must realize that the temple of God is yet to be built in the characters, hearts, and lives of those who come into this building for worship and study.

Into our hands has been placed this building. Our American brethren have given it to us as a trust with the faith that we will use it to the glory and honor of God. Our lives, actions, and teaching will determine whether their faith was justified. We can consider this trust and responsibility lightly and allow this building to be a curse rather than a blessing to humanity. But if we before God realize the sacredness of this trust, live faithful true Christian lives, and teach the Word of God faithfully and truly to the coming generations, it will be a blessing.

I have been told that this is the only church building in Germany on the campus of a university. This doubles our opportunity for good in combating modernism and sin as it arises in the lives of young people. As the young men and women in this university are being prepared for their professions in life, let us pray that God will keep our eyes open to the opportunities to teach them the Word of God.

This building will be used by Ger-

mans and Americans alike. Some will be soldiers. Others will be civilians, and as we live, worship, and work together may we be an example to the world of the power of the cross of Christ to break down international barriers and prejudices and to teach men to live together in love and peace. Then it can be said, as it was written by the apostle Paul in Gal. 3:26-28 "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptised 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."

Earl E. McCord, Corning, Arkansas, August 28: I began a singing school at Dorena, Mo., last night. Congregation of about 40 members. They have just closed a good meeting in which 12 were baptized, among them being some young men who are promising song leaders. Other congregations should follow their example in holding singing schools.

DEDICATION SERVICES FOR SOUTH WALNUT STREET, HOPE, ARKANSAS.

(By A. T. OLIVER)

The South Walnut Street Church, Hope, Arkansas, will have dedication services Sunday afternoon, September 9th in their new building. The building is located at 819 South Walnut Street. The public is cordially invited to attend. Will be devotional services and congregational singing. The time of the services will be 2:30 o'clock.

Allen B. Harper of Lawton, Oklahoma, will begin a Gospel Meeting on Monday night following the dedication and will continue through September 19th.

The work continues to prosper here at Walnut Street. We are having good attendance, good interest, and every one is working hard. The Lord has been good to us and the future looks bright. Pray for us as we continue in His service.

You'll find that the highest tax you pay is on your own foolishness.

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SEWING MACHINES NEEDED IN GERMANY

OTIS GATEWOOD

I recently received a letter from some of the ladies who are members of the church in Germany with the suggestion that we get some sewing machines. They thought by having the machines they could repair some of the old clothes that are sent to Germany by American brethren and that they could also get together and sew for those who were in need in Germany. And in this way the German members could help one another and the poor in their own communities. The letter addressed by Sister Lenger read as follows: "I now have a suggestion that I would like to make. We think it would be good for the ladies of the church here to have two or three sewing machines available at all times. There are still many poor people and we who are able to do so could meet regularly each week and sew and help these people. In this way we would have something to do to help the poor people ourselves and it would give us a lot of joy and unity to help in such work."

If you, therefore, have a used sewing machine that is in good condition that you might give to these ladies in Germany, this would be good. Or if you would like to help secure machines that can be bought in Germany, that would be much better for sometimes it is very difficult to ship machines into Germany through the custom regulations. If you would like to help in this work, you may let me know your desires and I can help you to decide what to do. You may address me in care of the Church of Christ, Senckenberg Analage 17, Frankfurt M, Germany.

Cleon Lyles, Little Rock, Arkansas, August 27: Six were baptized, three restored and one placed membership at Fourth & State in August. We have been promised our new building Oct. fifteenth.

Bob Copeland, Jr., Box 863, Clarendon, Texas, Aug. 25: Four responded in the Cee Vee, Texas meeting August 3 to 12. Claude Smith is in a meeting here. Four baptized to date.

Cecil B. Douthitt of Brownwood, Texas is at present engaged in a meeting with the Fifth Avenue and North 14th St. Church, Terre Haute, Indiana. He reports a good meeting.

Lee Starnes, 1238 Bennett, Springfield 4, Mo., Aug. 28, 1951: We closed a good meeting August 26 at Two Bayou near Camden, Ark. Two were baptized. The brethren invited me to return for another meeting next year. I am to be at Sycamore Grove near El Dorado, Ark. the first and second Lord's Day's in October. If other places in that section would like a meeting before or after that date, I will be pleased to serve you.

Willis G. Jernigan, 434 West Second Street, Spur, Texas, August 14, 1951: The Fruitvale meeting continued through the morning of August 5 and resulted in five baptisms and two restorations. The Sand Flat meeting closed Sunday night with all available space inside the building taken and some standing in the church yard. This effort resulted in one baptism and two restorations. The Lord willing I shall begin with the church at Edgewood, Texas for an eight day effort on September 13. The work in Spur moves forward in a very fine way.

Vaughn D. Shofner, 1320 E. Allen Ave., Ft. Worth, Texas, Aug. 28, 1951: I preached in a meeting at Wellington, Texas the first two Sundays of August. Two were restored and one baptized. This is one of the strongest churches in the brotherhood, doctrinally. Brother Paul Lusby preaches for this church, and is baptizing men, women and children almost every week. This church supports a man in Nevada. I preached at Corinth, Ark., the last two Sundays of August. The crowds were large and interest was good. There were 2 baptisms and 7 restorations.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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 the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

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

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

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Elmer A. L'Roy, 901 South Broadway, Springfield, Mo.: The meeting in Valliant, Oklahoma closed August 23. Five adults were baptized. The attendance and interest were excellent. The Chapel Hill church, out of Nashville, Arkansas, is beginning a series of meetings on September 2. I shall begin my part of the preaching a day or two after the meeting opens. Billy Handy will preach September 2.

G. F. Lively, McCaskill, Arkansas: Robert Newcomb of Glenwood, Arkansas closed a good meeting August 12th at Ball's Chapel, located two and one half miles Northeast of McCaskill. Six baptisms—five adult people and a 15-year old girl. Any congregation desiring a meeting will not make a mistake in employing Brother Newcomb.

Dan J. Ottinger, Box 214, Florence, Alabama: John Marbury of Oklahoma City and I conducted a meeting at Mt. Olivet, near Greenville, Tennessee. This was our fifth meeting together and my second at Mt. Olivet. Brother Marbury is a fine song leader. He taught a singing school daily. The attendance was good; one restoration. Mt. Olivet is an oasis in a desert. Several of them are pressing the fight. I would like a meeting November 13 to 25 this year, or anytime in August, 1952.

T. L. Henderson, Route 4, Nashville, Arkansas,, Aug. 22, 1951: Brother Neal Watson, of Murfreesboro, Arkansas will begin a series of Gospel meetings at the Nathan Church beginning Sunday night, Sept. 2 and continue about 10 days. Earl Womack, also of Murfreesboro, will direct the singing. You are cordially invited to attend these services.

Sterl A. Watson, St. Louis 14, Mo., August 21, 1951: West End church, 6152 Wagner Ave., is putting on a steady, and we hope, a substantial growth. Room for a lot of work and improvement. The members are fine and are working together in peace and harmony. Our building is too small for our needs, but we are working hard to overcome this handicap. We could reach many more souls, if we had a new auditorium. I am about to begin my second year with this church. Pray that I may be worthy of working with such good church.

Ward Hogland, 1914 Jenny Lind Ave., Ft. Smith, Arkansas: In my debate with Mr. Kesner, I mentioned his book "Cambellism Exposed." I did this to expose his theory on man's state prior to baptism. Since that time several have requested the book, and for that reason I have stocked the book. The book thoroughly covers Baptist doctrine and gives Mr. Kesner's objections to the Church of Christ. If you desire "Campbellism Exposed" or the "Hogland-Kesner Debate" or both send one dollar for each to me at the above address.

ALL INSIDE

Last eve I walked a certain street
And met such gloomy folk;
I made great haste to pass them by,
And neither smiled or spoke.
The giant elms drooped sullenly,
The very sun was dim—
I met a friend, and said, "I hope
I've seen the last of him."

Today I walked the selfsame street,
And loved the folks I met;
If business had not made me leave
I would have been there yet.
Of course, I've solved the mystery,
'Tis very plain to see:
The day I met the gloomy folks,
The gloom was inside me!

— Author unknown

Things that begin at 40: life, lumbago, bifocals, stomach disorders, and an inclination to tell the same old stories over and over.

.....

A vacation is just a matter of 2's—
2 weeks are 2 short—but when you get
back home you are 2 tired 2 go back 2
work and 2 broke not 2.

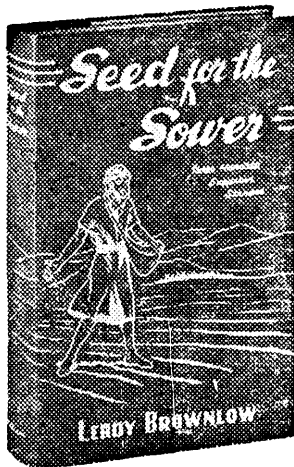
Rags make paper; paper makes
money; money makes banks; banks
make loans; loans make poverty; pov-
erty makes rags.

.....

They say the artistic application of
face powder may catch a man, but it's
still the intelligent use of baking pow-
der that keeps them caught.

Seed for the Sower

By LEROY BROWNLOW



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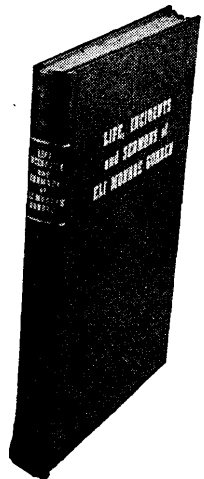
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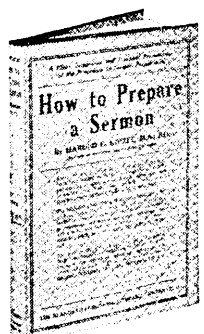


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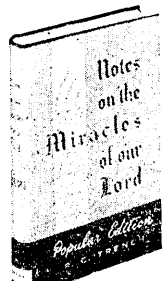
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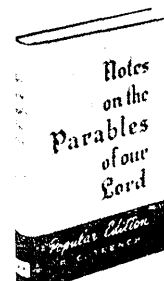
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The Gospel Light

The Seed And The Soil

By J. A. McNUTT

In the Gorman Bible the parable of the Sower is called the Parable of the four types of soil. This is a more fitting description of the subject matter of this noted parable of our Lord. It deals with the various conditions of the human heart and the factors which determine the reception of the truth and its fruitfulness in the lives of men.

The Natural Seed

In the beginning of the Lord's explanation of this parable Jesus said, "now the parable is this: the seed is the word of God" (Luke 8:11). Life in the vegetable kingdom is propagated by seed and in this seed is the germ of life. Scientists can duplicate the outward structure of a grain of corn or a kernel of wheat and it will be identical in appearance with the real article, but the germ of life will be missing, it cannot be supplied, and such artificial grain will never reproduce. If the natural grain is sown in suitable soil where there is moisture it will spring up and produce a harvest. God's immutable law in the realm of nature governs the seed-time and assures a harvest. Like produces like and all things bring forth after their kind. (Gen. 1:11). In accord with this law, when seed is sown anywhere on this universe, at any time, it will always produce after its kind. A thousand miles may separate the places where the seed is sown, a thousand years may intervene, but the same plants will spring up wherever and whenever the same seed falls into favorable soil.

The Spiritual Seed

God's Word is the seed of the spiritual kingdom, and it also brings forth after its own kind. The Word of God only can be depended upon to make Christians only. It takes something more or something less than the Word of God to make any sort of a denominational partisan. If you profess to be anything more or less than a New

Testament Christian, "this pervasion cometh not from him that calleth you." (Gal. 5:8). The children of God in New Testament times glorified God in the name Christian. (Acts 11:26; I Peter 4:16).

Two individuals, living thousands of miles apart, in different centuries as to time, taking the word of God for their guide and allowing it alone to be implanted in their hearts will by obedience to this word become Christians only. The seed will always produce after its own kind. The law of the Lord is perfect converting the soul. (Psa. 19:7; James 1:25). The fault cannot be in the seed, the word of God, (Luke 8:11), because it is perfect and sufficient to accomplish God's purpose.

Four Types of Soil

The parable of the four types of soil is found in Matthew 13; Mark 4; Luke 8, and Jesus presents the varied conditions of the human mind by speaking of the "Wayside" soil, "Stony places," "Among the thorns," and last of all the "Good ground" which brought forth from thirty to an hundred-fold.

Wayside

The hard beaten paths of the wayside soil pictures the lack of receptivity upon the part of such characters as Festus (Acts 26:24), and Felix (Acts 24:25) before whom Paul preached the gospel of Christ. The gospel seemed foolish unto Festus and he thought that Paul was "mad," while Felix was shaken and impressed he refused to retain the teaching and dismissed the whole matter until some more "convenient season." God doesn't force the truth upon anybody. Hence those who love not the truth and those whose hearts are hardened simply bring upon themselves greater condemnation by rejecting the gospel.

Stony

The "Stony ground" is best exemplified in the case of Simon in Acts 8, who

at first received the word with joy and obeyed the gospel (Acts 8:13) thus becoming a saved man (Mark 16:16) but was tempted and fell. His faith was as genuine as that of the Samaritans, his baptism just as valid, but under temptation he faltered and fell.

Thorny

In searching for a scriptural example of the third type of soil or condition of heart, Demas comes to mind. At one time he was the companion and helper of the Apostle Paul. He was active in the work of the church and interested in the salvation of the souls of men, but then later on Paul is forced to write in words of sadness, "Demas hath forsaken me having loved this present world" (II Tim. 4:10). In his case the thorns of worldliness and sin sprang up and choked out the truth and made his life unfruitful.

Good Ground

Paul's sincerity and honesty and his conscientious acceptance of the truth which he had at one time opposed, his sacrifices for the cause of Christ, and his fruitful life of service as a preacher of the gospel makes him the outstanding example of the good soil of which the Savior spoke. In defense of his work as a minister of the gospel Paul said, "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." (II Cor. 11:23).

Results

God provides the seed and gives the increase. The preacher is accountable to God to sow the pure seed, the simple gospel of Christ. Those who hear are admonished to take heed how they hear (Luke 8:12). What kind of soil do you provide for the reception of the seed? What kind of a hearer are you? So many people are "dull of hearing, and their eyes they have closed"..... (Matt. 13:15).

If the Bible is mistaken in telling us from whence we came, how can we trust it to tell us where we are going.

Choice Of Religion

By VAUGHN D. SHOFNER

A small handbill of the above caption came into my possession. The ideas conveyed by it are very misleading, and as a whole openly opposed to the teaching of the Bible. It reads: "There are over 300 kinds of religion, but fortunately the choice of the right one is not important.

"The choice of supreme importance is that of a Savior, and since there is none other name under Heaven given among men whereby we must be saved, it is wise and safe to trust the Lord Jesus Christ.

"Our eternal destiny depends upon our answer to this question: What shall we do then with Jesus which is called Christ?"

"The choice of the right one is not important." This statement is false. If it were true man could not be a responsible being, for there could be nothing to which he could be accountable. With "300 kinds of religion," and all of them different in beliefs, practices and doctrines, if man is at liberty to choose the one he desires, by what standard could he be judged? There could be no standard, God could not judge man because of it, and therefore such a stand denies the Bible.

Many people are honestly mistaken, having been taught by preachers who advocate such foolishness as the above quotation. I want you to notice, friend, the absurdity of such a stand in the light of its own statement. "The choice of the RIGHT one is not important." This statement admits of a RIGHT way. But anything opposed to or different from the RIGHT way is necessarily wrong—no other way is left. Therefore the author of this idea is saying there is a RIGHT way, but you can choose a wrong way and be just as safe.

Again, if this is true God cannot condemn us for choosing a wrong way, for choosing the "right one" is not important." The Bible does not teach this. "I will teach you the good and the right way" (I Sam. 12:23). God teaches the right way, so if choosing it is of no importance, then God's teaching is not important. And again we read of those who are unrighteous and as spots and blemishes in the sight of God, "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the RIGHT WAY (emphasis mine, V.D.S.), and are gone astray, following the way of Balaam" (II Peter 2:13-15). So to say the choice of the right religion is

not important is to beguile unstable souls, enter the state of cursedness by way of forsaking the right way, and pursues the way of Balaam.

Many people think of religion as something you "get" by way of a peculiar sensation, and having received it you are saved eternally regardless of the way you received it or the way you keep it. "Religion" simply means to bind fast. It is actually man's conduct brought about by a consciousness of dependence upon some greater power, answerable to a higher authority. James 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" (James 1:27). Therefore religion is something you do, not "get," and this conduct is brought about by a knowledge of God and his way which we receive by the Bible. Then any departure from the word of God, the RIGHT WAY, is not remaining bound fast by God, the higher authority, and is vain religion. Yes, it makes a difference which religion you choose! The religion of creed books, doctrines of man and Balaam will send all who partake of it to a demon's hell.

This handbill says, "the choice of supreme importance is that of a Savior," as though you could choose Christ as Savior and remain bound by any religion you chose. To choose Christ as Savior necessitates surrender to the conditions given in the gospel of him. Peter preached the gospel of Christ to the people in Jerusalem of Acts 2, they, believing it were pricked in their hearts, asked what they should do, were told to repent and be baptized for the remission of sins. They that received the word, knowledge of the RIGHT WAY, were bound by it, and 3,000 souls were baptized and added to the church in one day. They continued steadfastly in the apostles doctrine, the RIGHT WAY, knowing that it bound them "unto death" if they chose to receive the crown of life.

That is the right way! Choose any other form of religion under heaven and you'll be lost at the judgment bar of God. You cannot choose Christ as Savior, trust him, be wise and safe without choosing the right religion. Let no man deceive you into believing the lie, "The choice of the right religion is not important!"

You cannot repent too soon, because you do not know how soon it may be too late.—Fuller.

A QUESTION FOR PREACHERS

More questions concerning marriage and divorce come to the Gospel Light office than on any other subject. It is our opinion that some of our querists seek information that will justify their present state of married life. However, we believe most are honest, sincere seekers of the truth. We know of some who have been driven further from the truth by a, seemingly, sarcastic attitude on the part of some church members, and preachers who have informed them, simply, that they are "going to hell" if they continue to live with their present companion.

In this we shall not concern ourselves regarding marriage and divorce in the church. God's law is plain on this point and if the Christian is taught as he should be (there is a lack of teaching on this) then he who disobeys must give an account to God for a wilful disobedience.

Our interest at the present time has to do with those who have been involved in marriages and divorce before having come into the church. For example, we have before us a letter from a good brother citing this case:

A brother in the church says he just could not live with his first wife. He says it was just like living in "a hell on earth." Other remarks are that they just "could not get along." He was divorced from this wife and married a Christian girl. He became a member of the church a few years after having married this Christian girl, the woman with whom he now lives.

Now, the question arises, Is this Brother living in adultery? Assuming, of course, that the true facts are here presented. Also assuming that the man's first wife was not guilty of any violation of the marriage vows, although this is not known in this particular case.

Since this case is so similar to so many thousands of cases throughout the land, we believe that some teaching would be in order. We would like for some of our preacher brethren to prepare some articles along this line. Remembering, that in this particular discussion we are concerned only with those who might have been married and divorced prior to their coming into the church, but who are now living with the companions with whom they were living when they accepted the truth.

Will some of the brethren please let us have some teaching along this line. And, to any who might say situations such as presented above are only hypothetical, or should be left alone as being of not concern, we would challenge you to prove your position.

What about it brother preacher?—
F. A.

Kellam's Ranch Youth Encampment



The fourth annual encampment of church of Christ young people was held at the Kellam Ranch near Siloam Springs, Arkansas July 9 to 19. Eighty five young people from Missouri, Arkansas, Oklahoma, Texas and Kansas spent an enjoyable ten days together. Bro. Leerie Ball of Siloam Springs preached at the evening services. Four young people obeyed the gospel during this evangelistic effort. They were Tommie Lou Mitchell of Oklahoma City, Barbara Meadows of Colcord, Okla., Karen Carney of St. Louis, Mo., and Peggy Brewster of Jay, Oklahoma. Bible classes were conducted each morning. Teachers included Brother and Sister Curtis of Poteau, Oklahoma; Brother Leerie Ball. Sister Vera Boles of Fayetteville, Arkansas; Brother E. T. Bonier of Robstown, Texas; Sister Jewell Parsons of Stilwell, Oklahoma; and Sister Thelma Lankford of Gentry, Arkansas. The afternoon services consisted of an assembly at which a visiting minister spoke to the assembled young people. Among those filling in here were A. H. Bryant of Lawton, Oklahoma; Geo. B. Curtis of Poteau, Oklahoma; Tommy Kelton of Seminole, Oklahoma and Eugene Henderson of Fayetteville, Ark.

Brother A. H. Bryant attended the first week of the encampment. Work at home called him back. To Brother Bryant more than to any one else is the credit due for the starting of this encampment and the success that has attended; if. He has acted as camp super-

visor and contact men throughout the four years that the camp has existed. Geo. B. Curtis has been chosen to work with him in 1952.

It was decided that the 1952 encampment would begin on July 11 and continue through the 21st. The congregations within reach will be contacted with the express purpose of sending children from denominational homes to the encampment. Children from Christian homes have always responded to the invitation to attend to the extent that we are able to care for them. This year a number of both boys and girls from denominational homes paid their own way to the camp. They were convinced, at least some of them, of the truth.

Kellam's Ranch is located on the beautiful Flint Creek, surrounded by beautiful oak trees, the creek abounds in fish (No Fishing Allowed), swimming one of the major attractions for the youngsters, rustic cabins with comfortable beds, large open air auditorium for preaching services, plenty of uncomfortable seats, meals in the spacious dining hall presided over by Mrs. Kellam, meals ample and nourishing. Why not plan a vacation to include this event?—Geo. B. Curtis.

Crepe On The Door

By GEO. B. CURTIS

I passed by one of the leading business houses this morning. All was quiet within. The usual bustle of business

was lacking. No busy clerks attended upon prospective buyers. No one presided over the cash register to receive the buyers money and to give the proper change. Loiterers were absent around the door. Passersby paused briefly by that door through which usually a steady stream passed to and fro. They gazed sadly upon this usually busy door. There is crepe on the door.

The hands that labored to fashion this splendid business and the mind that conceived it are forever stilled. That is why there is crepe on the door. He was a young man. He was a good citizen. He was a good business man. He was friendly, industrious and likeable. But in spite of his youthfulness, his business ability, his good citizenship, his friends, his industry and all the likeable qualities that he possessed there is crepe on his door.

The grim reaper signaled. When that occurs no one can refuse the summon. No substitute can be sent. No hireling can take the place. The one called must answer the call. Friends will mourn, relatives weep, doctors use all their skill; yet there will be crepe on the door.

It is splendid to build a good business in honesty and by industry. It is splendid to have the respect and confidence of the business world. My friend had that. I do not know, nor is it for me to say, how he had builded for eternity. Let the eternal building be either on the solid rock or upon the sinking sand, in this matter it made no difference. There is crepe upon the door.

Wise indeed is that man who puts the kingdom of heaven first. He may not amass wealth. He may not gain fame. The applause of men may pass him by. He may not gain a line on the page of men's histories. But he will have his name written in the Book of Life. That is all that counts when there is crepe on your door.

(Written upon the death of Dick Le Fevre August 29, 1951).

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By GEO. B. CURTIS

A Review

A few days ago Brother Veteto of Hot Springs sent me a tract for review written by Mr. H. E. Waller, 4405 West 25th Street, Little Rock, Arkansas. Mr. Waller is a Baptist, and evidently has the endorsement of his tract by the Missionary Baptist Institute as their advertising appears on the tract. In all fairness, hoping to aid in the suppression of false doctrine and the spread of truth, I undertake the review. The tract under review is a revised, second edition. Evidently it must have some popularity among Baptists to have run through two editions. To the review:

"SAVED BEFORE AND WITHOUT BAPTISM! We are all children of God by faith in Christ Jesus (Gal. 3:26). Faith is the channel through which God's grace flows that saves the Soul.

"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).

"CORNELIUS AND HIS HOUSEHOLD SAVED BY REPENTANCE AND FAITH IN THE LORD JESUS CHRIST. We have the beautiful illustration of Cornelius and his household being SAVED before they were baptized. Acts 10th, 11th and 15th chapters."

Mr. Waller's language implies that Cornelius and his household was not baptized at all. Whether baptism came before or after their salvation they were baptized. Hence their salvation was not without baptism.

Mr. Waller didn't quote all of Paul's language relative to being children of God in Christ Jesus. Verse 27 reads: "For as many of you as have been baptized into Christ have put on Christ." I wonder if Mr. Waller knew that verse was there. Let's note some things in these two verses: (1) We **are** children of God in Christ; (2) This family relation exists through faith; (3) This relationship is in Christ, not out of him; (4) We must get into Christ before this relationship exists; (5) But we get into Christ by being baptized into him; (6) Baptism is the means of putting him on. Let Mr. Waller take any position he wishes on this scripture and it completely refutes his doctrine. Let him say this is a figurative use of the term—"baptized into Christ"—and the stubborn fact is, We are not in him literally before we are figuratively. No other means of getting into Christ is revealed

in the word of God other than being baptized into him. Wrong scripture, sir, for your position.

In regard to Ephesians 2:8-9, no one believes more fully in salvation by the grace of God through faith than do my brethren. We do not believe that we can be saved by works either of our own or that of the law of Moses. The whole scheme of redemption centers around the grace of God which culminated in the gift of his Son on the cross. But does that set aside the very things that Jesus commanded us to do as a result of that death? Are there conditions for our receiving this grace? Or is this grace of God without conditions at all? If the latter be true, then all men will be saved, for his grace has appeared to all men. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:11-13).

We note here that this grace appeared to all men, that it was a grace that taught certain things, and these things taught by grace had to do with our conduct toward God and each other, and that it was to be practiced in this present world. If friend Waller had been present he would have said, "Now, Paul, you are mistaken. You talk just like those church of Christ folks that we Bible Institute fellows have to fight so fiercely. Why you believe that you must work to have the benefits of God's grace that brings salvation. You believe that a man must deny ungodliness and worldly lusts. Didn't you know that you couldn't do that without it being a work, and you know how afraid of works that we Baptists are. You should have been more considerate of our views. And, Paul, didn't you know that when one started out to live soberly, godly and righteously that all of these are works? And, Paul, you even said that **faith** is a **work**. (1 Thess. 1:3)."

The whole gospel scheme is a part of God's grace. He has done His part in providing the plan of redemption: and we must accept the plan whether our Baptist friend concurs or not. If he is so afraid of works, he'll have to refrain from the exercise of **faith**, for the Bible itself classes **faith** as a work. So much for this "ergophobia"—fear of work.

Now to the salvation of Cornelius

and his household. Mr. Waller thinks that he has found a clear cut case of salvation without baptism here. But let's express "We have the beautiful illustration of Cornelius and his household being SAVED before they were baptized. Acts 10th, 11th, 15th chapters." He goes further to state that Cornelius had previously heard the word, and gives Acts 10:37 as proof. He states, too, that "they had repented toward God." According to Mr. Waller this man and family had received "faith (one of the SPIRITUAL GIFTS)." All this had taken place before the apostle arrived on the scene. According to the pamphlet under review, before the arrival of Peter, Cornelius (1) had heard the word of God; (2) They had repented; (3) They had received faith as a Spiritual Gift. Now according to all Baptist standards they were already saved, and the word of God has to bow again to make way for Baptist doctrine. "Peter will tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14). The legs of the lame are indeed unequal. What does Acts 10:31 say about the matter of Cornelius repenting? Mr. Waller gives it as reference that Cornelius had repented before Peter came. Not one word or suggestion in the verse about repentance. Sir, you need a different scripture.

What about Cornelius and his family

already being believers in Christ, having heard the word of God previously? Peter himself may tell us about that matter: "And when there had been much disputing among them, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God that knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith." (Acts 15:7-9). Now look what you've "gone and done," Mr. Waller. You have the apostle Peter disagreeing with you. He thought that he brought the word of the gospel to the Gentiles, and as the result they believed. How mistaken the poor old apostle was. Roused out of an afternoon nap, hungry as a bear, suffered the indignity to go among despised Gentiles, travel two days: only to find out nearly two thousand years later that the whole purpose of the affair had already been accomplished before he arrived. This Baptist Institute in Little Rock and their co-workers sure do dig up some startling things. How sad that Brother Peter could not have had the advantage of the tract under review,,

or to have set at Elder Causey's feet "TO BETTER PREPARE FOR YOUR CHRISTIAN WORK OR FOR THE MINISTRY." (Quotation from ad on back of tract under review) All the apostles were poor specimens of Baptist ministers. They cannot keep in line with precious Baptist doctrines.

(More to follow)

Church Officers

By ELMER A. L'ROY

The office (I Tim. 3:1) of a bishop is the highest and most responsible office a Christian man can hold. No greater honor can be conferred on any man than that of being a bishop in the church of God.

Where a congregation does not have elders (an elder and a bishop are the same) it is the duty of the evangelist to instruct the church to the end that they may have at the earliest date. It is certainly true that a congregation without overseers needs them and ought to be taught to prepare men for that purpose (Titus 1:5).

Where a congregation has had elders but has need of additional men to serve, it also ought to be looking for men who can qualify. Often the growth of a church demands additional elders and deacons (what is said of the eldership may also apply to the deaconship along these lines). Deaths and removals also call for selection and appointing additional officers.

Teaching ought to be done so people may recognize their need of more officers. After this is done there remains the decision as to whether more elders and-or deacons are needed. Someone must make that decision, and the number needed must be set also.

It would seem that since the elders are charged with the welfare of the church—are the overseers for that is what the word "bishop" means—, that it is their responsibility to make those decisions. The remaining elders could study the needs of the congregation and advise the church in any way needed. They could also recommend the number of additional officers that seemed to them necessary.

When this study has been made, recommendations given, some practical method of proposing the names of men for the places must be used. Sometimes the remaining elders name a number of men from whom the congregation after suitable study, a period of earnest prayer may select the new⁷ officers. Sometimes the remaining elders and deacons work together with the group acting as a nominating committee. The names of men proposed may then be presented to the church for study and selection. Sometimes, especially where

no officers exist, all the men of the church propose men to the congregation for approval and selection. The exact number needed may be proposed, or a larger number may be listed from among whom the church may select their officers.

In any case it is the privilege and duty of the congregation to select their officers (Acts 6:3) In every place the church has not been given this opportunity. Sometimes no harm resulted, but unfortunately, it has often been done to the detriment of the Cause.

After the church has selected men to fill the places, a suitable time should be set for the appointment of the men. After which they assume their duties in the new capacity. The evangelist should appoint after the church has selected their man. (Acts 6:3; Titus 1:5).

There is no rule given for the procedure of "looking out" nor is there a lot of instruction in appointing the men. However, it seems clear that the Lord's plan is for the church to select, choose,

"look out" (Acts 6:3), and for the evangelist to "appoint," "ordain," those selected.

The office of an elder or deacon is not an office from the standpoint of authority only, or of merely occupying a place. The New Testament says "If a man desires the office of a bishop he desireth a good work." The office is a work and a fuller service.

Wm. H. Parsons, P. O. Box 456, Magnolia, Arkansas, Sept. 1: The meeting at Union Grove, La., resulted in two baptisms and five restorations. A twelve day effort at Seminole, Texas, saw three baptized and two restored. Clyde Mansfield is doing a fine work in Seminole. Since last report there have been three baptisms, two restored and six placed membership in the work here. On the 9th of September I conclude nineteen months of work with the Magnolia church. I am to follow Paul L. Wallace at the Central Church in Denison, Texas. My new address will be 1327 W. Chestnut St., Denison, Tex.

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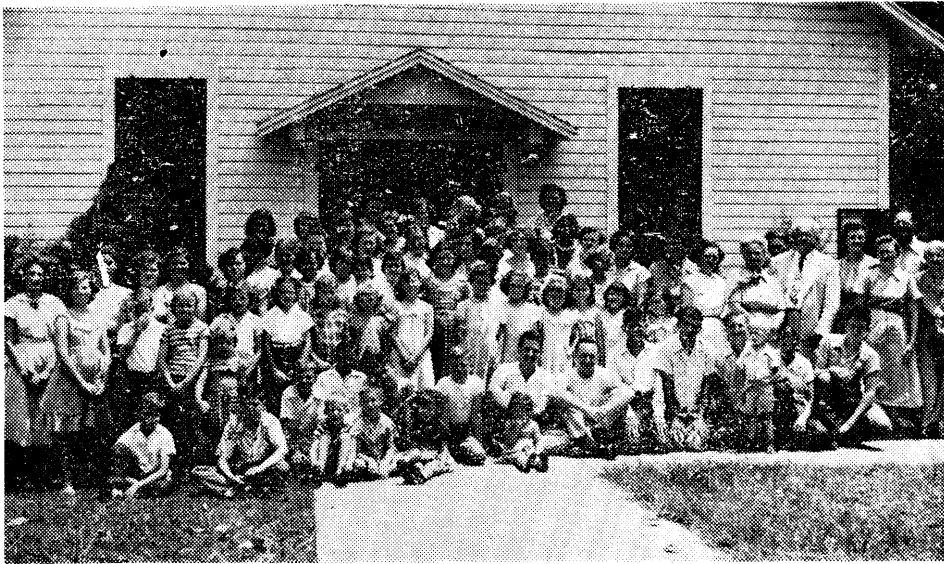
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Poteau, Oklahoma Bible School



I recently closed a good meeting with the Leedy, Oklahoma congregation. In connection with the meeting a Vacation Bible School was held. The enrollment reached one hundred and the average attendance was eighty-five. Brother W. E. Shackelford is the minister of this fine congregation and has done an outstanding work there. Brother I. D. Ames will hold their fall meeting and I have been invited to conduct their

spring meeting next year. This was my second meeting with the Leedy church.

We closed a good Vacation Bible School with the Poteau congregation on June 22nd. Spiro, and Panama united with us in this series of studies. Enrollment reached the hundred mark and attendance was nearly 100 per cent. Enclosed is a picture of the Poteau school. —Geo. B. Curtis.

state that have been located and they live too far away to attend a church at Huron. They live as far away from Huron as Searcy is from Russellville, DeQueen, and McAlester, Oklahoma.

To assist you folks in Texas to understand the problem—letting Abilene represent Huron, the closest member would live at Anson and the next two families at Brownwood and San Angelo. The other three families would live at Oklahoma City, Wichita Falls and Vernon.

The nearest congregations to Huron, South Dakota are at Bismark, North Dakota and Sioux City, Iowa. From Searcy, Arkansas this is the same distance away as Springfield, Mo. and Monroe, La. From Abilene, Texas this is the same distance away as Amarillo and Greenville.

The determination of these few Christians is to be admired. A radio broadcast has been financed by two families, a thirty minute broadcast, for a period of eight months. It was this broadcast that located the third family, the Lewis family at Brookings, South Dakota. Bro. Lewis is the son of Hosea Lewis of Abilene Christian College. The preaching on the broadcast was done by means of recordings and is still being continued.

These three families are in contact with Brother Horace Wylie and are hoping that it will be possible for him to move to Huron and preach for them. Bro. Wylie says that if he can find work

SOUTH DAKOTA'S NEED FOR THE CHURCH

By LUTHER SAVAGE

Sister John E. Kingdom, Jr., from Hitchcock. South Dakota is at the moment of this writing visiting with her parents, Bro. and Sister O. Murphey of North Little Rock, Arkansas. She has related to me the following story about the need for the church in South Dakota. If you can find space for her story or even part of it in your gospel paper, it will be appreciated.

At the present moment not one church exists in the state of South Dakota. It is true that in almost every city there are buildings with signs "Church of Christ" written on them, but this is deceptive. These churches have the instrument and use literature from the publishing houses of the "instrumental-group." In one known case a woman did the preaching in one of these so-called "Churches of Christ."

Within the last few years efforts have been made to start the church at Pierre, South Dakota, the capital of the state. These efforts have failed, but it is believed that the causes were largely the smallness of the city, only 4,600, and the transitory nature of the population. In fact the whole section of the

state around Pierre is rather sparsely populated. Huron, South Dakota is believed to be a much better location because of the size of the city, the thick population of that area of the state, its being a business center and also a farming center, and the permanency of the residence. It is thought that it will be an ideal place to build the first permanent church in South Dakota. Huron is the fourth largest city in the state. It has a population of about fourteen thousand and it is known to be the fastest growing city of South Dakota. The Missouri Valley Dam Project has its head quarters there, and also the Federal Bureau of Reclamation has its head quarters there. These facts seem to show the wisdom of building the church at Huron.

It is hoped that the true church will soon be located at Huron, but it will be no easy task. To help you to realize the obstacles faced by the few Christians who live in South Dakota they have compared the map of their state with that of Arkansas. With the church located at Searcy, Arkansas, the nearest family would live at Bald Knob, and the other two at Memphis, Tenn., and Harrison, Arkansas. These are the three closest families. There are only three other families in the entire

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to support his family, he will preach for them and any financial support that they might have could be used to build a building'. A preacher living there would help them also to do the broadcasting in a better way.

Several preachers have said that they will be glad to hold mission meetings at Huron as soon as a place to worship is secured. The members realize that the success of the work will require getting a building.

The state is short on teachers for the public schools. Students who have just completed their degrees might be interested in teaching in Huron or Hitchcock where they would be a big help to the church.

There are other jobs available too. K you are interested in additional information or if you can help these folks establish the church there, contact John E. Kingdom, Jr., Box 257, Hitchcock, South Dakota.—Minister North Little Rock Church of Christ.

Mrs. Bert Kitchens, Dierks, Arkansas, September 3: Harold Austin of Murfreesboro closed a fine meeting in the Liberty Hill community Saturday night. Three were baptized. Good interest throughout the entire meeting.

Robert G. Cook, 615 West Fifth, Hope, Arkansas, reports a fine meeting that was in progress at Church of Christ, Fifth and Grady Street, from August 5th through August 15th. Hubert Roach of Hugo, Oklahoma did the preaching. He is one of our very best preachers; and after he has finished a series of lessons the church and local visitors are much better prepared to know and do the will of God. Our prayer for the church here, is. That we may overcome self, satan, and sin, and be able to stand in the last day.

McNutt To Memphis, Tennessee

After a ministry of almost five years with the Second and Walnut congregation in Paragould, Arkansas, J. A. McNutt will begin laboring September 9th with the Berclair congregation in Memphis, Tenn. The Paragould elders report that the cause has been strengthened much during Brother McNutt's stay in Paragould.

Elmer A. L'Roy of Springfield, Mo., is presently engaged in a series of meetings with the church at Chapel Hill, near Nashville, Arkansas. He reports good crowds and interest.

A Correction

In last issue of The Gospel Light a report of the Corinth, Arkansas meeting by Vaughn Shofner stated that seven

were restored and two baptized. This should have read nine restored and two baptized. We regret the error and are glad to make the correction.

Levi Gentry, 801 E. Main, Ada, Oklahoma, Sept. 5: During August and through one Sunday in September five have been baptized and an equal number restored at Central in Ada. On the first day of October we begin our fall meeting, with brother Paul Johnston, of Central Church in Norman, preaching.

H. H. Dunn, Huntington, Arkansas, September 3: Six baptisms at Wooster, Arkansas. One confession of sins at Elmore City, Oklahoma. Should have been many more. Now at Powell, Mo. Go from here to Antioch, Mo. Will be at Washburn, Mo. following. Then to Van Nuys, California.

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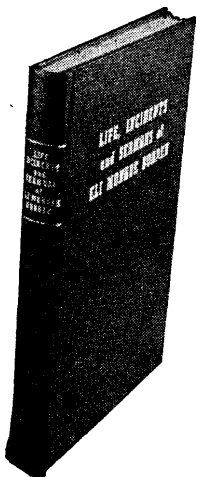
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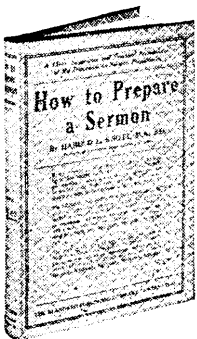
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NUMBER 40

The Doctrine of Celibacy Examined

By JADY W. COPELAND

That the doctrine of celibacy of the priests, Pope and bishops of the Catholic Church is taught by said church is disputed by none that know anything about the teachings of the Roman church. But possibly in writing on such a subject, it is well to define it and give authority for such teaching that all may know what we are writing about and for a certainty that we are not misrepresenting the Catholic Church on anything. We give both the definition and authority in one single sentence as found in the CATHOLIC POCKET DICTIONARY AND CYCLOPEDIA which bears the imprimatur of James Edward, Archbishop of Chicago. On page 51 in his definitions we find, "CELEBACY OF THE CLERGY. A law of the church that forbids persons living in the married state to be ordained, and persons in holy orders to marry." This is the exact quotation and thus no one can doubt its authenticity. It also plainly states what it is. Priests, bishops and others "in holy orders" are not allowed to marry and if a person is married they cannot be ordained. Thus we know that such is still being practiced by the Roman Catholic Church.

This doctrine had its beginning about the fourth century, but it did not become a law or regulation of discipline until after the eleventh century. "It was first at Rome, by Gregory VII, 1073 and was established in England, by Archbishop Anselm in the year 1175"—thus states Brandt in AMERICA OR ROME, CHRIST OR THE POPE, page 81. Jeremiah J. Crowley, an ex-priest, who served as Priest for twenty-one years, confirms this century as the beginning point of the doctrine of celibacy. Now why would any church forbid its "clergy" to marry? What good is it to the church? What are the reasons for such actions on the part of the leaders?

The reasons given by the Roman church are several and here we examine

the most familiar ones. First, they say, Peter declared to the Lord, "Behold, we have forsaken all and followed thee." Such is given as a "reason" for forbidding the preachers to marry. The reference is here made to Matthew 19:27 where Jesus had been talking to his disciples about several important matters and Peter said "behold we have forsaken all. . . They were following Jesus, and then Jesus continued by saying in verse 29 "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundredfold, and shall inherit everlasting life." (King James Version). Now we see that Jesus simply meant that He was to come first in the lives of those who would expect eternal life at last. If one is to "forsake wife" as the Catholics say, he could not have sisters or brothers, nor could he ever give them any attention whatsoever, for he must "forsake" them. Of course such is absurd, but so is the doctrine we are examining. It is just as inconsistent as it can be when one really examines the scriptures which the Catholics give as "reasons" for the doctrine.

Secondly, they give this as another "reason." "They neither marry nor are given in marriage." Now how ridiculous do you suppose people can get when they have a doctrine and must "prove" it in this manner by such twisting and perverting of scripture. This reference is to Matthew 22:30. Let us examine the context. The Sadducees, who did not believe in the resurrection had asked Jesus concerning a man who on the earth had seven wives and they all died. They then asked "At the resurrection, therefore whose wife of the seven shall she be? for they all had her." In the first place the Sadducees were trying to trap him concerning the resurrection. The subject is the resurrection, and does not pertain to ANY-

ONE ON THE EARTH — NEITHER PREACHERS, BISHOPS OR ANYONE ELSE. Note he says, at the RESURRECTION they shall not marry nor be given in marriage. How can any sensible person take this scripture and get from it the fact that the preachers are not to marry. A worse perversion of scripture I think I have never seen, but such is the doctrine we are studying.

Next they point to I Cor. 9:5 which is the strongest argument "against" the doctrine of celibacy but the Catholics, no doubt to deceive and mislead, try to twist the passage to prove their doctrine. This reads in the Catholic Bible thus, "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?" Since the Catholic translation states "woman" instead of "wife" they say that priests aren't allowed to marry, but they do have the right to carry with them a housekeeper, maid, etc., to mend their clothes, cook for them, etc. But the truth of the matter is, that the Catholics have not translated the word right. Other versions put it right when it is translated "wife" and that is the idea that corresponds to the idea in the context. Paul, here with Barnabas, shows the Corinthians that he is at liberty to do what the other apostles did but that he, for the sake of the church put that aside that he might have more time to serve the Lord. He had the right to have a wife, to be supported by the church, etc., but he waived that for the good of the church, that he would not be a stumbling block to the cause of Christ. Read the eighth chapter also with the ninth in this connection. Most every other translator uses the word "wife" in this passage, and isn't it strange that the church that forbids marriage in the "clergy" uses the word "Woman" rather than "wife?" Of course we know why—it would ruin their doctrine if it were translated correctly.

Now of course the Catholic Church tells us that this doctrine of celibacy is for the purpose of keeping the priests

pure and holy and apart from all defilement of the flesh; that it will keep them chaste and pure, but the very idea itself is contrary to the laws of nature. To the contrary Paul says "To avoid fornication let EVERY MAN have his own wife . . . Paul knew that marriage was honorable in all, and the bed undefiled. He knew that it was a God-given right for every man to have his own wife and that to avoid uncleanness, but he himself did not marry for the reason we stated above. Now these are the main so-called "reasons" why the Catholic Church forbids the "clergy" the right to marry, but we can see the fallacy of the arguments. Any honest person surely can see that these scriptures have no bearing on the subject at all and have no connection whatsoever with the thing they are trying to prove. But they are the best "arguments?" they have, weak though they be. Yet when a man makes the vows of celibacy, he becomes a slave to the higher authority in the Catholic Church. He is henceforth dependent on the Pope of Rome. Of such did one Mr. Chiniquy truthfully say, "The Pope takes his victim to the top of a high mountain, and there shows him all the honors, praise, wealth, peace, and joy of this world, united to the most glorious throne in heaven, and then tells him: I will give you all these things if you will fall at my feet, promise me an absolute submission, and swear never to marry in order to serve me better."—(AMERICA OR ROME, CHRIST OR THE POPE, page 80-81).

Mr. Chiniquy has truthfully spoken, but such a doctrine was adopted by Rome, decreed by the Council of Trent and practiced by Catholics almost universally. Just another example of the dictatorial way which the Roman Church holds sway over her people. We will continue the study of this and other Catholic doctrines in the next issues—not because of ill-will, but to get the truth before the people.

The Harvest

By VAUGHN D. SHOFNER

Pleasure-crazed youngsters are sowing their "wild oats" broadcast. Lewd and vicious men and women are daily sowing to their lusts. The debauched, drunken and profligate are recklessly sowing to the four winds of fleeting time. In the words of Hosea, "they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7).

A casual glance at this passing parade will reveal the first-fruits of the fearful harvest of sin. Many one time physical models are bent and twisted by imprisoning fetters that

came from the sin-seed sown in a few moments of lustful pleasure. Human derelicts laboriously lift hands to seek alms in prominent places; helpless infants enter the world blind, deformed, demented and disease-ridden. Ah, 'twas sown a breath of pleasure, but the harvest is being gathered as a destructive whirlwind!

Human wisdom strives daily to produce a new way, a new gospel; false promises by false teachers are reached for by countless thousands who seek a way of ease. But he who spends his life away from God, obeys not the gospel, lives a life out of Christ's church may reach for apparitions, but his harvest will not live up to his expectations. Then, as you sow, friend, ask the question: What will the harvest be? "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.:67, 8).

"For My Flesh Is Food Indeed. . .

By WILLIS G. JERNIGAN

"For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him." (John 6:55-56).

It is apparent this is often a most misused scripture, being often applied solely to the Lord's Supper. A correct and complete understanding comes only when we read and contemplate the chapter as a unit. The key verse to the chapter seems to be verse 51, "I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." (RSV).

Herein Christ tells us that we must "eat of His flesh and drink of His blood" if we are to partake of His life. He would have us know that the connection between the Lord and His redeemed must be so very close indeed that the assimilation of the food we eat is not too strong a metaphor to express such relationship. The Master would further teach us in this chapter that we eat His flesh and drink His blood when we "use in our own behalf the death of Christ, and take the many blessings it has made possible for us," including the forgiveness of sins and the happy relationships of the Christian life.

It seems evident that here our Lord means that there should be such a close spiritual union between Himself

and members of His church that they be regarded as one indeed and in truth. Some one has said, "Members of the Lord's church eat His flesh and drink His blood when they partake of His life, allowing it to flow into their souls, nourishing them and building them up." Christ's people are members of His body, partakers of His spirit; branches of the living vine, nourished and made fruitful by His life in them (v 51). Such was the thought in the mind of Paul when he penned Galatians 2:20. And although (in my opinion) the Lord was not referring to the Lord's Supper in this chapter before us, there is no doubt He was referring to the great event the Lord's Supper commemorates, and sets forth. For in verse 51 He speaks of the giving of Himself for the salvation—the life of the world.

A THUNDERSTORM

By DELMAR BUNN

On May 20, 1951 at about 8:30 P. M. a summer rainstorm broke over Frankfurt-Main, Germany. The new building of the church, being located on a prominent street, offered shelter from the unexpected storm to a number of passers-by, who simply stepped into the lobby for the duration of the rain.

This was not unusual. People often come in to view our building from the inside and perhaps they then glance through one of the tracts or publications displayed at the door. During the rain on May 20, however, a young nurse, Ruth Lange, was among those who took one of the tracts displayed at the door. This was the beginning of the end of her long search for the peace, which comes through acceptance of the simple Gospel, and of it alone. On June 23rd Ruth Lange, nurse in the city's nearby Markus-hospital, was buried with her Lord in baptism.

A clean attractive and simple church meeting house on a good street is a fruit-bearing blessing in any city of the world. We are thankful for the completed half of our new building here, and we would be thankful, if there were no other reason than because Ruth Lange on May 20 could step in out of the rain to then find the Way of Life.

PREACHER WANTED

The Clinton Church of Christ wishes to employ a full time minister. Would like to hear from anyone interested. State age, qualifications, and salary expected. We have a good Church Building but small congregation. Contact Elders, Church of Christ, Clinton, Arkansas.

In the race for wealth men often sacrifice everything that money cannot buy, the very things that money can never bring back.

Ancient Jerusalem — A Type of The Church

By JESSE M. KELLEY

(Text: Psa. 133:13-18).

INTRODUCTION:

(1) Ancient Jerusalem is a typical representation of the church of Christ.

(2) God's ordinances, laws, blessings, etc., that was given to His people who worshipped in ancient Jerusalem, is typical of God's church today, within which God's laws, ordinances and blessings are showered down upon his people.

DISCUSSION:

I. It Was The City of Divine Choice

1. God chose Jerusalem as the place where His people were to worship Him, and God's true followers went there to worship.
 2. The church is the choice of the Lord today, and contains all of God's chosen. (Eph. 3:10; 5:28; Heb. 2:12).
- (2) Name of the Lord recorded there. (Ex. 20:24).

II. It Was The City of Divine Authority

1. It was in Jerusalem that God made known His laws, revealed His will, and recorded His word.
- (2) By these, the inhabitants of Jerusalem were to be governed.
2. God makes known His wisdom today through the church. (Eph. 3:10).
- (1) He has deposited the doctrines, ordinances and commandments of the Gospel in His church.
- (2) Inhabitants to be governed by them only. (Not Pope Bishop, Convention, etc.)
- (3) God's favor is secured only by unswerving fidelity to the charge with which He has intrusted the church. Its Mission, Worship, Work, etc.

III. It Was The City of Divine Services

1. Jerusalem was the place where sacrifices and offerings were made. Here God was worshipped, adored and honored, and the voice of prayer and praise was heard.
- (1) Only in the church can He be honored today. (Heb. 2:12). In it Christians meet to observe all things commanded.

IV. It Was The City of Divine Blessings

1. His special love and care was directed to it. (Psa. 87:2). He was its protector and keeper, and within it He poured down His blessings, and caused His favor to dwell.
2. Promises today are only to those in His spiritual Zion. II Peter 1:4; Rom. 8:31; Eph. 1:3.

V. It Was The City of Immunities and Privileges

1. Her inhabitants had numerous op-

portunities of enjoying religious services.

2. Still greater are the privileges of those in the church. Spiritual liberty; Exalted privileges; "Kings and Priests;" Access to the throne of God; Privilege of communion with Him.

(1) Yet men trample under foot all these to fulfill the desires of a selfish motive. (I John 3:1).

CONCLUSION: The church is unlike the earthly Jerusalem in that her walls will never be cast down, nor her streets become waste. She will never become a helpless victim of her enemies, and the promise is that she "shall stand forever." Would you be a citizen of such a kingdom?

GOOD INTEREST IN MEETING

By M. NORVEL YOUNG

Willard Collins preached the gospel in our second gospel meeting for 1951 August 12 through 19th. The attendance was the best in the history of the congregation, and the preaching was scriptural, spiritual, and forceful. There were nineteen responses: 9 baptisms, 5 restorations, and 5 placed membership. The church was edified, and everyone appreciated the good work Brother Collins did among us.

Aniceto Sparagna, the Franciscan monk who was converted by Ralph Graham in Trenton, N. J., spoke last Tuesday evening to approximately 1,000 persons from some twenty-five churches in this area. A contribution of \$660 was taken at the time and others proposed to help this work in the future. Brother Graham's and Brother Sparagna's messages were well received. It is encouraging to consider the opportunity to reach hundreds of Italians in New York. The work is under the direction of the elders at Flushing, N. Y.

THE REASON WHY

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us."

Cleon Lyles, Little Rock, Arkansas, Sept. 7: The church in Lamesa, Texas, closed a meeting the 5th in which I preached and Don Finto directed the singing. Thirty-four were baptized, four restored and five placed membership. Paul McClung is doing a great work with this church.

Report From South Dakota

Thelma Kingdon, September 10: This is to confirm the report sent in by Bro. Luther Savage of North Little Rock, Arkansas, concerning the work in South Dakota. Upon my arrival in South Dakota after being in Arkansas, I learned that Bro. Wylie had been here and is now preparing to move here. This is great encouragement to us although we realize he does so at quite a financial loss. He hopes to finish his business in Oklahoma and be with us in a couple of months.

We are greatly in need of prayers of Christians everywhere.

A TOOL OF THE DEVIL

Once upon a time it was announced that the devil was going out of business and would sell his equipment to those who would pay the price. On the day of the sale they were all attractively displayed. There was envy, jealousy, hatred, malice, deceit sensuality, pride, idolatry . . . and many other implements of evil were on display, each marked with its price. Off by itself in a glass case was a harmless-looking, wedge-shaped tool, very much worn, but priced higher than any other tool.

Someone asked the devil what it was. "That's discouragement," replied the devil. "And why have you priced it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's heart with that when I could not get near him with any of the others. When once inside, I can use him in whatever way suits me best. It is worn because I use it on everybody, and but few know it belongs to me."

This tool was priced so high it was never sold. The devil still uses it in his business.

Late repentance is seldom true, but true repentance is never to late.

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FAYETTE, ALABAMA

"Have You Rejected Christ And Accepted Baptism For Salvation?" Reviewed

By GEO. B. CURTIS

(NUMBER 2)

Mr. Waller makes his most extended argument upon the thought that the world cannot receive the Spirit. (John 14:17). Inasmuch as Cornelius and his family had the Holy Spirit poured out on them he reasons that they were saved prior to this outpouring. To Mr. Waller's mind this amounted to a demonstration that one is saved before baptism.

I wonder if Baptist folks will stand by this principle: The World Cannot Receive The Spirit Of God in the sense that Mr. Waller uses it. Baptists teach that one is born in sin, that he cannot do one thing toward his salvation until the Spirit of God independent of any other medium enters the dead heart of the sinner to give this sinner the grace of repentance that he may believe the gospel. Is this sinner in the world, Mr. Waller, before the Spirit of God enters his heart? Does he receive this Spirit before or after his conversion? Don't you see, friend, that you have the world receiving the Spirit in every single conversion? Now, what is sauce for the goose is salad for the gander. This puts you exactly in the same boat that you attempt to place those who believe and teach baptism as "it is written." But that does not answer the contention, just places you in an inescapable dilemma.

What is meant by the clause relative to the Holy Spirit, "Whom the world cannot receive?" We center your attention on the words cannot receive. This is from the Greek lambano. This word occurs in the original some one hundred fifty-nine times. It is translated by such words as, "accept, attain, bring, call to, catch, come on, have, obtain, receive, take, take away, take to one's self, take up and take upon one's self." The passage under review reads, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." (John 14:17).

John had already been taken by the world and beheaded. Christ was soon to die on the cross. He was to be taken—received — of the world. Jesus says, "I am sending you another Comforter, the Spirit of truth whom the world cannot receive—take." Lord, why can't the world receive this Spirit. The answer, "Because it seeth him not, neither knoweth him." Therefore the world cannot take—receive—him.

Do we have any example of God speaking through the mouth of a sin-

ner. If so, my friends demonstration fails to demonstrate. Take old Caiaphas as an example. He was the high priest before whom Jesus was first tried. He was the one that rent his clothes and cried out, "He hath spoken blasphemy, what further need have we of witnesses? behold now ye have heard his blasphemy." (Matt. 26:65). Yet the Spirit of God spoke through him. "And one of them named Caiaphas, being the high priest . . . said unto them . . . that one man should die for the people . . . And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation . . ." (John 11:49-53). Was Caiaphas a saved man. According to Waller, yes. Of course a man once saved according to the same scribe cannot be lost. Therefore, Caiaphas will have a white robe, a harp and play in heaven's band, in spite of his condemnation to death of the Son of God. What a doctrine!

Let us look for a moment at the man Cornelius and his family. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2). Here is one of the very best men from this Biblical description of which we have record. God chose this splendid man and his family to be the first of the Gentiles to receive the blessing of the promised seed. Yet with all these good qualities he was not a saved man before, nor at the time, of the arrival of Peter. "Who shall tell thee words, whereby thou and thy house shall be saved." (Acts 11:14). Therefore, he had not heard the gospel to the saving of his soul as our Baptist friend assumed that he had.

On the other hand if he were saved by the outpouring of the Spirit, as is assumed, the angel that talked with Cornelius gave him the wrong information. The angel informed Cornelius that the saving was to be accomplished by the means of the words spoken by the apostle Peter. Peter didn't say anything about their being baptized in the Holy Spirit. In fact, he was just as surprised as was any one. Therefore, this demonstration of the fact that God now accepted Gentiles on the same condition that he accepted Jews was not a part of the words by which they were to be saved. To be saved BY any means signifies that we must do whatever these means set forth. This Cornelius and his family did.

A rule of Biblical interpretation that should always be kept in mind is this:

ANY INTERPRETATION PLACED UPON ANY PASSAGE OF SCRIPTURE THAT SETS THAT PASSAGE IN CONTRADICTION WITH OTHER PASSAGES, THE INTERPRETATION IS MANIFESTEDLY WRONG. Now Jesus said,

"He that believeth and is baptized shall be saved." (Mark 16:16).

Peter said, "Repent and be baptized for the remission of sins. (Acts 2:38).

Ananias said, "Arise and be baptized and wash away thy sins." (Acts 22:16).

Again Peter said, "Baptism doth now save us." (I Peter 3:21).

Paul said, "Know ye not that so many of us as were baptized into Christ were baptized into his death." (Romans 6:3). "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27).

Waller said, "Saved before and without baptism." (Tract P. 2).

I get no pleasure out of thus arraying Mr. Waller against inspired men. In fact he has already placed himself squarely in opposition to the blood-purchased scheme of redemption. Why, Mr. Waller? Are your Baptist doctrines dearer to you than the word of God? Can it be that you have overlooked the truth and been misled by false teachers? That you are in opposition to the word of God clearly shown. Won't you let the word of God set you right? Why try so desperately to set aside baptism as taught by the word of God, and then love it so much that you'll rob Christ to name the denomination of which you are a member after that which is of no importance? Don't ever again accuse my brethren of thinking too highly of baptism. We do give credit to Christ for the purchase of the church. We don't think that the New Testament church has w-a-t-e-r for its head and name. According to Baptist views: Baptism is not essential to salvation; but it is essential in making Baptists and the Baptist church. Therefore Baptists and the Baptist church is not essential. No baptism, no Baptists; no Baptists, no Baptist Church. Mr. Waller has proved one thing by his tract conclusively: THE BAPTIST CHURCH IS NOT ESSENTIAL. Having made this fact so conclusive, Mr. Waller, why not start out now and tell your brethren how unnecessary the Baptist Church is and you and they come to that church that was so necessary that the Son of God died upon the cross to purchase it? (Acts 20:28).

I do not believe that Mr. Waller will contend that the Baptist church is necessary to the salvation of the souls of men. Yet THE CHURCH cost the blood of Christ. Christ's blood was the price of salvation. We are saved by his blood. But His blood was shed for His church.

Therefore, **His church** is an absolute necessity. But again, The Baptist Church is not essential to the salvation of man; the Lord's church is essential to the salvation of man; therefore, the Baptist church is not the Lord's church. Is there any escape from that conclusion? By Baptist teaching, absolutely none.

The Conquest of Self

By G. H. P. SHOWALTER

The recognition of the graver, deeper obligations is best seen and appreciated when we look within. To analyze the faith, and scrutinize the life, conduct and character of those about us is admittedly profitable and altogether too easy. But after all a dutiful child of God looks well to his own life as of first importance — seeks with the strongest possible resolution, determination and vigilance to make his own "calling and election sure with God." The Savior "went about doing good." Thrice happy is the soul which has avowed allegiance to such a Leader, and who seeks to imitate the Master's life—"to walk in his steps." But primarily the Master was good and pure, and just, and holy—in him was the consummation of that righteousness which is from heaven—the highest expression of loyalty and love for the heavenly Father, and of service and love for man.

The reflections that concern our personal relationship to God and that lead to the actual renovation of heart, and soul, and life, and character, are the potential energies that break down pride and arrogancy, conquer stubborn hearts, and bring all things in subjection to him whom we have voluntarily and freely chosen as our sovereign Ruler, Leader and Guide. It is easy—we might say naturally—to move in the line of least resistance. This the beasts of the field do in the shorter span of their existence here. But they make no mistakes. They are hedged in with an infallible protection given them in the morning of their creation by the mighty Sovereign and Creator of all things who has adapted to its environment every species of life—vegetable, animal and rational. The scientist calls it "instinct" because he knows not how to express it in better terms—the man of faith recognizes in this the mark of divinity, an evidence of God's hand in creation—a proof that God is caring for them—"your heavenly Father feedeth them." God provides for them. Their manner of life changes not, responsibility is unknown—hence obligation and character are terms that are wholly inapplicable to their state of existence.

But man is created in the image of God and is the supreme arbiter of his own character and destiny. God controls the course of life of the lower animals; man made in the image of God, controls his own course of life—he is divinely empowered to do so. With man "the line of least resistance" is not necessarily the right line to follow. Man is possessed of reason. He should give a "reason" for all he does. If he fails to do this he is failing to live up to the possibilities and obligations with which he is endowed in virtue of his being created in the image of God, and thus being made the sovereign director of his own life. It should be a lesson to man that God through "instinct" directs, controls and provides for the lower animals and that he does this perfectly—no errors, no blunders, no mistakes are made. Man, the likeness and image of God, should direct, control and provide for his temporal and spiritual necessities, after the divine order — after the manner of him in

whose likeness he is created, and as God doeth all things well, so should we do all things well.

Of course, it is easy to see the faults and failures, the blunders and imperfections of others. They may need correction and improvement. In due and proper time and in the right and proper way some of us may be able to contribute some potential service to the accomplishment of this desirable and laudable end. But along with possibilities there are certain proprieties and pertinences that cannot, with safety, be overlooked, disregarded, or neglected. One of these proprieties is to have and feel, and know, that we are, ourselves, free from the same moral or spiritual defects that we seek to remove from the conduct of a fellow mortal. The Savior forbade that we should undertake to locate and remove a small fault in the life of a brother, we ourselves being, at the same time, guilty of a larger or graver fault of the same kind. It was the Savior himself who

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made requirement that "first" the beam be removed from our own eye. The removal of the "mote" from a brother's eye comes "afterward" — the larger surgical operation on our eye must be performed before we can possibly "see clearly" to remove the mote from a brother's eye. And most of us want a surgeon to see pretty tolerably well before and when he undertakes an operation on any part of our anatomy.

Most criticisms and efforts at correction fall and fail—they become altogether ineffectual and powerless—because the subject of our commiseration—the one whom we presume to restore to the straight and narrow way sees in us the same or a greater fault of the same kind. Did you ever think, anyhow, that we are, in a manner, forbidden to endeavor to try to correct the faults of others till we have corrected our own? We are required to "see clearly" before we are qualified to practice spiritual surgery on the other fellow. Moreover, it is the Savior who has made this qualification necessary and essential. It thus becomes mandatory—hence obligatory—as much so as any other demand in heaven's law. If it is observed by the soldiers of the cross, they become strong in influence and power—mighty men in the Lord's army—they go forth conquering and to conquer, and before them the terrifying belligerents of Satan's hosts vanish like the morning dews before the rising sun. What a formidable, mighty host is God's army, clad in the habiliments of righteousness and everlasting truth and panoplied with the whole armor of God—the most formidable and invincible column by far, that has yet been arrayed among men. We are even more than conquerors through him that loved us, our great Leader, the captain of our salvation our adorable Redeemer and Lord. And when the battles have all been fought and the victories won, the battle-scarred veterans of the cross will sweep through the eternal city of God in the upper world, each wearing the imperishable crown which the Lord shall give to signalize and celebrate forever the conquests made, the victories won and the triumphant and everlasting joys into which they enter. "He that conquers himself is greater than he that taketh a city."—Editorial In Firm Foundation Jan. 27, 1948.

R. A. Robins, Ash Flat, Arkansas, September 10: We closed a nine nights meeting at Center just nine miles east of here last night which resulted in twenty four baptisms and four restorations. I did some of my first preaching at Center, some forty years ago. I also supervised the construction of the building in which we did the preaching in

this meeting. The people whom I baptized and who were restored, were my life long friends, and their children. So why not use your home preachers, who can do as much good as a man shipped from one side of the U. S. Also the other. I am in position to answer calls for meetings, or I would consider local work of the right kind.

Orbie Robins, Pea Ridge, Arkansas, September 4: I was with the Maple Grove congregation over the first Lord's day in September. Good attendance. Visible results, four restored. I shall assist the Oakland congregation, near Mountain Home in a meeting, beginning October 20. I have some time open for meetings. If you need me, write me at the above address.

Thomas L. Campbell, 1036 E. Powell, Fort Worth, Texas, Sept. 7: The meeting with the local congregation in which I did the preaching closed with six baptisms and three restorations.

W. M. Grooms, Keller, Texas, Sept. 7: I will do the preaching in a meeting here September 16-23. The four months we have been here have been very pleasant with attendance, interest and contributions above average. Five baptized and one placed membership thus far. We recently visited in California where I preached two Sundays in Lancaster.

Curtis Camp, 917 Louisiana, Amarillo, Texas, Sept. 7: During the summer I was in meetings in Happy and Kirkland, Texas and in Velma, Duncan, Pernell and Ron, Oklahoma. 19 were baptized and 12 were restored. On June 28th I moved back to Amarillo and am again preaching for the San Jacinto church. I follow Joe L. Banks who moved to Denver, Colorado and W. P. Dennis follows me at Tulia, Tex., where we enjoyed two and one half years with that good church. Twenty have been added here since we began work on July 1st.

L. D. Hall, Oklahoma City, Okla., September 5: The meeting that I was engaged in for the brethren at Buffalo Church of Christ six miles north of Clayton, Oklahoma closed Sunday night September 2nd, without visible results however, we think that good will yet come from the efforts we put forth in discussing the pure Gospel of our Lord and Savior Jesus Christ, during the ten days of the meeting. I am still open for meetings and evangelistic work all fall and winter any place where I can work for the Master, or I am ready to locate anywhere I can work with churches that haven't got much money to spend for the cause. Call or write me at 600 Southwest 10th St., Oklahoma City, Okla., or phone 3-0271, L. D. Hall, Evangelist. I can and will furnish the best references.

Lloyd E. Ellis, 2119 Tenn. Avenue, Dallas, Texas, September 12: Pleasant Grove congregation growing rapidly. Another record Sunday in Bible classes—150. House well filled on Sunday and Wednesday evenings. A mother was recently baptized and her married daughter baptized last Wednesday night. 54 members in January—105 now. New class rooms and enlarged auditorium ready soon.

H. C. Finley, Route 1, Box 115A, Star City, Arkansas, Sept. 9: Closed a good meeting with the church here last night. W. T. Vaughn of Canton, Oklahoma did the preaching in a fine way. We had good crowds and good interest. We had fine cooperation from the churches in Monticello, Pine Bluff, Griffith Springs and Rison. Brother Cox of Pine Bluff and Brother Coston of Monticello assisted in the song directing. Two were restored. I am now ready to hold meetings or conduct singing schools wherever my services are needed. Write me at the above address telling me your needs.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, Sept. 10: This leaves me in a meeting in Peoria, 111. Interest and attendance is very good. Two men baptized to date, one a Baptist. We will continue over next Lord's day. I go from here to Walnut Grove, Kentucky. It has been a busy year for me. I have some open dates for work next year. If I can assist you in a meeting or a singing school I will be glad to do so.

The Hogland-Kesner Debate

Between

WARD HOGLAND, Christian
and
J. W. KESNER, Baptist

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plan of salvation.

WHAT OTHERS SAY _____

W. Curtis Porter—"A job to my liking."
Sterl A. Watson—"I've read many—
none do I regard better."
Doyle Banta—"The best I have read."
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efforts were crowned with visible re-
sults."
Dr. C. B. Billingsley—"It will convert
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R. C. Copeland, Jr., Box 863, Clarendon, Texas, August 30: Brother Claude C. Smith of Weatherford, Texas closed a ten days meeting here on the night of the 28th. Ten responded, seven for baptism. Bro. Joe Preston, minister, of Carey, Texas directed the singing. Both men did their work well. One is to be baptized today. Giving God the glory, we press on.

SMALL BUSINESS BUT GOOD CREDIT

A wholesaler in Jackson, Miss., received an order for \$11.50 worth of candy on credit from the "Horsie Hollow Candy Confectionery Company - Royal White and Thomas Flippen, Proprietors." The wholesaler, who had never heard of this business house, requested a report on its credit standing from Dun & Bradstreet, the world's oldest credit agency.

Dun & Bradstreet dispatched one of its credit reporters to deep Mississippi. In a day or so, the investigator sent in his report, couched in the formal terms the agency requires, as follows:

"The Horsie Hollow Candy Confectionery Company is a small business house retailing candies and lemonade at Horsie Hollow, a small community. Proprietors: Royal White and Thomas Flippen. Both are 11 years old; both unmarried. Value of cash and merchandise on hand: \$13.25, largely in chocolate bars, gumdrops and Tootsie Rolls. Fixtures and store building, which was remodeled from an old turkey coop, valued at approximately \$45. No liabilities. Although owners are men of limited means, they have a high standing in their community . . ."

The wholesaler shipped the candy. -The Saturday Evening Post.

It is surprising how much bigger a quarter looks in a collection plate than at the gate of an amusement park.

The secret of happiness is not in doing what one likes, but in liking what he has to do.

Human minds are like wagons. When they have a light load they are much noisier than when the load is heavy.

Your opinion of others is apt to be their opinion of you.

One can shift blame, but not responsibility.

Our follies always seem so stupid when we see them in someone else.

What Is Sin?

Susannah Wesley, mother of John and Charles Wesley, once used this striking sentence: "Whatever weakens your reasons, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things—that is sin to you."

Sins are like old neckties to some men. The longer they have them the dearer they grow.

Should a man happen to err in supposing the Christian religion to be true, he could not be a loser by the mistake. But how irreparable is his loss, and how inexpressible his danger, who should err in supposing it to be false.—Pascal.

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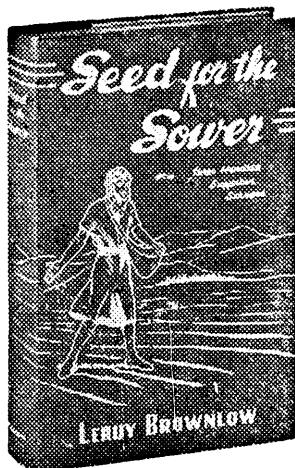
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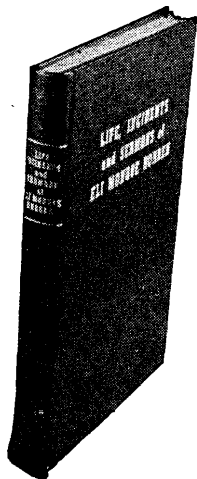
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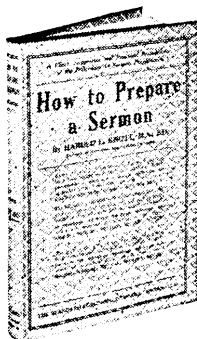
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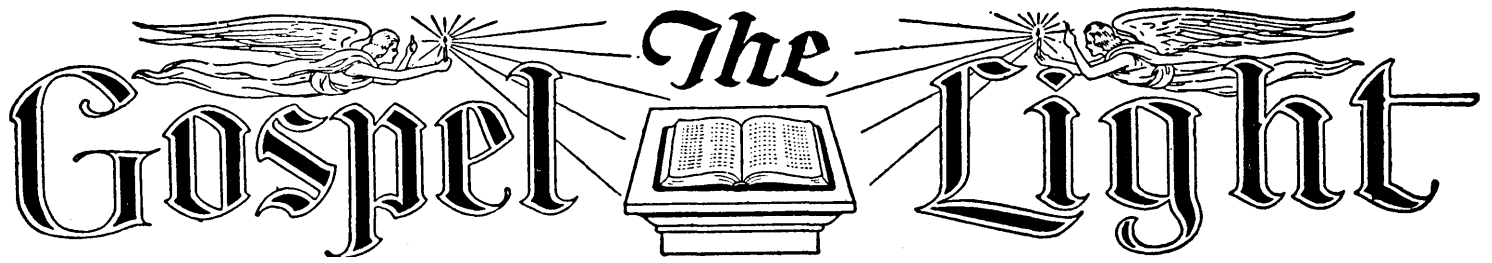


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"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path" — Psalms 119:105.

VOLUME 21

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NUMBER 41

The Glory of Man Seen In His Apostasy

By VAUGHN D. SHOFNER

Man is brought into existence in the image of God. To say he is totally depraved at birth is to say God is a demon, because, we emphasize, man is made in the image of God! The terrible condition of society, now as in the past, is brought about by the action of people as they follow their desires. Since some people teach that this corrupt condition comes by the natural depravity of man, they are forced to believe that God is the author of it, for God causes man's existence, and man is made in his image. Only the most foolish could read the word of God and say such.

A great hope of today is that society is going to glide into a material Utopia apart from obeying the gospel of God and by its own power; by the elevation of education in secular fields, by courses of culture standardized by society, practices of philanthropy in man-made organizations. We have strange gospels that correspond; gospels that preach faith in the doctrines of man rather than faith in God's way. They even provide a plan to overcome pain and suffering, sickness and disease, by faith in their strange doctrines, power of their prayers, and by simply declaring the ailments exist only in the mind of man, and to remove the thought is to stop all pain. Thus they place the physical realm in the realm of faith, and violate God's order.

How gullible is man! How plain it is that all our powers are helpless as they are operated in the ways of man, and in contradiction to the ways of God. Keeping our efforts in the ways of man is to keep them bound by the limits laid by an apostate world, and tied by these fetters man cannot move beyond the apostasy. But if man by nature is depraved, then he is doomed to die depraved, for he has no ability to lift above his creation, and being in the image of God places his god in the confines of depravity and there is nothing by which he can be elevated. Such

is not true! The depth of depravity to which man has fallen, not to which he was appointed by birth, shows the sublimity of his nature!

The greatness of any of the dynasties of ancient Egypt is revealed in the ruins of their fall. Brief are the articles of the annals of the Pharaohs, but we have only to look on monumental mountains, mouldering in the dust of mute Egyptian plains, and these hushed historians of stone shout more of a proud and populous empire, measure more demoniacal deeds of the monarchs toward captive slaves and cringing subjects, than all the written records of history. But these silent sentinels of ruin cannot speak of such greatness unless it once existed! Nor can these ruins picture the greatness and fall from it of any other kingdom! These ruins prove the greatness of the kingdoms that fell! These ruins picture the fall of kingdoms once great! The kingdoms that fell had their ruins displayed! The ruins displayed picture the greatness of the kingdom that fell!

The pens of historians described the ancient cities by definite measurements of their bounds, by picturing the power of their walls, by showing the splendor of their courts, but their true grandeur can never be seen till we walk amid their ruins. The hundreds of gates and countless chariots of war pouring out of them, the mighty temples and pillared paths that dwarf the structures of a modern world, silent and hoary sculptures that reveal the uncanny conquests of kingdoms cannot be described by words, but in the silent stones of their ruins we see the magnitude of their structures. Judged by their mouldering ruins, there is knowledge of greatness surpassing the majesty of history's record. But this majesty had to once exist before its ruins could attest!

So it is with man. The strongest, yet saddest impressions of man's greatness are gathered from the magnificent

ruin he displays. Man is a creature! Therefore he must be made, produced! He enters existence by the procreative plan of God, and hence he is created, a creature. If he is a depraved demon, God is to blame. If he is in the image of God at creation, by God's plan, then we can see the possibility of him falling from his state of dignity. He has that power vested in him. In looking at the ruins of man we can see the majesty that once was his. How true! in that ruin we see paralyzed powers that lie as lifeless pillars on the ground; temples of beauty whose scarred and shattered walls shout of original glory; summits of abilities littered with shattered stones, infested by beguiling serpents, where once thrones of high ambitions, aspirations and thoughts stood, and where righteous courage once kept a great citadel. How pathetic the fall! But this pictures the ruins of the one who fell! It is impossible for it to picture the ruins of some other creature's fall, just as impossible as it would be for the ancient nations and cities to by their ruins picture the greatness and fall of cities and kingdoms thousands of years in the future.

Thus the scriptures of inspiration show us the original dignity of man by the magnificence of the ruin in which he walks. How exalted must the creature be who can turn himself away from the throne of his Creator. No creatures, save those made in the image of an infinite God, endowed with powers of mind and will, capable of choice for or against God, could listen to the voice of the serpent and brave the Almighty in *strong* defiance. No creature inherently depraved would have understanding and power to war against God to the last, fill the earth with wrath and wrong, till God could forbear no longer, and sending the flood to cleanse his earth. No creature inherently depraved could have obeyed the preaching of Noah, yet that was God's plan. No weak and depraved creature can make the choice to travel the road of wrong, yet Paul says, "For the wrath of God is revealed from

heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifested in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness;..... Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. 1:18-32). Hear it! God's book, from lid to lid, shames our contempt when we claim inherent depravity, and the ruins of man shout the glory that was his when ushered into existence!

Take a look at the false religions of time. Pompous parades and costly ceremonies performed before crocodiles and onions; towering temples hover monstrous creatures, carved by the hand of man; palaces of barbaric wonder, studded with golden beetles and shining stones; counting of beads, reciting litanies and praying for purgatorial release; prostrate beings before wooden, stone, gold and silver images, praying through the virgin Mary in defiance to the Son of God; prayerful pleading for pentecostal showers to pour upon man the miraculous power of the Holy Spirit in utter disregard to the word of God; biased minds of men making laws of religion, binding them on God's creatures in the form of manuals, disciplines, catechisms, articles of faith and divers doctrines of the devil, present the terrible picture of fallen man. Obviously he is a creature in ruins, but how magnificent a creature! Base as a beast in his passions, but leaving in the wake of his desolations, thrones of honor and renown, which superbly display his inherent greatness. These ruins prove the dignity of the ones who fell! These ruins reveal the fall of those who once were great! The people who fell have their ruins displayed! The ruins displayed reveal the greatness of the ones who fell! Nor can these ruins picture the fall of any other! not thousands of years in the past, nor a millennium in the future! Others might have fallen the same way, and did; and others may fall the same way, and do, but their fall is their own and their ruins are their own!

Friend, the shadow by which your true height is measured is that which is cast athwart the abyss of your spirit-

ual shame. As you get the truest impressions of armies, not by the count of numbers, but by the thunder of battle and the carnage that lies in its wake, so in the wake of sin's struggle, in the desolations of intelligence, passion, pride, sorrow and shame, we behold the vast import of man's greatness, And were the immortal soul of man something less, we might charm it with

idols made by man, take it along pleasant paths and house it safely in the vaults of man-made religions. But it is the image of God, God-like, and capable of protection and rest in nothing but God's way. Then breathe, O preacher of righteousness, the word of God on these majestic ruins and rouse to life again their forgotten sense of their immortality!

Three Good Unsaved Men

By GUY V. CASKEY

The subject of our study is paradoxical, for it asserts that men can be both good and unsaved at the same time—a truth contrary to the general and accepted sentiment of our times. According to *man's* standard, one's acceptability with God is dependent wholly upon his moral character. If he is good—that is, honest, truthful, trustworthy, clean in life, peaceable and faithful to those to whom he is obligated by the ties of flesh — he is a God-approved man, whether he is religiously disposed or not. So thoroughly has this concept of righteousness permeated our thinking that one who contradicts it is considered illiberal, intolerant and even blasphemous.

All over the world, in countries which have been influenced by Bible principles, the ideal Christian is a negative person—one who does not: lie, steal, infringe upon the rights of his fellow man, drink excessively nor mar and disfigure his character by participating in the shameful and dissipating pleasures of life. But this represents a partial, and therefore perverted picture of a Christian as his attributes and life are presented in the New Testament.

I hasten to make clear here that this is not said to minimize the importance of morality, that excellence of right conduct and behavior which should characterize every child of God. The highest standards of virtue cannot be overemphasized; they are of pre-eminent value and importance. But these things are said to call your attention to the fact that New Testament Christianity is composed of more than a system of morality, adherence to which supposedly spells salvation here and eternal felicity hereafter. God Almighty had given us a divine, spiritual law designed not only to correct and regulate our moral characters but to change our spiritual relationships and save our souls. To develop good character is to comply with only half of the requirements of God's will; our relationship must be changed and the spiritual sphere in which we serve must be right.

Great and repeated stress is given to this very truth in the New Testament.

Cornelius

Inspiration had Luke to write these words about a great man: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." ". . . a just man . . . and of good report among all the nation of the Jews . . ." (Acts 10: 1, 2, 22).

Now let us observe and analyze the character of this man. (1) He was a devout man, a good man, devoted to God, to his family and household and to his country. (2) He feared God with all his house. Respect and reverence for God were common commodities in his family. While he himself held God in profound awe, he also taught his children and his servants veneration for and devotion to him. (3) He gave much alms to the people. He was liberal and generous toward those who were less fortunate than himself. This was proof

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of his sincerity, his honesty of mind and intention. It was a test of his love for God and his consideration for fellow man, and he passed that test. This also suggests that he possessed the admirable quality of unselfishness. (4) He prayed to God always. This does not mean that Cornelius did nothing else but pray, but that he set aside regular periods for prayer and observed them with such steadfastness that the divine writer was able to say, he "prayed to God alway." The Jews observed three intervals of prayer daily, and it may be that Cornelius, through association with these people, was influenced to follow that practice. (5) He was a just man. In all of his dealings with others, he was righteous and equitable in his actions and judgments. Though a man of position and authority, he was fair, impartial and unprejudiced. Many were the temptations, doubtless, for him to exercise his authority in favor of his own people and interpret and enforce the law to the detriment and disadvantage of the Jews, but this he never did, for he was a "just man." (6) He had a good report among all the nation of the Jews. It was a very unusual thing for a Gentile to be held in esteem by the Jews. The Gentile was an alien, foreigner stranger, uncircumcised, out of covenant relationship with God. In fact, he was little, if any, better than a dog. Peter expressed the feelings of the Jews when he said to Cornelius and his family: "Ye know how that it is an unlawful thing for a man who is a Jew to keep company, or come unto one of another nation . . ." (Acts 10:28). But Cornelius was such an upright man, possessed of such rare qualities, that even the Jews thought and spoke highly of him.

Unsurpassed Character

It would be extremely difficult to find a man of such clean character, deep conviction and uncommon and excellent integrity as belonged to Cornelius. Perhaps there is not a better man in all of South Africa than was this man. **Bui Cornelius was unsaved.** Was there anything wrong with his character? Absolutely nothing, as far as we are able to tell from the divine record. Why, then, was he lost? How could a man of such perfect soundness and unimpaired purity of character be lost? Listen to the instruction which the angel of the Lord gave to Cornelius: "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee these words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). There is no doubt that these people were lost and must have the gospel preached to them before they could be saved. This and other passages are unambiguous regarding this truth

(Acts 10:32, 48). But why were they lost? They were lost because their relationship was not right with God. They were lost because they had not obeyed the gospel, the "power of God unto salvation unto everyone who believeth, to the Jew first and also to the Gentile" (Rom. 1:16). Strictly speaking, it may be said that they were lost because they had sinned, "For all have sinned, and come short of the glory of God" (Rom. 3:23). A man may be drowning in the liver because he is in deep water and cannot swim, but his drowning may also be attributed to the fact that he is not accepting the offer to be rescued by one who has the ability and facilities which which to save him. So, Cornelius and his family were lost because they had sinned, but they were also lost because they had never accepted Jesus Christ as the Son of God and become obedient to the truth which, if received, would make them free. Good character is not enough to save one's soul. If it were, then it would not have been necessary for Cornelius to send for Peter that he might tell them words whereby he and his house could be saved. This comports with all New Testament teaching upon the subject. ". . . receive with meekness the engrafted (implanted) word, which is able to save your souls" (James 1:21). "Seeing ye have purified your souls in obeying the truth . . . (I Peter 1:22). "But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of teaching which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18). "Ye shall know the truth and the truth shall make you free" (John 8:32). "And he commandeth them (Cornelius and his house) to be baptized in the name of the Lord" (Acts 10:48). It was essential that Cornelius change his **relationship** to God by believing, receiving and obeying the truth.

Paul

Saul of Tarsus was a man of unimpeachable character, the highest ethical ideals and the deepest religious convictions. Concerning his life before his conversion he said: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3: 5, 6). "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:14). "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). "And herein do I exercise myself to have always

a conscience void of offence toward God, and toward men" (Acts 24:16). "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee" (Acts 26:4, 5). "Yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers . . . (Acts 22:3).

From these passages we learn that Paul was (1) A learned man (2) A very religious man (3) Honest and conscientious in all his doings (4) Blameless in the law (5) Unquestionable and irreproachable in character (6) Unequaled in zeal. But moral goodness did not constitute Paul a Christian. In fact during all this time these good things could be said of him, he was "chief of sinners" (I Tim. 1:15). He was not guilty of lying, stealing or fornication, but he was lost. He was not lost merely because he had persecuted Christians, but he was lost because his **relationship** was not right with God. Before he could be saved, it became necessary for him to change his relationship. His heart was changed by faith in Christ, his life was changed by repentance and his relationship was changed by baptism. Ananias told him to "arise and be baptized and wash away thy sins,

(Continued on page 5)

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"Have You Rejected Christ And Accepted Baptism For Salvation?" Reviewed

By GEO. B. CURTIS

(NUMBER 3)

The title of the pamphlet under review suggests this question: Could one accept Christ and reject the commandments that he gave? To illustrate: Faith and repentance are both commanded by the Lord. Could one accept Christ and reject faith? Or, could one accept Christ and reject repentance? I'm sure that Mr. Waller will agree that the one who would reject faith and repentance would also be rejecting Christ. But the same Jesus who said, "Repent or perish" and "Except ye believe that I am he, ye shall die in your sins"; said also, "He that believeth and is baptized, shall be saved." No, friend Waller, you reject Christ when you reject his word.

"But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." (Luke 7:30).

This was said of John's baptism. Christ commissioned his apostles to preach baptism to the whole world. In preaching it Peter said that it was for the remission of sins, (Acts 2:38), that it saves us, (I Peter 3:21), Ananias said that it was to wash away sins (Acts 22:16), Paul tells us that it puts one into Christ (Rom. 6:3; Gal. 3:26-27); And now Mr. Waller says "Saved before baptism and without it." Looks to me like somebody this side of the Pharisees and lawyers of old have rejected Christ by refusing to let the Lord tell us the place of baptism in conversion. Mr. Waller, "Thou art the man."

We quote this from the tract: "CORNELIUS AND HOUSEHOLD BEING SAVED BEFORE BAPTISM IS ONE OF THE GREATEST ATTESTED FACTS IN THE WHOLE BIBLE" Acts 15." This is followed by a lengthy dissertation on salvation by faith climaxed by the bold assertion in box-car capitals on page 9 that God, the Lord Jesus, the Holy Spirit, apostles, elders and members of the Jerusalem church gave their unanimous testimony that Cornelius and household were saved when they believed and received the Holy Ghost before they were baptized. Verses 7, 8, 9, 10 and 14 evidently refer to the conversion of Cornelius and his family. Earnest reader turn to this fifteenth chapter, read it carefully and prayerfully to see whether or not God here teaches that we are saved on the basis of faith only. Notice verse 9: "And put no difference between us and them, (Cornelius and his household) purifying their hearts by faith." Remember that

the angel told Cornelius that Peter would tell him words whereby he and his house would be saved. (Acts 11:14). Remember also that faith must be an obedient faith and not a rebellious faith. We shall now let the apostle Peter himself tell us just what he means when he says that the heart is purified by faith: "Seeing ye have purified your souls in obeying the truth . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:22-23). Is there any difference in the expressions "purify the heart" and "purify the soul"? None whatever. Does God have more than one way of performing this purification? He has one way—the gospel is his power to save. The heart—soul—is purified by faith. The heart—soul—is purified in obeying the truth. Therefore the faith that purifies the heart—soul—is the faith that obeys the truth. The faith that is not strong enough to obey the commands of the gospel is not strong enough to save.

No one believes more strongly in salvation by faith than I. But at what point does faith save? On page 12 of the tract under review Mr. Waller defines what he means by faith. He says, "To believe means to trust, rely upon." He might have also added that "it means to obey." Thayer thus defines the word: "Greek ganna used especially of the faith by which a man embraces Jesus, i.e., a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ." In as much as Mr. Waller quotes Mr. Thayer in part of his definition of faith I suggest that he turn to page 511 of Thayer's Lexicon and read this definition. It will do him good. Here is "an opportunity to learn Greek," Mr. Waller. (Above quotation from last page of the tract reviewed). The faith that is "full of the joyful truth that Jesus is the Messiah, conjoined with obedience to Christ" will save any man. Furthermore, this New Testament faith will lead the penitent believer to be baptized for the remission of sins, for Jesus commands it. A believer in a Bible sense is obedient, not rebellious.

Mr. Waller quotes passage after passage to show that salvation is for the believer. I believe every one of them and teach every one of them just as ardently as he or any one else. There is a vast difference between salvation

by faith and salvation by faith alone as my friend teaches. He will not stay with his own doctrine of being saved by faith alone. Let's try him by his own tract:

"Dear Sinner, don't make salvation a difficult matter. There is one simple step between YOU and Jesus, When you repent of your sins and TRUST HIM, everything is settled, and YOU HAVE done everything that is necessary to be saved." (Page 12).

If the sinner is saved by faith only, if ail that is necessary is just to believe on Jesus, where did Mr. Waller discover that the sinner "REPENT of sins ' and TRUST HIM? How did he manage to get repentance into his formula of faith only? If he can get faith-salvation to include repentance, why can't he just pull off the colored Baptist glasses long enough to see that the same faith that requires repentance requires obedience in other things also? I can bring obedience in through the same door through which my friend brings repentance. James says that faith without works is dead. (James second chapter). Now, to believe, and believe only, is dead faith. Salvation based upon that kind of faith would be dead salvation, if there could be such a thing. It takes obedient faith to be living faith. Neither Cornelius, the jailer nor any one else were saved by dead faith. The faith that saved Cornelius and his family led them to obey the Lord's commands. "And he commanded them to be baptized in the name of the Lord." (Acts 10:48). The faith that saved the jailer and his household (cited by Mr. Waller as an example of salvation before baptism) led them also to obedience. "And he took them the same hour of the night, and washed their stripes; and was baptized he and all his straightway." (Acts 16:33). Yes, the jailer was saved by a faith that did not doubt that God had given the right remedy for sin. This faith led him and his household at the dead hours of midnight to the waters of baptism. There they were buried with the Lord (Rom. 6:4; Col. 2:12); this put them into Christ (Gal. 3:26-27; Rom. 6:3); God at this point forgave their sins (Mark 16:16; Acts 2:38; Acts 22:16; I Peter 3:21); and the Lord added them to HIS church (Acts 2:47). I might also add that the Baptist Church didn't take a vote on whether the Lord had a right to save them on a scriptural basis or not. No vote was taken on their baptism. No vote was taken on their church membership. No, this all took place in the New Testament way before "Saved Before and Without Baptism, Vote 'Em In Tactics" and Baptist churches ever existed. Men then believed that the

Lord had a right to say, "He that believeth and is baptized shall be saved." They even believed that Peter spoke the truth when he said, "Repent and be baptized for the remission of sins." Too, they believed that Ananias had God's approval when he said to Saul, "Arise, be baptized, and wash away thy sins." They did not question the apostle Paul's statement that we put on Christ by being baptized into him. (Read Mark 16:16; Acts 2:38; Acts 22:16; Rom. 6:3; Gal. 3:26-27).

To doubt God's word is dangerous. My friend does. No harm can possibly come of taking the word of God as written.

THREE GOOD UNSAVED MEN

(Continued from page 3)

calling on the name of the Lord" (Acts 22:16). After his conversion, Paul taught much on the subject of the change of one's **relationship** to God, and how that change is wrought. "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). He spoke of that change of relationship regarding the children of Israel in their escape from Egyptian thralldom: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto (into, eis) Moses in the cloud and in the sea" (I Cor. 10:1, 2). Paul did not mean that approximately three million Israelites had been baptized literally into Moses; that would have been impossible. They were baptized **into** that **relationship** wherein Moses was their deliverer from bondage, their lawgiver and mediator, their leader and guide. So, Paul also says that we are baptized **into** Christ, into that **relationship** wherein Christ is our deliverer from the bondage of sin, our lawgiver and mediator, our leader and guide in all the activities of the Christian life. Not until Israel was baptized **into** Moses did they change their relationship from bondage to freedom; and not until we are baptized **into** Christ do we change our relationship from the bondage of sin to the glorious freedom which is had only in Christ Jesus our Lord.

The Ethiopian Statesman

In the eighth chapter of Acts we read of a man who (1) Had great authority in civil matters, v. 27, (2) Was the treasurer of the rich country of Ethiopia, v. 27, (3) Was very religious, for he was making a journey of a thousand miles to worship God, v. 27, (4) Was interested in learning more of God's

will, v. 28, (5) Was open-minded and un-biased, for he was willing to listen, v. 31, (6) Was desirous that Philip the preacher should teach him the word of God, v. 31.

Our appraisal of a man who would travel a thousand miles in a horse-drawn vehicle for the specific purpose of worshipping God, and who read his Bible to and from the place of worship, is exceedingly high. One who has his eyes and heart fixed upon the truth, with a desire to know what the will of God is, is a good man. Such was the Ethiopian eunuch, but he was an unsaved man. He was not lost because he was evil, from a moral viewpoint, but he was lost because his **relationship** was not right with God. He had not heard, believed and obeyed Christ; and all such are unsaved. Philip began at the same scripture where the nobleman was reading, "and preached unto him Jesus. And as they went on their way, they came unto a certain water: and

the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him," verses 35-39.

It is exceedingly dangerous for men to think that because they are morally good, they are saved, and God expects nothing more of them. In addition to a God character, God requires us to hear the truth, believe the truth and obey the truth that our relationship might be changed from darkness to light, from death to life, from bondage to freedom and from Satan to Christ.

(Note—The above fine article is reprinted from July issue **The Christian Advocate**, published by Waymon D. Miller, 85 Sixth St., Orange Grove, Johannesburg, South Africa).

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CHAPEL SERVICE AT ABILENE CHRISTIAN COLLEGE

By M. NORVEL YOUNG

The forty-sixth school session of Abilene Christian College opened September 14 with a very uplifting chapel service. As a visitor on the campus I was again impressed with the wonderful work which is being done year by year by a loyal and devoted faculty. This forty-sixth year's beginning was a far cry from the first opening service when President A. B. Barret and eight faculty members welcomed fewer than twenty-five students to Childer's Classical Institute September 11, 1906. Yet the same opening song was sung by more than fourteen hundred students and faculty members. "All Hail the Power of Jesus Name" has been sung each year for forty-six years at the opening chapel of Abilene Christian College. Then Brother James F. Cox was present at the first chapel read the account of Paul's speech on Mar's Hill. This same scripture has been read at each opening for twenty years. Brother Frank Pack of the Bible Department led the opening prayer. Bro. Don Morris welcomed the students and Brother B. Sherrod, President of the Board of Trustees, told each student that someone interested in them had donated approximately \$400 per student during the past forty-six years so that they could have the privilege of spending this year in A. C. C. challenged them to use their opportunities to the fullest and to go out prepared to freely give to others as they had freely received. His general theme was: "Without vision the people perish," and he presented to them some of the board's plans for improving and enlarging the college to care for all who want to get their education under Christian teachers with the Bible taught to every student. Trine Starnes, preacher for the Columbus Avenue Church in Waco, presented an interesting lecture on "What the Students should seek

while in College." Brother Leonard Buford led all the songs. When Brother Morris closed the meeting with the statement: "I now declare the forty-sixth session of Abilene Christian College officially opened," each one present felt that he had witnessed an historic occasion, and went away more deeply impressed with the importance and value of a Christian education for our boys and girls. May God bless

the efforts of all loyal men and women who are devoting their time to this school and other similar institutions around the world. They need our prayers and deserve and support in every worthy effort they are making.

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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; anil when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

Summary.—Who Shall bo Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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.

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The Good Confession

By W. W. FREEMAN

In the first issue, January 2, 1832, of The Evangelist, monthly journal issued from Cincinnati, Walter Scott closes his article on Christianity as follows:

"Perhaps it is none of the least of those things which distinguish the Reformation Churches, that they all stand ultimately upon this one Oracle, 'Jesus is the Christ.' The person who affectionately admits this into the chambers of his soul, and reforms, may be admitted into our churches, and if he continues to do honor to his own confession, he may ever remain in our churches on a footing of perfect equality with all the saints. We require no more than a belief and confession of this in order to the Baptism of remission, and we will be satisfied with nothing less. If thou believest with all thy heart thou mayest, said the ancient Evangelist; the modern Evangelist can say nothing more; and he said, 'I believe that Jesus Christ is the Son of God.'" (page 4).

It will be observed by the references to "our churches" and "Reformation Churches," that a line was being drawn against these early disciples who had laid aside all other manuals to be governed in religion by the New Testament. There was always the problem of getting "out of Babylon" without accepting some other Confession of Faith likewise of human origin. The differences in teaching that arose when men of the American frontier began to escape the creeds of Protestantism made many feel the need for some sort of manual in which to present certain articles of belief. Such statements could be found only in the sermons and writings of pioneer preachers as they sought truth by direct appeal to the sacred Oracles. Such an appeal led to acceptance of the Bible and the Bible only as the inspired and only safe guide book in religion. Now the question arose: What confession is scriptural? What faith prepares a penitent sinner for baptism and for induction into the church of the Lord?

For a hundred and twenty years the same tendencies have prevailed. The traditional way was that the local churches listen to an "experience of grace" recited by the candidate. Was this to continue? No. Such "Christian experiences" were by people about to become members and were predicated upon the theory that preliminary to the exercise of faith it is necessary that God operate by the Holy Spirit directly. Such an experience (?) of quickening brought feelings of assurance of salvation, and it was such feelings that were commonly described in the "experience

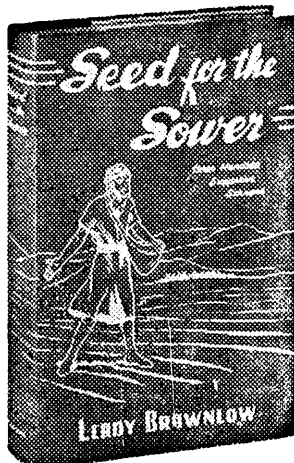
meetings" of the day. This practice grew out of the Calvinistic doctrine of man's total depravity. Such a mysterious operation of the Spirit marked the individual as called of God to share in spiritual blessings of the elect. The elect were unconditionally chosen to salvation before the world began, and the non-elect were likewise foredoomed to everlasting destruction. With the appeal to the New Testament there arose new ideas about how faith comes, how the Spirit operates upon the human heart, and how "Christ died for all" rather than for a certain few. If salvation now was conditional and was available to "all men everywhere," the problem arose concerning the steps of admission into the church. What confession would be required?

In the confession of Jesus as Messiah or Christ the early disciples came to be distinguished from the unbelieving

Jews, and so came to be called "Christians, first at Antioch." Today the several denominations with more or less scruple hold to their various manuals of church discipline. Why so? Otherwise each would lose its identity. This losing of party status was exactly the objective sought by these reformers of a century ago. They were seeking to escape the outmoded creeds brought over the seas. So people from these various sects laid their confessions of faith aside and began to take the Bible only. In place of the traditional "experiences of grace" based upon visions and dreams, strange feelings and excitement, they started anew making the "good confession" of Jesus as Christ; this was adequate for any desiring baptism. With some exceptions it has so continued to the present. The believing penitent is baptized and thus enters the church of Christ.

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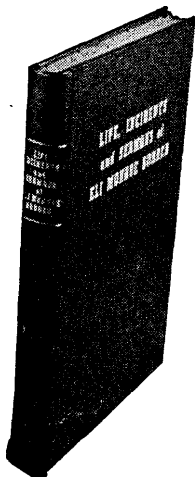
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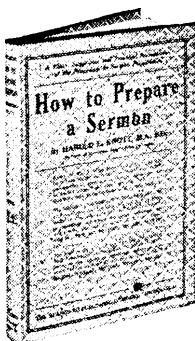
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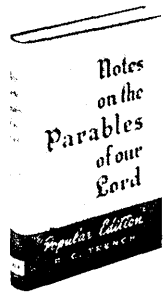
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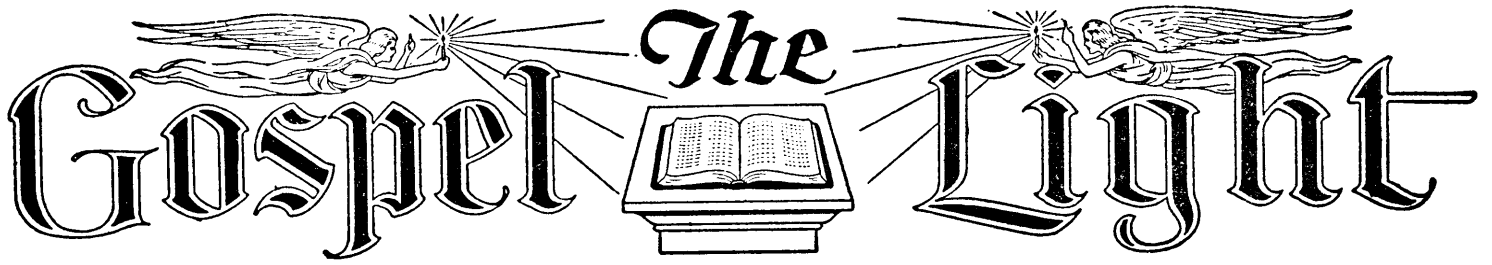


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VOLUME 21

DELIGHT, ARKANSAS, SEPTEMBER 27, 1951

NUMBER 42

SANCTIFIED SIN

By VAUGHN D. SHOFNER

To actually "sanctify" sin would require setting it apart unto holy purposes, because the word means "to separate from things profane, and dedicate to God." Of course this is impossible, but the way it is used by the world generally and sectarian religion specifically, sin can, and does, enter a sanctified state.

Sins are classified by man. Some have reached the position of pedigree while other sins are described as dangerous. Many sins are respected and accepted, held as high as all the honors of history, while others are regarded with utter disgust. The sins of high positions, popularity, religion and those so oft repeated that society's standards see no wrong in them are admired—yea, applauded. But the lowbrow sins of base depravity are classed as brutality, and society holds them in contempt. Such distinctions were never made by the Lord, and actually greater severity was shown toward the sins of position, power, hypocrisy and religious sanctimony, than upon those considered more plebeian and despised by the class which commits sanctified sins.

Mark it well, sanctified sin, sin that society has rendered respectable, is none the less guilty simply because the world revolts not at its presence. Man has decided to decree what sin is, making his measurements by the standards the world has set by its rejection or acceptance of a thing. Nevertheless, "sin is the transgression of the law" of God (I John 3:4), and what the world accepts or rejects does not change the state. All sin, regardless of man's standards, is lacking in holy principle, is set off from God, and is degraded by the separation. The respectable sin, therefore, casts a shadow across its own chasm of shame, being different from the unaccepted sin only as it casts a darker shade.

It is usually true that sanctified sin,

sin set to common use by society's acceptance, is really more base in spirit, internal quality, than that which is despised by all. The lies of politicians posing as statesmen, are but liberties asserted by power and accepted audacity, while the lies of people of more humble state are a fatal dishonor. The multi-divorced entertainers of the movie world who spurn the law of God, are blasphemous assertions of the right of popularity, and set a standard for the world that mock all that is high and holy. Expensive and elaborate advertising has lowered the morals of ladyhood, and cigarettes, hard liquor, nakedness and revelry with sirocco blasts have blighted the blossoms of chastity, and have decided for the world that sin is not sin because society has sanctified it. Alas, friend, this making a sin acceptable does not determine what sin is, and to succumb to such an idea is but the gloat of inward passion, the foulness of inward desires, the fire of inward malignity, the rot of lust reaching for bestial excesses while a conscience is seared with the satanic iron of society.

We are shamed by our sanctified sins! Often the most depraved and abandoned characters are those who have been trained only in the very life they lead—trained to be thieves, to look upon the base pleasures of self-indulgence and appetite as the highest rewards of existence. Sometimes, alas! the pains of hunger have made men desperate. We do not sponsor their crimes, but it is not incredible to us that our sanctified, respectable, sins, viewed by comparison to our advantages, may show a degree of criminality in the eyes of God far greater than the deeds of some of society's culprits.

Anesthetized by the opiate of sanctified sins, morality has become the god of most religions. Morality, as the world regards it, is but another name

for decent sin. It is but the negative of that which is scandalously wicked in the eyes of the world, and renders the word of God useless. Within it there is no holy principle, no more than there is in the basest crimes. People profess a religion, but refuse to be subjects of the Master. They live by the measurements of morality, steer clear of the civil courts, worship the gods of society and are worthless to the Lord and his church. Any morally clean person can boast the same. Why profess religion if that is as high as your religion stands?

By rules that make all acceptable things right, the industrious religionists have ruled out the commands of Christ. Why not! If it can be done at one time relative to one thing, why cannot it be done with regard to all things and at all times? And exactly in this way the church that Christ bought and to which he adds the saved is rendered non-essential. Religions of the world have accepted this as true. It allows all kinds of religions to exist, named for any person or any thing desired and teaching any doctrine decreed, different from all the others and unknown to God. Religion and society have accepted them, so, like sanctified sins of other kinds, they become right. Baptism has been ruled out as a condition of salvation. Not in God's word! for no case of salvation therein can be cited that does not come after baptism! But man-made religion, popular belief, has ruled out this condition, and now they cry against this command of Jesus Christ.

These are more sanctified sins, made respectable by a renegade's religion. They transgress God's laws, and therefore are sins. Sectarian religion ruling them acceptable does not remove the guilt. This too is but the gloat of inward passion, the not of lust reaching for man-made and creeds while a conscience is soothed by the standards of society. Nor is it incredible to us that these sanctified, respectable sins take on a darker hue of criminality in the

eyes of God than the deeds of culprits who profess no religion.

Those of you who are now pleasing yourselves in the dignity of your virtues, the honors of your social standing, the self-righteousness of your man-made religion—decency, praise of the world, morality, are but the guise of your sin, which guise you must forever abandon, and the sin, which now it only adorns and covers, must be itself removed by the blood of the Lamb, applied according to the word of God and not the ways of man.

The respectable sins of religion are far more injurious than those considered by the world disgusting and vicious abandonment. The sin of worldlings who stand for nothing higher, create a great burden to be borne by the public. They annoy more by their disturbances of the peace of society, and yet they, in one sense, are a social benefit. They warn against their evil ways with blotched face and blasted character as the world looks on; they place a flag of distress on their shoals of temptation; they show us the terrible results of all sin. We look, we shudder, we turn away determined to live differently. But the sins of false religions are the most plausible sins satan has invented. We see a gay religion offering forgiveness of sins with no effort on our part; we see a life as the moral world allows, regardless of the Bible's laws; we hear crowds shouting, "Once saved always saved!" and know that we can do as we please if this is true. These being uttered in religion's name, respectable, prove to be a power of enticement that turns thousands toward hell. But friend, not even religion can take away the evil of sin by making it respectable, and its powers of respectability are only used to shield the rejection of God's way.

Remember, when we stand before God's throne, we'll not be judged by the standards of society, by the respectability of our actions in the eyes of the world, by the creeds of men, but by the words of Christ (John 12:48). The fictitious assortments of the earthly state never pass the limit of death. Where the lines of justice lead, there we must follow—that all may receive according to the deeds done in the body!

THIS ISSUE

We regret that it has been necessary for us to bring to our readers this abbreviated edition of the Light this week. The equipment ordinarily used in producing the paper has been placed into action to produce some other religious material which must come off the press in a minimum of time. This issue is produced on one of our smaller automatic presses, and we trust our readers will bear with us in this temporary arrangement.

"Have You Rejected Christ And Accepted Baptism For Salvation?" Reviewed

By GEO. B. CURTIS

(NUMBER 4)

On page 12, in capitals, friend Waller has this gem on the doctrine of justification by faith alone: "Read carefully the following scriptures and you will see that God has promised everything you need when you believe on the Lord Jesus Christ: To believe means to trust, rely upon."

Before commenting upon this piece of error, I think that I shall let Brother James talk to Mr. Waller a little. It may not do any good, but if an inspired man will not be heard then there is no chance of being heard any way. Hear James:

"Yea a man may say. Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. Bui wilt *thou* know, O 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 thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." (Janies 2:18-24).

There is one thing that is perfectly clear: James didn't believe the same doctrine relative to faith that is taught by the Baptist fraternity. James says: No works, no justification. Waller says: God has promised everything you need when you believe. James says: Faith without works is dead. Waller says: You don't have to do a solitary thing except believe. James says: Abraham's faith was counted unto him for righteousness when he offered up Isaac. Waller's doctrine implies that Abraham's journey into the wilderness and the offering up of Isaac all absolutely unnecessary. James says: "You see then how a man is justified by works and not by faith only." Waller says: You get everything you need when you believe. Waller says we are justified by faith alone. James says: We are not justified by faith only. (James 2:24). It doesn't take a wise man to see that somebody is mistaken, and I think I know who it is. Looks like James had Mr. Waller and the rest of the FAITH-ONLY fellows in mind when he wrote the second chapter of the book of James.

I repeat: I believe every passage that Mr. Waller quotes on salvation by faith. But when he, or any one else, adds the word only, I beg to part company with them, and believe with Janies: FAITH and WORKS make PERFECTION in the sight of God.

Mr. Waller's pet peeve is: Baptism for the remission of sins. This peeve reaches out to the church of Christ in condemnation for believing that God made baptism a condition of forgiveness. Friend Baptist, we are not responsible for that teaching. We didn't originate it. We just accepted it. For the sake of clarity, let's arrange the Bible teaching along side Baptist teaching:

Jesus says: "He that believeth and is baptized shall be saved." (Mark 16:16).

Baptist teaching says: "Saved before and without baptism."

Peter says: Repent and be baptized for the remission of .sins." (Acts 2:38).

Baptist teaching says: "Saved before and without baptism."

Ananias says: "Arise, and be baptized, and wash away thy sins." (Acts 22:16).

Baptist teaching says: "Saved before and without baptism."

Peter says: "Baptism doth also now save us." (I Peter 3:21).

Baptist teaching says: "Saved before and without baptism."

Paul says: "So many of us as were baptized into Christ were baptized into his death." (Rom. 6:3).

Baptist teaching says: "Saved before and without baptism."

Paul says: "For as many of you as

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Office Editor and Publisher

FLANOY ALEXANDER

Associate Editors

J. A. COPELAND Delight, Arkansas

JAMES L. NEAL Springdale, Arkansas

GEO. B. CURTIS Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND..... Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER..... Fort Worth, Texas
(1320 East Allen Avenue)

ELMER A. L'ROY..... Springfield, Missouri
(901 South Broadway)

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have been baptized into Christ have put on Christ." (Gal. 3:27).

Baptist teaching says: "Saved before and without baptism."

Paul says: Christ became the author of eternal salvation unto all that obey him. (Hebrews 5:9).

Baptist teaching says: "God has promised everything you need when you believe on the Lord Jesus Christ." (Pamphlet p. 12).

In debate with B. Freeland of the Nazarene persuasion once, he asked: "Do you think, Mr. Curtis, that I need to be baptized for the remission of my sins?" I answered: "I certainly do not, Mr. Freeland. The thing that you need is to believe the word of God. When you do that you will not hesitate to be baptized for the remission of sins." The same applies to you, Mr. Waller. You need a good dose of the reliance that you have defined into your definition of faith.

A man calls a doctor to administer to him when he is sick. He has faith in the doctor or he would not call him. The doctor says: Trust in me and take my medicine and you shall be well. He then gives the prescription: Are you well before you take the medicine? Does it indicate faith in that you refuse the medicine? My Baptist friend's position would say to the physician: Doctor I believe in you. That is everything needed. I am now well. I'll take some of your medicine to show the world my faith in you.

The test of faith comes in the taking of the medicine. The man who refuses the physician's remedies, does not believe and trust the physician. The doctor prescribes a quinine preparation for chills and fever. Yes, we believe in the doctor, but take HADACOL instead. Do we trust the doctor? The great Physician has said: He that believes and is baptized shall be saved. That is his prescription. Mr. Waller says: Lord, I trust you, but as far as the remedy is concerned: Give me HADACOL.

"GOD HAS PROMISED EVERYTHING YOU NEED, WHEN YOU BELIEVE ON THE LORD JESUS CHRIST" (Tract p. 12).

So far as I am personally concerned I cannot remember a time when I did not believe on the Lord Jesus Christ. For a time I was rebellious. I failed to obey him, yet I believed on him. Did I then have everything that I needed? According to Mr. Waller I had. I know better. I know that every promise of God is in Christ, and I was not in him. I know that every spiritual blessing is in Christ, and I was not in him. I know that redemption *through his* blood is in Christ, and I was not in him. I know that remission of sins is in Christ

and I was not in him. I believed on him, but I had not appropriated the salvation that is in store for all who obey him. (Read. II Cor. 1:20; Eph. 1:3; Eph. 1:7; Col. 1:12-13). We are baptized into Christ. (Rom. 6:3; Gal. 3:26-27). There is no escape from the above conclusions.

Friend Waller and other Baptists have "everything they need when they believe on the Lord Jesus Christ." But in Bible times it was not so. Note how Baptist doctrine in this matter differs from Bible doctrine. "Work out your own salvation with fear and trembling. (Phil. 2:12). "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." (I Tim. 2:12). "He became the author of eternal salvation to all that obey him." (Heb. 5:9). "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). Christ will come "taking vengeance on them . . . that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8). "Made known among all nations for the obedience of faith." (Rom. 16:26). "A great company of priests were obedient to the faith." (Acts 6:7). "Ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin." (Rom. 6:17-18). "But they have not all obeyed the gospel." (Rom. 10:16).

Passages could be named indefinitely that shows the necessity of obedience. Obedient faith saves. It is not questioned. The wisdom of God is not impugned in the matter of baptism by the true believer, it is obeyed. Did God have the right to fix the conditions for the fall of Jericho? Was it any less by faith in that Joshua met the conditions? Did God have the right to fix the condition of Naaman's cure for leprosy. Was it any less by faith that Naaman obeyed? Did God have the right to name the kind of wood of which the ark was to be built? Was it any less by faith that Noah built it according to the plans furnished by the Lord? Did Christ have the right to say? "He that believeth and is baptized shall be saved?" Is salvation any less by faith if we are baptized to enjoy this promised salvation of the Lord? Did the inspired Peter have the right to say, "Repent and be baptized . . . for the remission of sins?" Is this forgiveness any less by faith in that we do the thing commanded for the remission of sins? Mr. Waller, somebody is wrong, and it isn't God.

Dr. C. B. Billingsley

Funeral services for Dr. C. B. Billingsley (M. D.) were conducted in the

Midland Boulevard church building in Fort Smith, Arkansas September 13. Brethren Ernest Highers, Ward Hogland and Judson Woodbridge were in charge of the services.

We believe Brother Woodbridge expressed the feeling of all who knew Brother Billingsley when he said, "Dr. Billingsley was an outstanding man. He proved a person could be tops in the professional world and at the same time be a Christian. He often said, 'My business is to live the Christian life, and I practice medicine on the side.' That did not mean he was inferior as a physician, far from it, he was superior as a doctor."

Dr. Billingsley and his sister founded what is now the Southern Christian Home in Fort Smith in May, 1927. He served as secretary and treasurer of the home for several months, and looked after the medical needs of the children of the home for many years. He was an elder of the church in Fort Smith for many years. His Christian life has been a blessing to thousands and there are but few Christians in Arkansas and surrounding states who have not heard of the work of Dr. C. B. Billingsley.

Incidentally, Dr. Billingsley was the first subscriber to The Gospel Light, having paid for a subscription some few weeks before the first issue appeared. He had been a subscriber continuously since that time.

God's Way

By VAUGHN D. SHOFNER

"There is one body" (Eph. 4:4), "which is the church" (Col. 1:24). Thus we know there is one way, one organization, through which God does his work. It is the Father's will that "unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). Any organization or society, or any unnamed action larger than a local church; any organization or society, regardless of name or lack of name, smaller than a local church used in doing God's work are departures from his will, a rebellious violation of his authority.

Also, it is evident that the church is God's one way of salvation. Paul said, "Christ also loved the church, and gave himself for it" (Eph. 5:25), and again, "he is the Savior of the body" (Eph. 5:23). Salvation is "in Christ" so it is obvious that it is found "in his body." Therefore, we know there is no salvation outside "the church which is his body" (Eph. 1:22, 23). Peter made this plain: "Neither is there salvation in any other" (Acts 4:12).

"Blessed are they that put their trust in Him" (Psa. 2:12).

Support Needed for German Evangelist

By Paul Sherrod

A little more than a year ago an article appeared in the Gospel Light asking for support for Brother Otto Miller, a native German preacher in Munich, a former Catholic, but now giving his full time to the work of an evangelist, as a member of the Lord's body. A good Christian responded in a fine way by paying for his full support alone for one year. The year is up now, and we are calling on some one else, or a church, to take up this support in order that Brother Miller may continue in the fine work he is doing. A full year support for one individual is a very splendid contribution to the work in Germany. Is there a church that will take over the obligation that one Christian has been carrying? Brother Miller has a family of four children and a wife. In order for him to have expense to operate a car, which is very needful, he should have \$180.00 a month. That is a small amount by American standards for a family of six, but it is all that would be required in this case.

Brother Miller is doing a fine work. Brother Jack Nadeau says of the five preachers in Munich, Brother Miller is about the best. Let us not lose the services of a fine worker through the failure to support such small salary. Won't some church (or another individual) take up this matter? Prompt action is urgent. Support could be sent direct to the Church of Christ, Mathildenstrasse 9a, Munich 15, Germany.

If further information is wanted write either to the writer at Lubbock, Texas or to Jack Nadeau at above address in Munich.

Bob Craig, 507 Avondale, Lufkin, Texas, September 20: On August 19th I was engaged by the Timberland Drive Church here in Lufkin, to assist them in their work. I will do the bulk of the preaching. Roy Cogdill will preach for us when in town, which will only be about one-third of the time or less. On last Lord's Day we used our new building for the first time and was rewarded with an excellent attendance. There were about 120 present for Bible Study and 160 for preaching services. We hope to add to our building as necessity demands.

Wm. J. Shackelford, Neosho, Mo., Sept. 23: Many hundreds of tracts were distributed from our booth at the Southwest Missouri Harvest Fair, Sept. 18-22. An afternoon service at 2:45 P. M. on October 14 will mark the beginning of our second year in the new church building, and will lend impetus to our fall meeting from October 15-25 with Delmar Owens, of Eastside in Tulsa. L. O. Sanderson will lead a special group of songs at the afternoon service, and Rue Porter, Elmer L'Roy, Bill Richardson, and Willie Warren will speak on "Continuing Stedfastly." I am begin-

ning my third year with the aggressive, growing Jefferson Street Church in Neosho.

EDGEWOOD, TEXAS

For the first time in the history of Edgewood, Van Zandt County, Texas, the chinch of our Lord meets in that East Texas city on a permanent basis. Edgewood has a population of about 1,000, and the present membership of the church is 63. The first service was held in the permanent location on August 26.

This congregation came into being on this wise; the small congregation meeting some five miles North of Edgewood in Moriance community, consisting of about 30 members, agreed with the brethren living in and near Edgewood, numbering some 27, who were attending services at Wills Point and Myrtle Springs (near by congregations), to move the Moriance building to Edgewood and join with them in a united effort. This was done. The building has a seating capacity of about 200.

This renewed effort got fully underway with an eight day meeting, September 13 through September 20, with the writer as preacher. During this effort six responded to the invitation bringing the total membership to 63. This meeting was well attended, the building being filled to capacity at each service. Some sixteen congregations in the Edgewood area had representatives to lend encouragement and support to the newly formed congregation, including the following gospel preachers: Frank L. Cox, Mineola; W. W. Freeman, Commerce; Mason Adair, Van; John Shamblin, Van; Dean Bullock, Grand Saline; H. C. McCaghren, Willis Point, Texas; Lewis Hogue, Boles Home; I. D. Burges, Hawkins; Tom Baker, Jr., Canton; V. Hagler, Golden and Brother Brown, Longview.

The elders of the Edgewood congregation are, J. S. Dean, M. W. Gilbert and J. B. Winn all of Edgewood, Texas. —Willis G. Jernigan.

Reuel Lemmons, Cleburne, Texas, Sept. 24: Have conducted ten gospel meetings in the past three months. Some were baptized, some were restored, and some placed membership.

Frank J. Dunn, Dallas, Texas, Sept. 24: Two baptized and two restored at Peak and East Side yesterday. I recently preached one night at Dayton, Arkansas, and baptized a man and his wife "the same hour of the night."

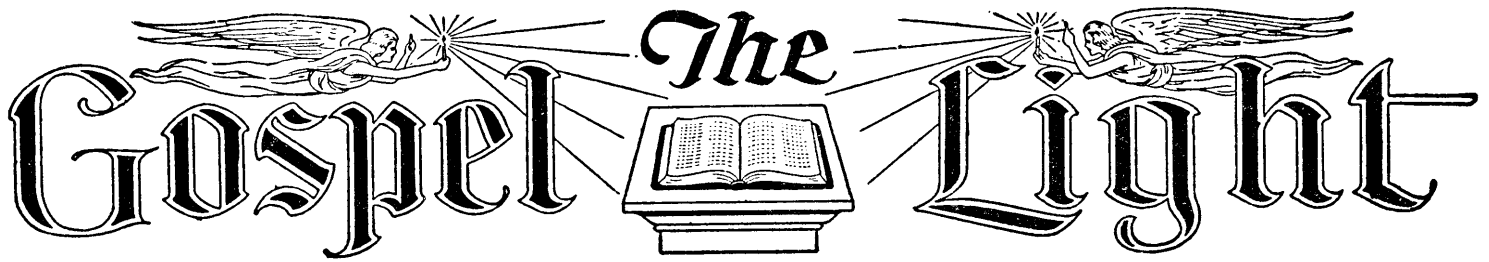
Howard Casada, 1200 Jefferson St., Great Bend, Kansas, Sept. 25: Last week marked the beginning of our work with the splendid congregation at this place. One came for baptism the first Lord's Day of our labor together. Correspondents please note change of address from Booneville, Arkansas, to Great Bend.

Earl E. McCord, Corning, Arkansas, Sept. 25: I have just closed a good meeting with the brethren at Current View, Missouri. Brother Jimmie Powell of Fulton, Miss., did the preaching. Was a short meeting (seven nights) but we baptized eight and two restored. Bro. Powell is one of our good young preachers. No congregation will make a mistake in calling him. The singing school at Dorena was a success, I closed there the 7th of Sept.

Walter W. Leamons, Junction, Texas, Sept. 24: Churches in this section are quite active. Brother Marshall Davis and the writer exchanged appointments yesterday. He preached in an all-day meeting at Cleo and I filled appointments at Eldorado, Texas. The church at London, Texas, is planning an all-day meeting for the first Sunday in October. Brethren Edgar Furr and Austin Taylor conducted a 10-day meeting on the banks of Bear Creek Lake, near here, in August and have been invited to return next year.

E. R. Harper, 402 Highland, Abilene, Texas, Sept. 21: Our work moves along in a fine way. 544 in Bible study, both auditoriums filled Sunday, a number of additions, over \$1000.00 contribution. Contributions during August averaged over \$1000.00 per Sunday. We have bought the two houses and lots joining our building on the north. Have sold the houses and by Sunday it will have been converted into a parking lot with "rock-asphalt top." We are taking care of our local problems that we may continue to carry on our missionary program. We now have a building that will seat, with chairs, 1,000 people, has a four room modern nursery, a nice elevator for the sick and crippled and aged, good class rooms, and a modern parking lot that will park some 75 to 100 cars. I am in a good meeting just now with the North Park congregation here in Abilene. Will be in Old Hickory, Tennessee, the first two Sundays in October.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, Sept. 18: The meeting in Peoria, Illinois, resulted in two baptisms, one a Baptist man, two restored and one placed membership. Fine interest in the meeting. I was invited to be with them next June. A strike at a big manufacturing plant hindered the meeting. Some of the members had to leave to find work elsewhere. However, nearly 100 members were left. Congregation started about two years ago. They do not have a building but plan to build soon. A city of 150,000 population with one congregation. There is a small "Ketcherside bunch," and a small "one cup bunch," but I do not count them. It is a great mission field. Some eight or ten towns with 1,000 to 5,000 people within a radius of 35 miles but no church.



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path"—Psalms 119:105.

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We seem to think that the only lesson in the parable recorded in this chapter is the lesson concerning the prodigal son. However, I believe the Lord intended to teach a lesson about the boy who stayed at home just as much as he did about the boy who went away. Certainly the lessons in this parable, whether they concern the prodigal son, or the one who stayed home, are applicable now.

We know that this boy had some good points. He didn't leave home like his brother did. He hadn't disobeyed his father's laws. He had served faithfully for many years and, evidently, hadn't lowered his moral standards like his brother did. Yet, there was something wrong with his attitude. The same thing was wrong with him that is wrong with many church members. Yes, many church members who are faithful in coming to the services and partaking in the work of the church have the same attitude that this boy had. People don't have to lower themselves morally or spend their life in riotous living as the prodigal son did to have something wrong with them. But what was wrong with his attitude?

He Was Self Righteous

First, he was self righteous. He had a boastful attitude. "Lo, these many years do I serve thee, and I never transgressed a commandment of thine." Me didn't stop to realize that it was his duty to obey his father and that he should receive no glory for it. Yet, some members of the church are continually boasting about faithfully attending the services of the church and about this and that when it is their duty to do those things. There are too many who want to say, "Look what I've done," instead of giving God the glory. Paul exhorted the Roman brethren "not to think of himself more highly than he ought to think."

He Lacked Self Control

"And he was angry, and would not go in." His father came out and tried to reason with him but his lack of self control caused him to say things that were hurtful. There isn't any harm in being angry, but harm results when we fail to control our anger. We "fly off the handle" and do and say things that we are sorry of later. "But the tongue can no man tame; it is unruly evil, full of deadly poison." (James 3:8).

He Was Selfish

He had the shelter of his father's house and an abundance of food and clothing. He was well supplied and yet unwilling to help a poor unfortunate soul. Oh, how many

The Boy Who Stayed At Home

(Luke 15:25-32)

By JOE CORLEY

church members are there who come to all the services and are seemingly devout in the Lord's work, who refuse to help those who need help. There are too many who have an abundance in earthly goods who could easily help those who truly need the help, but because of their selfishness, they refuse to share. Peter and John (Acts 3), as they were going through the gate of the temple saw a lame man asking for alms. Peter said to him, "Silver and gold have I none; but such as I have give I thee." That should be our attitude. We in fact do not have money to give but we have time and effort. Peter said he didn't have gold or silver, but he had something better than that—something that money couldn't buy. He said, "in the name of Jesus Christ of Nazareth rise up and walk." We may not have earthly goods to share with the needy, but we have something that money can't buy that we can share with them. We can share the blessings and privileges and promises of the Father if we will only teach them the gospel.

He Was Envious or Jealous

"Lo, these many years do I serve thee, neither transgressed I any time thy commandment and yet thou never gavest me a kid, that I might make merry with my friends." Just think of it! He was jealous of his own brother! I wonder if there are any church members like that. It was jealousy and envy that led to the crucifixion of our Lord. Cain through jealousy slew Abel. Joseph was sold into slavery because of jealousy and envy on the part of his brothers. Wars have been started and countries destroyed because of jealousy. (Job 5:2 says, "For vexation killeth the foolish man, and jealousy slayeth the silly one.")

He Didn't Rejoice To See A Sinner Repent

Instead of being glad and happy over the return of his lost brother he became angry. Some care so little for the souls of men that it makes little difference to them whether they repent or not. God "is not willing that any should perish but that all should come to repentance." (II Peter 3:9). "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety

and nine just persons, who need not repentance." (Luke 15:7). God, Christ, and the angels in heaven rejoice over a sinner who repents. We should be filled with gladness also.

He Had An Unforgiving Spirit

It makes no difference how far into sin a brother has gone, if he repents, it is our duty to forgive. No matter what he has said against us or done to us, when he repents we must forgive. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven." (Matt. 18:21, 22). I know members of the church who have the same unforgiving attitude that this boy had. Others say, "I'll forgive but I won't forget." They haven't forgiven.

May we take heed to the parable of the Lord and consider that though we may not be as the prodigal son was, we may be like the boy who stayed at home.

Salvation or Sensation?

By WM. J. SHACKELFORD

Christianity began at Jerusalem. Modern sensationalism, however, seems to have originated closer to Hollywood! There is nothing wrong with the "show" business in its proper place perhaps, but it does not mix well with the religion of Christ!

The Apostle Paul was a truly converted Jew, but he preached at Corinth "in weakness, and in fear, and in much trembling." He said: "I am determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2, 4). He did not glory in His imprisonments, nor did He boast of the money He gave up to become a Christian!!!! Rather, he said, "If I must needs glory, I will glory in my weakness" (II Cor. 11:30).

The Apostle Peter warned of false prophets who "in covetousness shall . . . with feigned words make merchandise of you" (II Peter 2:1-3). Perhaps never before have we been cursed with more religious racketeers. Peter said "many shall follow their lascivious doings." It is next to impossible to turn on the radio without hearing some "hoarse shouting" pseudo seer screaming about the atomic bomb, the menace of Russia, the restoration of the Jew's of Palestine, the eminent end of

(Continued on page 4)

“Have You Rejected Christ And Accepted Baptism For Salvation?” Reviewed

By GEO. B. CURTIS

(NUMBER 5)

In Mr. Waller's booklet under review, he states that the six Jewish brethren who accompanied Peter at the conversion of Cornelius voted upon the reception of this Gentile and his household for baptism. I think this is all that I shall want with Mr. Waller in this article. I shall simply use him as a springboard to launch out on this piece of Baptist foolishness. First, let's see whether the Bible teaches what he says it teaches in this matter. We read:

“While Peter yet spake these words, The Holy Ghost fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.” (Acts 10:44-48). “Moreover these six brethren accompanied me, and we entered into the man's house.” (Acts 11:12).

There it is, folks. All the evidence that we have that the six Jews who were with Peter voted that Cornelius and his family should be baptized is right before us. It would take a powerful microscope to find even a suggestion of a Baptist custom of voting on the reception of candidates for Baptism. Instead of a powerful microscope being used, a powerful Baptist imagination, in need of a prop for a false doctrine, found here where these six voted. No, you can't find it; neither can I. It is found in the realm of imagination only, just like the doctrine of faith only.

This practice of having the church vote on those baptized has led Baptists into some peculiar situations. In a history of Texas Baptists is recounted the story of a Pilot Pint Baptist preacher who knew more truth than he knew Baptist usage baptized a man upon the simple confession of his faith in Christ. This preacher stirred up a hornet's nest in Baptist circles. Baptist divines sat in Judgment upon this man's scriptural action, when he should have been following Baptist usage, and finally after admonishing him to refrain from baptizing any one else upon whom the Baptist Church had not vot-

ed, let him continue in the Baptist pulpit.

Upon an adjoining farm to my father's there grew up a boy who became a rather popular Baptist preacher of the Southern Baptist Association. Some few years ago he returned from Nashville, Tennessee where he labored to our home community for a visit to his parents. While there he preached a few sermons. Two young ladies, one of them the preacher's sister, were converted to his persuasion. They wanted to be baptized, but there was no Baptist Church in the community to vote on these two young ladies. What was this Baptist preacher to do? Homer was a “dyed in the wool” Baptist. No fooling around with the matter in a scriptural way. No violating good old Baptist customs for him. Dearer than the destiny of any body including his own sister was the “vote 'em in” practice of the Baptist Church. He told these girls that he'd return the next year with permission of the Baptist Church where he labored in Tennessee to administer baptism to them. So far as I know he never baptized either one of them. No, a Baptist preacher cannot administer baptism to any one, even if that one be a sister, with out a church of which we cannot read in the Bible gives permission through a system unknown to that same book to obeying a command from God.

During the summer of 1949, an old tune friend of mine, tried to get in touch with me to be baptized. I was away from home at the time, and this friend was a very sick man. He went to Deer, Arkansas to see a doctor. While there he contacted the Baptist minister at Beer. This friend, Andrew Hughes, wanted to be baptized upon the simple confession of his faith in Christ as the son of God. The Baptist minister baptized him upon this confession. His troubles immediately began. Whether he was cast out of the synagogue completely for having the goodness and courage to do as the word of the Lord directs, I do not know. But he was on the carpet in the matter. I have a deep respect for the men who can rise above the small matter of man's doctrines and follow the doctrine of God. I would that all Baptist preachers could be put on the spot in this matter until the unscripturalness of the custom be driven home to them.

Take the cases of New Testament conversions one by one and study each with the idea that a church vote

was taken before baptism and what do we find? Not only that the matter is not mentioned in connection with the conversion and baptism, but in almost every case would have been utterly impossible. On the day of Pentecost three thousand “gladly received the word of God, and were baptized.” Who voted them in? Not a single suggestion that the matter of voting had ever been thought of. In fact it had not, and was not for some seventeen centuries.

When Philip preached at Samaria the church had not been established there. This was strictly a “mission” meeting. Who voted that Philip baptize the Samaritans? The church did not exist there until they were added by the Lord. The church at Jerusalem did not vote them in, for they did not know anything about it until after they had already been baptized in the name of the Lord. (Acts 8:14). Who authorized by a church vote the baptism of the eunuch? This conversion took place on the highway between Jerusalem and Gaza. Philip was alone. No church with him. It is hardly conceivable that the eunuch had a Baptist Church tucked away somewhere in the chariot in which he was traveling to vote on his baptism. Here is how the matter was handled by an inspired man: “And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” (Acts 8:36-38).

We know by the manner of proce-

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND Delight, Arkansas

JAMES L. NEAL..... Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOFNER. Fort Worth, Texas
(1320 East Allen Avenue)

ELMER A. L'ROY Springfield, Missouri
(901 South Broadway)

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sure that Philip was not a Baptist preacher, and the eunuch did not join the Baptist church. If he had been under the rules and regulations of the Baptist church, when the question: "What doth hinder me to be baptized?" was asked, two or more different answers must have been given. Like my boyhood friend, he could have said: 'Til have to go back to Jerusalem (Nashville) for authority. Now just wait till you come back to the feast next year." Or, he could have said: "Stop your horses. Turn around. We'll have to go back to Jerusalem, and call the Baptist Church together. They'll vote on you; and if the vote is favorable then I can baptize you. But baptism is absolutely unnecessary. You are already saved, and you cannot possibly be lost. But you can't be a Baptist without it."

Baptism in the name of the Lord means baptism by the authority of the Lord. Baptist usage in their vote on the baptism of a candidate for baptism takes this authority away from the Lord. They sit in judgment on the destiny of every man and every woman who they receive. It is baptism in the name of the Baptist Church an institution unknown to Holy Writ. The right to vote into an institution carries the right to with hold the right of entrance. But the church of the Lord takes the right of entrance and exclusion out of the hands of men. We read: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. 3:7). Baptists say by their customs, "Lord, we do the opening and shutting of the doors of that church that you think you are guarding. No man can get into it without our voting him in."

"And the Lord added to the church daily such as should be saved." (Acts 2:47). Baptists become Baptists by being baptized into the Baptist Church. But no one can be baptized into the Baptist Church who is not voted upon favorably by the Baptist Church. Therefore, the Lord does not do the adding to the Baptist Church. They do it themselves. But the Lord adds to his church. Then, the Baptist Church is not the Lord's church. The Lord still does the adding to His church. No, friend Baptist, you cannot open the door of the Lord's church, neither can you shut the door. Into the feeble, fallible hands of man, the Lord has not entrusted the destiny of the souls of men. From the beggar to the king he that hears the gospel, believes the gospel, obeys the gospel, the Lord saves and adds to His church. May God help you, friend Waller, to see this truth.

A SAD OUTLOOK STARES ME IN THE FACE

By E. C. FUQUA

My soul is vexed from day to day of seeing the ugly situation in most all cities where churches of Christ are found. These churches seem to be "on vacation" from duty. They appear to be "at ease in Zion." They do not sense the real condition of Christianity—over-run by the hordes of Sectarianism.

About all they are doing in the way of "sounding out the Word" is their contributions to Orphans' Homes, and missionaries in foreign lands. That is good, to that extent, but it is a declaration of lethargy rather than of life and hope. That enthusiasm that now expends millions of dollars upon foreign efforts, is I say, a good work, and should not be diminished—where guided by "common sense" and heavenly wisdom. But still there is lacking that real living that should mark all such churches. Let me explain:

Churches have erected fine meeting-houses and have gotten on "easy street" to enjoy their comforts. They have virtually quit fighting. We seldom hear of a debate with the hords of Denominationalism, hence the latter, unmolested by the churches of Christ, are growing and strengthening—and becoming inflated with party pride, and even defiance at God's churches. They are more and more despising Christ's disciples, save as the latter show only good will toward Denominationalism. They have us backed off and in that security they are happy and soon come to believe they are invincible. Sectarians may preach any false doctrine, or practice' any absurd ritualism, and the churches of Christ show no concern whatsoever. They have lost all sense of responsibility for the Word of God in their possession. They are strictly "ATEASE."

There are enough churches in Fort Worth alone to run Sectarianism out of Texas. And that is the duty of all Christians — to be "mighty before God to the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full." (II Cor. 10:4-7). I say, that is the declared duty of every church of the Lord. To allow the growth and strengthening of the Denominations, with no effort put forth to check it with the Truth, is to shirk the principle work of the churches of Christ as His "soldiers." Every presentation of error, should be immediately challenged by Christ's people; and every "revival" of Sectarianism should be noted and the false teaching therein rebuked or challenged. Were that done in Fort Worth, Sectarianism would be checked and the souls now endangered by Satan, would be given a change to correct themselves unto salvation. Every modern species of false doctrine is being preached in Fort Worth, without a single challenge from Christ's people who profess to hold the Truth. They are either afraid, like Saul of old, to defend the Cause of Christ, or they do not believe that Christ's church is the only right church. This, I say, is demonstrated by them in their refusal to "contend for the Faith"

against every Sectarian aggression against it. I am made to wonder which! This letting down of the Cause of Christ by those who profess to uphold it, is due, largely, to the modern craze to possess fine houses of worship, where Christians can assemble to enjoy the religion which cost Christ His precious blood. Indeed, they are "at ease in Zion." But God is keeping account. He sees the shirking of duty and will punish it in due time; for Christians cannot sit down and refuse to "fight the good fight of the faith" and finally reach rest in Heaven. That rest is for those who are exhausted from the long fierce battle to preserve the Truth. The churches now "at ease" do not deserve the rest promised the soldiers of Christ. Verily, they have their reward. They are complacent and at rest in their fine houses, while the field is being taken by the enemy—without the least resistance being offered him. If such Christians (?) are entitled to Heavenly rest, I fail to find it recorded. The certain decadence of the churches of Christ carries no doubt. They cannot survive without fighting for the Truth. The present indifference is only lethargy. Such churches are self-satisfied. They want nothing better than to let alone and be let alone. They hang out the sign, "Do not disturb," and the Denominations, seeing that sign, go merrily on their way to corrupt the minds of this generation, knowing they have nothing to fear from the complacent churches of Christ. Can God bless such churches? They are actually playing into the lap of Sectarianism. To knowingly allow' the forces of evil to grow, with no effort put forth to check them, is to become guilty of their sins. It is equal to open approval of the ism we thus allow to grow up in our midst. "He that knoweth to do good, and doeth it not, to him it is sin." Complacent, non-fighting churches are sinning churches. They profess to be against all forms of Denominationalism, but in fact they protect and foster them by refusing to put them down as Christians are commanded. The Denominations in Fort Worth have the churches of Christ to thank for their prosperity. Christ's disciples hold the power to put down every form of false teaching. In not using that power they become partakers with the Sectarians.

Laodicea lost her right to God's approval by being "neither cold nor hot." (Rev. 3:15). It had gotten much worldly gain and had sat down to enjoy it, believing it was a true church. But it was worthy only to be spewed out of the mouth of God. Was it immoral? No. Was it wrong in doctrine? No. It simply sat down to enjoy its religion. What is the difference between Laodicea and many strong churches today? Let them answer. In the midst of this enjoyment by the churches, Frank Norris and other Sectarian teachers of falsehood, can rejoice and fatten, because their only terror—the church of Christ—is asleep and harmless. That alone accounts for the rapid growth of Denominationalism in Fort Worth.

(Editor's Note: The foregoing article recently appeared as an editorial in the Vindicator, published at Fort Worth, Texas. We believe what has been said regarding the situation in Fort Worth might also be applied to many other localities as well).

THOUGHTS ON ADULTERY — "NO MARRIAGE OUTSIDE THE CHURCH" — BAPTISM FOR REMISSION, ETC.

By L. L. WEAVER

The many conflicting doctrines in the realm of religious activities wonderfully serve to create confusion in the minds of the more uninformed. Inasmuch as confusion often leads to a departure from the divine standard and a departure from the divine standard invariably results in a condemnation of souls any teaching that tends to confusion should be fully, freely and frankly discussed. It is the TRUTH, Jesus said, that makes one FREE.

One of the most confusing of ideas prevalent in the brotherhood today and one with which every gospel preacher and elder at one time or another has to deal is the idea being presented by the "No-Marriage-Outside-The-Church" theorists. Their theory comes to the ear in the oft heard expression "Why, God doesn't recognize marriage outside the church." Few congregations, if any, are free of these theorists and in some congregations the number of those living in adultery has reached alarming proportions because such teaching has been tolerated.

This theory, of course, concerns adultery. Adultery as studied in the light of repentance. And it is the refuge taken by those who flee from the force of what the Bible means when it commands one and all to repent.

In discussing the theory with those who hold to it, one is led thru a maze and tangle of sentimental and philosophical rubbish, which, when cleared away, leaves the ground from which their contention springs exposed. Their teaching is unscriptural. Their reasoning is illogical. And their position is untenable. For the root of the whole thing lies in a perverted meaning of repentance or, in other words, a refusal on their part to let repentance mean in the case of adultery what it means when applied to all other works of the flesh.

Pinned down, these; theorists find themselves facing this dilemma: Either (1) force an ambiguous meaning on the term repent: or (2) say that God doesn't recognize marriage outside the church. Why they take the shorter horn is evident.

If they can construe repentance to mean one thing for an erring child of God and another thing for the alien sinner then they can have the alien sinner continuing in his adulterous union after baptism. But, since such an endeavor ill becomes a sensible man, they are forced to say that God doesn't recognize marriage out of the church. Consequently, they reason, since there is no marriage out of the church there is no adultery and it follows, they say, there is no need for "quitting" or putting away their adulterous companion. In short, there is nothing here, they would have us to believe, of which one must repent. But more on this later.

The subtilness of their reasoning, with reference to horn No. 1, is seen in this. These proponents know and preach that a CHILD OF GOD who marries into an adulterous union is compelled by the demands placed upon him in repentance to put away his companion and then seek forgiveness through the avenue of prayer. A child of God, they

correctly say, is commanded to "repent and pray" for the remission of sins.

Their trouble comes when they see that the alien sinner is, as is the erring Christian, also compelled to repent of his sins. (Acts 17:30). And they know that "repent" means the same things to the alien sinner as it does to the erring child of God. (If not, why not). Hence, if they permit marriage to be recognized outside of the church, then, the alien sinner, who is living in adultery, will be forced to put away his companion with whom he is living in adultery in order to satisfy the demands placed upon him in repentance. For Peter tells the alien sinner "Repent and be baptized . . . for the remission of sins."

It is too plain to be misunderstood. The erring child of God is told to "Repent and pray" for remission. And the alien sinner is told to "Repent and be baptized" for remission. In both cases remission is preceded by an overt act which act is preceded by that called repentance. Summed up, in both cases, no repentance no remission.

The erring child of God needn't expect remission through prayer as long as he continues the sinful act. The alien sinner need not expect remission through baptism as long as he continues the sinful act. Repentance precedes prayer. Repentance precedes baptism. Whatever is comprehended in the one ease is comprehended in the other.

May the day be hastened wherein professed preachers and teachers will be content to present Heaven's plea on Heaven's premisses.—Benton, Arkansas.

Howard Casada, 1200 Jefferson Street, Great Bend, Kansas, Oct. 5: A family from Oklahoma placed membership with us last Lord's day. The brethren here have asked me to do the preaching in a two weeks gospel meeting beginning October 14th. Song services will be directed by home talent. A fellowship meeting of churches in this area is to be held here Sunday afternoon October 21.

Guy W. Sims, Jr., 2800 Illinois St., Topeka, Kansas, Sept. 28: Our fall meeting just concluded with four *confessions* of wrong and one baptism. Brother Emmett Smith of Paragould, Arkansas, did the preaching in a most excellent way. We commend him highly as an effective evangelist and a zealous Christian. I have some time for meetings next year. Congregations interested may contact me at the above address.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, October 5: The meeting at Walnut Grove, Ky., closed without visible results. Splendid attendance, a lot of sectarians, Methodists and Baptists. Perhaps some good was accomplished. However, of all the "messes" I have ever been in, that one "capped the stack." No Sunday school Bible classes. No sister allowed to teach a class. One man reads a chapter on Lord's Day morning, makes his own comments, and no one allowed to ask a question. It beats all I have ever seen. No wonder the sectarians would not come in. Why they ever called me I do not know. I am now teaching a singing school at Newark, Texas, 20 miles from home. My next work will be in Marquex, Texas.

E. M. Borden, Jr., Box 2, Earth, Texas, October 1: We moved to Earth and began work with the church here on Sept. 9. We have had one baptism and two have placed membership since our work here began. Stop and be with us if you are passing this way. We are right on the highway. We intend to write a series of articles on our work in northeastern New Mexico later.

SALVATION OR SENSATION?

(Continued from page f)

the world because of the "signs of the times," or some other equally sensational subject. After the "come on" the "pitch" is always \$ M \$ O \$ N \$ E \$ Y \$!

While comparatively mild and conservative, it was noted in the; AP dispatch of July 23 that the total offerings in Billy Graham's recent Memphis meeting was \$9,940.00, counting sale of song books and other items, but not including three special "love" offerings for Graham, the amount of which was not made public at his request!

This staggering sum reveals a danger which must not be ignored. For lesser lights than Graham, with no audit, no endorsement, and no one to account to seem to be endless in their demands for more and more money. Such "commercialism" sickens many sincere people.

But, back to the converted Jew of the first century! Did his "Conversion correspond with modern sensationalism?

Jesus Christ appeared to Saul, who said: "What shall I do Lord?" The Saviour did not tell him to "sign a decision" card, but rather directed Saul to Damascus saying: "There it shall be told thee of all things which are appointed for thee to do" (Acts 22:10).

The theory of the direct operation of divinity in conversion is false! God has ordained that the gospel of Christ must be preached by one human being to another . . . Romans 10:12-17.

Thus, when the Angel appeared to Cornelius we find these words: "Send to Joppa, and fetch Simon . . . who shall speak unto thee words whereby thou shalt be saved" (Acts 11:14). The gospel treasure is in earthen vessels (II Cor. 4:7).

Any preacher who claims to believe in the direct operation of the Spirit of God in conversion, independent of the word of God, should quit preaching! This false theory confesses the foolishness and futility of all human effort. If salvation depends on God performing a miracle on the heart of totally depraved man . . . then its God's fault if all men are not saved, and Universalism is true.

Saul did what Christ said: If he was saved at this point no one knew it! Least of all, the gospel preacher who said: "And now why tarriest thou? arise, and be¹ baptized, and wash away thy sins" (Acts 22:16).

Modern sensational preachers would say: Pray on and you will finally "come through!" But, the mourners' bench came from the saw-mill and not from Heaven! The modern altar service is the same shameful mockery in the sight of God! Following faith and penitence it was necessary for Saul to be baptized washing away his sins in obedience to the gospel (II Thess. 1:7-9). No man is made free from sins short of obedience from the heart to that form of doctrine (Romans 6:17-18).—Neosho, Missouri.



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

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CHURCH AND STATE

By W. W. FREEMAN

"Render to Caesar the things that are Caesar's and to God the things that are God's." This clear, positive imperative made by Jesus himself to dubious inquirers is final for all who will abide by what he says. Two things are obvious: (1) There are two separate realms and (2) the individual is concerned with both of them in performing his duties. With the coming of the Christian era there was an end to the religious-secular state of the Jewish people, nor was a theocracy for secular matters again to be imposed.

It was common in antiquity for barbarian rulers to assume the prerogatives of religious leadership and control, and the Jewish people had been no exception. The anticipated restoration of "the kingdom to Israel" meant the re-establishment of just such a regime. The disciples of Jesus were "unable to bear" correction and instruction in regard to changes involved in the establishment of the church, or kingdom, of the Messiah; they had to wait for enlightenment through the Spirit, which was to bring all things to their remembrance and to guide them into an understanding of a spiritual reign, with Jesus as Lord in heaven. In religion, the church or kingdom thus established (Acts 2) was complete and supreme. As executors of the "new testament" the inspired apostles declared its nature, terms of entrance, duties of its officials and members, and its destiny. There was no necessary conflict between such faith and life and one's civil duties, so long as the leaders of the state allowed essential human freedom.

Paul also is clear and definite in pointing out the finality of the gospel of Christ, for the religious sphere, and in expounding the rights of civil authority in secular matters—even to punishing evil doers and so maintaining the peace. "The powers that be are ordained of

God" (Rom. 13). Like Jesus, Paul sees a duty for Christians with regard to both areas of human activity. Paul himself was not only a Christian and the apostle to the Gentiles; he was a Roman citizen. Often it was a protection much needed. "He who resists" the civil authority as such "resists the ordinance of God." Setting at naught civil powers, says Paul, brings with it divine judgment. Instead of isolating the individual Christian as a hermit or as a foreigner the religious profession fits him for superior service in any secular field. Catholicism has aped heathenism down the centuries in favoring asceticism, celibacy, and others that would discredit the ordinary pursuits of life. "One is your Lord, and ye are all brethren," says the Savior of all men. "He that will not work, neither shall he eat." Labor and service are ideal for Christians, and there is to be no class society; there is only a variety of functions and each man diligent in line with his talents.

Presumably, there were those present in that day who were ready to point out the mistakes, dangers, and unreasonable conflicts involved in accepting the ideas advanced by Jesus and Paul. The zealots, following the Maccabees in their religio-secular loyalties, could see nothing but compromise with heathenism, and outright disloyalty to the God of Israel, in paying taxes to Caesar (Rome). They marked Jesus as disqualified to sit on the throne of David and Solomon. Surely Moses' disciples could make no such compromises, especially with idolatrous Rome and her legions—directed by an emperor bent on receiving divine honors (here compare "Lord God the Pope"). But Jesus said, "My kingdom is not of this world." The reign of heaven was to be within men's hearts, and conflict arose only when, as in Paul's day, a Claudius or a Nero usurped religious

authority. Disciples were to "render to God" in divine matters; so we find Christian martyrs dying because they cried "Lord Jesus" when they might have been spared by saying "Caesar is Lord."

But it was the apostate church that erred to the greatest degree. The subsequent confusion continues to the present hour. What was this error? When the emperor Constantine nominally accepted the Christian faith, he was permitted as a secular despot to make it an established state religion. Then the world was again cursed by a substitute of a religio-secular state instead of the everlasting gospel of Jesus Christ as preached by Paul (Gal. 1).

In course of time the Saracens came with sword under the banner of the crescent and subjugated the lands of early Christianity by defeating the forces from the west. With the fall of Rome in the east the main leadership went to the de facto ruler in Italy—the bishop of Rome and other areas. Next the nominal Christians of Europe were led repeatedly in futile crusades. Little did they realize the truth spoken by Jesus at Samaria: "Neither in this mountain nor in Jerusalem shall they worship but . . . in spirit and in truth." Jesus had designed a kingdom for every creature in all nations to the end of time. But the illiterate and hoodwinked serfs of Europe dared and died for him who claimed to sit in place of Jesus Christ on earth. In lands under dukes, princes, and other potentates now vassals of the Roman hierarchy nominal Christianity flourished, but against all opposition terrible persecutions and murder were practiced—just as was the case under the infidel Saracens in the east and as had been the case under barbarian kings of old. That part of the world is today, for the most part, still under the crescent. And in the west, even in our own land founded as a refuge from religious persecution, there are millions ready to confess their fealty to the modern head of the religio-secular state. Though

popes have condemned the Bill of Rights, the basic protection of freedom for the individual in the American Constitution, and though religious freedom is denied in Catholic Italy, we find "Life" with a circulation of more than five millions weekly giving a long and glowing write up to the pontiff of the Tiber. Like Stalin, he would do any thing possible to establish himself as dictator.

But baptism of penitent believers in the Name of Jesus Christ (Acts 2) was one thing, and baptism (affusion) of subjugated masses under the Roman armies was quite a different matter. Look how Hitler dared make soap grease of the bodies of millions of people in Germany during the recent conflict. Spiritual fealty to Jesus as one is led by the New Testament is something vital, evangelical, and divine in contrast to acceptance of some human usurper. Corinthian Christians were forbidden to follow Peter or Paul or Apollos, for it was Christ who had been crucified for man and into his Name had believers been baptized. No man nor state has a right to supplant the place of him who "was declared to be the Son of God" by the resurrection from the dead. (Rom. 1) But just as there were some who would "sit in Moses' seat," so there are men ready to accept divine honors. "The man of sin" has been revealed. The recovery of the Scriptures and their dissemination to the masses of men enabled them to recognize this man of sin and to escape his clutches. "Call no man Lord." "Call no man father." "I suppose I am not a whit behind the chiefest of the apostles," said Paul. As Peter served in reaching the "circumcision" (Jews), so Paul was the apostle commissioned to the "uncircumcision" (Gentiles). "God gave Christ to be head over all things to the church, which is his body." "As many as are led by the Spirit of God, are the sons of God." "The Scriptures, which are able to make you wise unto salvation." "There is no other Name under heaven whereby you must be saved." So of the so-called orders, sacraments, hierarchy, and pope the enlightened people have no need; with the word of God they are "equipped unto every good work."

But with Romanists actively sharing in the affairs of our government, and with many Christians failing to take any part or responsibility whatever, the outlook for the preservation of human freedom is foreboding. Being citizens of the kingdom of God should intensify our devotion as citizens of a government of the people, by the people, and for the people. In two centuries we are forgetting the cost in blood and suffering. Are we doing our

duties as citizens? "Are we better than they, or do we begin to commend ourselves?" If Rome seeks public funds for her constituency, shall institutionalism among us do likewise Separation of realms named by Jesus and Paul became in this land a real accomplishment, for there was disestablishment of all forms of religion so far as

the secular power is concerned. Shall we now barter our liberties for a "mess of pottage?" We should call upon all loyal Americans to defend this birthright. Without works your faith is dead. The disloyal citizen is yellow. Leave not Masons to carry on alone! Are you lifting or leaning?

So You Want To Be Baptized?

By VAUGHN D. SHOFNER

There is no religious organization in this part of the world, and very few on earth, that does not practice a certain ceremony which is called baptism. Therefore, anyone who contemplates being a member of any such organization—anyone who is interested in and becomes a part of religion will sometime be compelled to make up their mind to surrender to baptism or a ceremony known as baptism.

In spite of the fact that all subscribe to a form called baptism, only a few religious people see in it any help to man in reaching heaven. It is indeed strange that people will fight against baptism as a condition of salvation and still embrace it as a practice as religiously as those who think of it as being essential.

The following fell into my hands a few days ago: "We are very anxious that you be baptized Sunday at either service you may choose—morning or evening. I would like to have the privilege of baptizing you and since Sunday is my last day with Avenue Baptist it will be the last opportunity I have to baptize you.

"If you will be baptized at either the morning or evening service, please call the church, _____, and let me know. "Faithfully yours, The Pastor."

It is well known that the Baptist people violently oppose baptism as a condition of salvation. We have been called many belittling names by this group of people because we teach "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ."—such names as Water-dogs, Water-salvationists, people who believe in the power of water to save, etc. Still we have never heard of a preacher in the church of Christ sending out a mimeographed form, such as the one quoted, in order to get people to submit to baptism at the hand of a certain man. In all reasonableness, friend, if we believed in baptism as strongly as we are charged, do you not suppose we should be enlisting such attractions as the one quoted? Remember, the charge is that we

believe in the power of water as the only condition of salvation! Doesn't it seem reasonable that we should be equally as eager to baptize people as the "Pastor" of the quotation, if we had that confidence in baptism alone?

We notice that this gentleman is "very anxious" that certain people be baptized. We notice also that he "would like to have the privilege of baptizing" certain people, and since the designated Sunday is his "last day with _____ Avenue Baptist it will be the last opportunity" granted him to do the baptizing. Yet this same "Pastor" would sit up all night arguing for the position that baptism is of no value whatsoever toward salvation. We are made to wonder, why be so "very anxious" that people submit to that act which is "non-essential?" How could it be a "privilege" to baptize a person when arguments are formed by the hundreds against it? Why be so concerned about "the last opportunity" to do that which they fight so furiously? It just doesn't add up!

Now we're concerned about you and baptism, friend, but not because we're spending our last Sunday somewhere. We're anxious that you be baptized, but never because our last opportunity

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

TAMES L. NEAL.....Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND...Wichita Falls, Texas
(1510 Buchanan Street)

VAUGHN D. SHOFNER.....Fort Worth, Texas
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to help you in baptism is locking before us. We are not anxious about glorifying ourselves by a great number of people being dipped beneath the wave of baptism by our hand our last day with certain people. We have a deeper respect for you and for the act of baptism to allow such trivial things to enter.

We respect baptism because the Lord said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). We believe in baptism because inspired Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38), because Ananias preached, "Arise, and be baptized, and wash away thy sins" (Acts 22:16), and because Paul said, "Ye were the servants of sin, but that 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), which pointed back to the things which he said they had done in verses 3-6. These verses declare: "Know ye not, t; at 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." We dare not blaspheme these holy words and say man is free to choose baptism for what he pleases, and that if he so desires he can be saved without it. Yes, we have a profound respect for baptism!

We do not ascribe power to any peculiar water, nor to the act itself, but we do ascribe power, and honor and glory to God's word and therefore respect the command to be baptized as having power—yea, as much power as any other indispensable condition placed by the Lord in his plan of salvation. We cherish no desire to baptize a single soul who is too young to believe, or who has never been taught the gospel of God that they might "obey from the heart," and therefore we bring the complete plan to intelligent, accountable creatures. We tell of God's purpose and plan down through the ages, how it reached completion on Calvary's Cross, urge people to believe in it and therefore believe in Jesus as the Christ. We dare not leave out a single part of the scheme, and we persuade men to

repent—determine to sin no more, and to go forward in complete compliance with the government of God. We also believe the part which says, "With the mouth confession is made unto salvation," and then we know that people taught by the Bible in this way and who respond in this way are ready to take the step of baptism, for they are penitent believers, and the Lord placed salvation in the way of that class after they had been buried with him by baptism into his death.

So you want to be baptized? We are glad that you do, if it is as the Lord teaches. But, friend, let no man take you away from that great Book of God and lead you into the maze of man-made doctrines that decry the doctrines

of Christ. Let no man baptize you because you are saved, or to glorify his last day somewhere, or to get you into his church. Let no man rob you of your greatest prize—heaven! Let no doctrine enter your heart that belittles a single command of Christ, and let no mortal man deceive you into believing that you can be saved without scriptural baptism, "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. 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. 3:26-29).

New Testament Conversion Vs. Modern Sensationalism

By WM. J. SHACKELFORD

Modern sensationalism is a strange combination . . . part Hollywood, part commercialism, and part speculation, mixed with an occasional tiny morsel of truth. It is somewhat over-generous to concede that modern sensational preaching is based on half truth! Quarter truth is more nearly right. But, under the spot-light of the Word of God, even Quarter Truth quickly shrinks and shrivels into undesirable and untenable untruth!

Basic conflict must develop between New Testament conversion and modern sensational un-conversion! It is not unusual to hear a present-day revivalist tell the story of his own conversion with many dramatic gestures, with voice seemingly choked with strong and deep emotions. In every case the story has a weary sameness! After kneeling down and praying, a still small voice speaks peace to the heart. . . And there you have it! Conversion (?) has taken place? The miracle of the New Birth has happened . . . and the person is "saved." In all earnestness, the terrible tragedy is that this is merely sensational un-conversion, and most emphatically not the kind of conversion that God requires.

One reason that modern revivalists pay more attention to the book of Revelation, than to the book of Acts, is the simple fact that New Testament conversion does not correspond with modern sensationalism!

Let us remember that Jesus Christ is the Savior of the World. On the cross he suffered and died for the sins of every man. He shed his precious blood that our sins might be blotted out. He was resurrected in triumph on the First Day of the Week. Before his ascension, he commissioned his Apostles in these words: "Go ye into all the world, and

preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15-16). This statement is plain and unmistakable . . . Belief plus Baptism equals Salvation. But, let us notice how the apostles preached under the authority of this commission. The examples of New Testament conversion are found in the Book of Acts.

Turning to Acts 2, we find the apostles waiting in Jerusalem for the promise of the Holy Spirit. When the Holy Spirit came, they began to preach the gospel. The murderous Jews, who but a few short days before had cried, "Crucify him," were made to realize that they had murdered the Son of God. Notice (Acts 2:37) that they were pricked in their heart when they heard this. The Holy Spirit empowered the apostles to speak. The burning words of inspiration, as spoken by the apostles, took the message of the Spirit to the hearts of those listening. The direct operation of the Spirit of God in conversion, independent of and in addition to the word of God is not taught in the New Testament.

Being convicted of their sins, by the Holy Spirit through the word, they cried out: "What shall we do?" Speaking as directed by the Spirit, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Two commandments were stated: Repentance and Baptism in the name of Christ. Two blessings were promised: Remission of Past Sins, and the Holy Spirit as a gift. Here is the commission of Christ being executed by the apostles, as they were guided in-

to all truth. Sinners, who believe in Christ were told to repent and be baptized "for" or "unto" the remission of sins. Whatever repentance is "for" or "unto," Baptism is also "for" or "unto." Both of them come before remission of sins. This is not water salvation . . . this is gospel obedience! Christ is the only Savior, and He has promised to save only those who believe and obey the gospel.

Turning to Acts 8, we find an Angel directing Philip to a eunuch of Ethiopia. The angel could have appeared directly to the eunuch, telling him what to do to be saved. But, the gospel of Christ is in earthen vessels (II Cor. 4:7). In every New Testament case of conversion, the gospel (God's saving power, Rom. 1:16) was preached by one man to another man. Philip joined the eunuch, and found him reading the scriptures. He was a sincerely religious man, but unsaved! In Acts 8:35 we learn that Philip preached unto him Jesus. Surely "Christ Crucified" is the universal subject of all gospel preaching today! But, in Acts 8:36, after hearing Christ, the eunuch said! "Behold here is water, what doth hinder me to be baptized?" Remember, friends, despite all the ridicule that is heaped on water baptism, it is a commandment of God! No man can preach Christ without stressing the necessity of obeying his commands! Furthermore, this was literal water. Philip required the "confession" so often derided, and the eunuch confessed I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD. After baptism the eunuch went on his way rejoicing! In the New Testament, rejoicing always follows baptism, and there is not a single case of New Testament conversion in the book of Acts, where baptism is not plainly set forth.

In Acts 10 and 11 we read of the conversion of Cornelius. The angel appearing to Cornelius did not speak peace to his heart, but told him to send to Joppa and fetch Peter . . . "Who shall speak unto thee words whereby thou shalt be saved" (Acts 11:14). The direct operation of the Holy Spirit is not in the New Testament.

The outpouring of the Holy Spirit in this case is not directly connected with the conversion, but was for a different purpose entirely. In Acts 11:15-18, it should be noted that Peter made use of this unusual occurrence . . . reminding him not of a usual event, but of the beginning at Pentecost. . . to prove to the Jews that the gospel was intended for the Gentiles. This was its plain purpose!

But, someone says, "the fact that the Holy Spirit was poured out proves that Cornelius was saved before water baptism." In this connection we must

notice that in Acts 11, Peter recounts these events in order . . . that is in chronological sequence (Acts 11:4). When was the Holy Spirit poured out? In Acts 11:15 Peter says "AND AS I BEGAN TO SPEAK THE HOLY SPIRIT FELL ON THEM." Not in the closing moments of his sermon, and not in the middle, but at the very beginning . . .

as I began to speak. Remember, Peter was there to speak words whereby they might be saved. Referring to these same events in Acts 15:7, Peter said "the Gentiles should hear the word . . . and believe." They could not believe until they had heard the words of Peter. They could not be saved without hearing and believing these words! But, the Holy Spirit came as Peter began to preach! Therefore, if Cornelius was saved when the Holy Spirit fell on him, he was saved not only before water baptism, but also before he could hear and believe. That which proves too much proves nothing. The outpouring of the Holy Spirit was an independent occurrence having nothing directly to do with their conversion.

Much is made of Acts 16:30-31 where in response to the Jailer's question, Paul and Silas said "Believe on the Lord Jesus and thou shalt be saved." The New Testament teaches salvation by faith that works through love, (Gal. 5:

6), and faith made perfect by works of faith (James 2:22). In Acts 16:32, they spake the word of the Lord to him for faith comes by hearing God's word (Rom. 10:17). There was no direct operation of the Holy Spirit here, nor in any other case of New Testament conversion! The jailor washed their stripes and was baptized immediately! In the latter part of Acts 16:34 we read that he "rejoiced greatly with all his house, having believed in God." Thus saving faith always includes obedience to Christ, and one of his commands is baptism in water for the remission of sins!

The conversion of Saul of Tarsus is recorded in Acts 9, 22 and 26. Saul was not saved on the Damascus Road! Saul said, "What shall I do Lord." He was told: "Arise, and go into Damascus . . . and there it shall be told thee what thou must do." The gospel of Christ is in earthen vessels. Yet, on the basis of this experience Saul could have been voted into most present-day denominations. But he was still UN-converted, and UN-saved. When Ananias came he most emphatically did not tell Saul to pray on 'til God spoke peace to his heart! The Mourner's Bench came from the Saw Mill and not from God! There is no example of any gospel preacher telling a sinner to pray for salvation! Ananias said: "Arise and be baptized and wash away thy sins, calling on

his name" (Acts 22:16). We call on the name of the Lord by believing and obeying the gospel. Men who believe in Christ must be baptized to wash away their sins. Here, then is the New Testament account of the conversion of a Jew in the first century, and how different it is from many modern sensational stories.

The reason for the dramatic appearance of Jesus to Saul on the Damascus Road is found in Acts 26:16 . . . that he might be a minister and a witness . . . to qualify him from this standpoint to become an apostle.

Friends, it is our sincere desire that you may open your hearts to this message of gospel truth. Do not be misled by false doctrine! I have no hatred for any man, but it is false to say that I enjoy any kind of false doctrine. No false doctrine can stand in opposition to the plain gospel of Christ, which must be believed and obeyed from the heart if we are to be saved. It is our earnest hope that you may be moved to "search the scriptures" for God's truth on conversion. Read the book of Acts for yourself and you will find example after example of the simple New Testament way of conversion. There is a difference. Open your own New Testament and see for yourself.—Neosho, Mo.

CORRECTION

In reporting the funeral services for Dr. C. B. Billingsley in a recent issue of The Gospel Light we erred in stating that the services were held in the Midland Boulevard church building at Fort Smith. The services were conducted at the Edwards Funeral Home in Fort Smith. Brother Billingsley was an elder of the Park Hill church in Fort Smith. We regret this error and are glad to make the correction.

REGULAR ISSUE NEXT WEEK

We regret that it has been necessary for us to give our readers a four-page Gospel Light for the past three weeks. We assure you that no one has been more embarrassed than have the publishers over our inability to present the paper in its regular form.

During the past few weeks more than 400,000 individual pieces of Gospel literature have been printed on our presses, in addition to The Gospel Light and our other regular publications. We are starting one of our presses this week on a run of something over a 100,000, but we are hoping this will not interfere with our regular printing of The Gospel Light next week. Thanks for your forbearance.

If the people were as *religious* as statistics show them to be, the country would be doing quite well.



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

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THE CHURCH IN PROPHECY

By GEO. B. CURTIS

The church is the body of Christ. Every prophecy relating to Christ in a sense also relates to the church. But in this study we are interested in those prophecies only that refer directly to the kingdom of God among men, the church of our Lord. God gave into the hands of David the ruling of his temporal kingdom, and into the hands of his Son the rule of the spiritual kingdom. Christ's rule on David's throne is his rule as head of the church for which he shed his blood. There are many scriptures in the Old Testament that refer to this reign. It will not be possible to examine all, but some of the most often quoted shall be noted. The first that we shall choose comes from Second Samuel, chapter seven, verses twelve through sixteen:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thine kingdom shall be established for ever before thee: and thy throne shall be established for ever."

The prophecy quoted was spoken by Nathan to David. Notice the following: (1) The things prophesied were to take place when David had fulfilled his days—ended his rule—; (2) They were to happen while David slept with his fathers; (3) This was the sleep of death; (4) God would set up David's seed—descendant—after him; (5) This seed was to be of his natural lineage—proceed out of thy bowels—; (6) The kingdom of this descendant of David, God would establish; (7) The one to receive this throne of David was to build

a house—family—for God's name; (8) His throne was to be established for ever; (9) God and this seed of David were to bear a father-son relationship; (9) This seed was to receive the chastening given to men for iniquity; (10) God's mercy was to remain with this son and the kingdom not to be taken from him as it was from Saul; (11) This house and kingdom was to be an everlasting institution; (12) David's throne was to be established for ever.

We recall your attention that the promises here made were to take place while David slept with his fathers—not after his resurrection. This forever refutes the doctrine that Christ will occupy the throne of David in a literal reign over all the Jews, living and resurrected for the event, as some would have us believe. David must yet be dead, not resurrected, when his seed is set up and his kingdom established. This one was to build a house for the name of the Lord and to establish the throne of his own kingdom while David yet slept with his fathers, not afterwards. The close relationship of father and son was to exist between the God of heaven and the one selected to sit on David's throne, to build a house for the name of the Lord and to establish this eternal throne. All this to take place while David slept with his fathers.

This seed of David was to be chastened with the rod of men and with the stripes of the children of men. Christ's life was absolutely sinless, yet he became sin in our stead. For this he bore our stripes and endured our chastening. The fifty third chapter of Isaiah describes this vicarious suffering of our Lord prophetically, while the four gospels describes it in its actuality. God's mercy to mankind was typified in his chastening of his own Son. His mercy continued over his Son while he was beaten with many stripes. His mercy continues over us also. God

took the kingdom from Saul and instituted David and David's house in his temporal kingdom, but in this spiritual kingdom, no one will be chosen to take the throne from his Son. His kingdom is everlasting and every citizen of the kingdom is a perpetuation of the spiritual seed of David.

Next we notice Psalms 110:1-4:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

There can be no question about this Psalm referring to the Messiah and his messianic kingdom. The apostle Peter makes this application himself in the sermon on the day of Pentecost. (Acts 2:34). The apostle Paul makes the same application in numerous places. (I Cor. 15:25; Eph. 1:19-23; Heb. 1:13; etc.). Hence, there can be no doubt as to the Psalm referring to Christ and his kingdom. Jesus himself makes this same application. (Matt. 22:44; Mark 12:35-37; Luke 20:42-44).

Now for a closer observation of the Psalm:

(1) The Lord—Jehovah—saith unto my Lord, (Hebrew Adoni) the Messiah; (2) Sit at my right hand—place of honor, power and glory—; (3) Until I make thine enemies thy footstool—until all enemies are completely conquered—; (4) The Lord shall send the rod of thy strength—the gospel, God's power to save—out of Zion—the beginning place of the church—; (5) Rule thou in the midst of thine enemies—not after all enemies are destroyed—; (6) Thy people—the people over whom this Messiah was to reign—will be willing—not forced to enter his kingdom, or conquered as earthly kings brought in their subjects—in the day of thy power—under the power of the gospel preached to all the world; (7) From the womb

of the morning thou hast the dew of youth—This king would not grow old as all earthly kings do, his kingdom was eternal and his life ever renewed —; (8) The Lord hath sworn and will not repent—no changing the decree—Thou art a priest after the order of Melchizedek—an unchanging and undying priesthood.

When Christ was raised from the dead he took this place of power at the right hand of the Father. This rule was to continue until all his enemies were subdued. The apostle Paul tells us that the last of these enemies to be subdued was death. Then the kingdom was to be given up to God the Father, thus bringing to end this phase of Christ's kingdom, ending his reign on the throne of David. In harmony with all the rest of the prophecies concerning the beginning place of the church, Zion—Jerusalem—is set forth here as the starting place of the church of our Lord. The rod of his strength, I conceive to be the gospel. The gospel is God's saving power. It was to be preached first in Jerusalem. This took place on the day of Pentecost.

Christ's rule was to be in the midst

of his enemies. That is one of the peculiarities of his kingdom. His kingdom was ushered in among the worst of foes to Christianity—Jewish prejudice and Pagan Rome. From the insignificant beginning—seemingly — on the first Pentecost following Christ's resurrection the gospel was preached in Judea, Samaria and then it began its spread among the various Gentile nations. Before the generation in which Christ lived passed away the whole of the civilized world had heard the message of life and salvation. Multiplied thousands accepted the message and the church was found in practically every city and town. Persecutions, torture and martyrdom were means used by the enemies of truth without avail.

All subjects of the Messianic kingdom were to be a willing people. Its boundaries were not enlarged by the means of carnal weapons. The word of God, the sword of the Spirit, was the only weapon used by the ardent preachers of the first century. The gospel was obeyed and the one obeying hastened to tell others the glorious news. Yes, his people were willing in the day of his power. (To be continued)

ABIDING IN CHRIST

By 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" (Rom.

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."

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How many? All he gave. If not, just which ones are we to leave out?

3. Musi abide in His doctrine. "Who-soever 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. Bringing 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.

QUESTION ON ELDERS AND PREACHERS

From a subscriber in Big Sandy, Texas, comes this question, asking that we answer same through The Gospel Light: "What does It mean for the elders to feed the flock? Does this include for them to do all the preaching and send the preacher out?"

It appears that our querist has reference to the teaching in Acts 20:28, I Peter 5:2 and other scriptures on the same subject. It seems that the word "feed" has a somewhat different meaning than we sometimes give to it. We believe that a careful study of the New Testament will show the word "feed" to carry with it the idea of care, guidance, and protection. As we see it, this feeding is to be done to the church. This does not relieve the elder of his duty, as any other Christian, of teaching all with whom he comes in contact.

The work of the minister, or evangelist, is primarily to carry the Gospel of Christ to the unsaved. Now here is where a little wisdom must be exercised. We would suggest that if we are able to find a congregation where the elders are efficient in the discharge of their duties as such, and only the church assembles upon the first day of the week and other times it comes together, then it would not be reasonable to assume that a regular preacher is needed to preach for that congregation. However, if the facilities of the church (such as the church building) provide a convenient and logical place of assembly for those people of a given area who are not Christians, then we believe it is the duty, and obligation, of the elders of that congregation to call in an evangelist to preach the Gospel of Christ to these people assembled, either full or part time.

In this matter we feel it is the duty of elders to exercise their judgment in determining just when the full or part times services of an evangelist is needed. There are many congregations that cannot support a full time minister, and many times in these localities a preacher is needed most. We believe it is a good work for stronger congregations to help support an evangelist in such areas; yes, to the extent of sending financial support, or in sending their regular preacher to assist in the work.

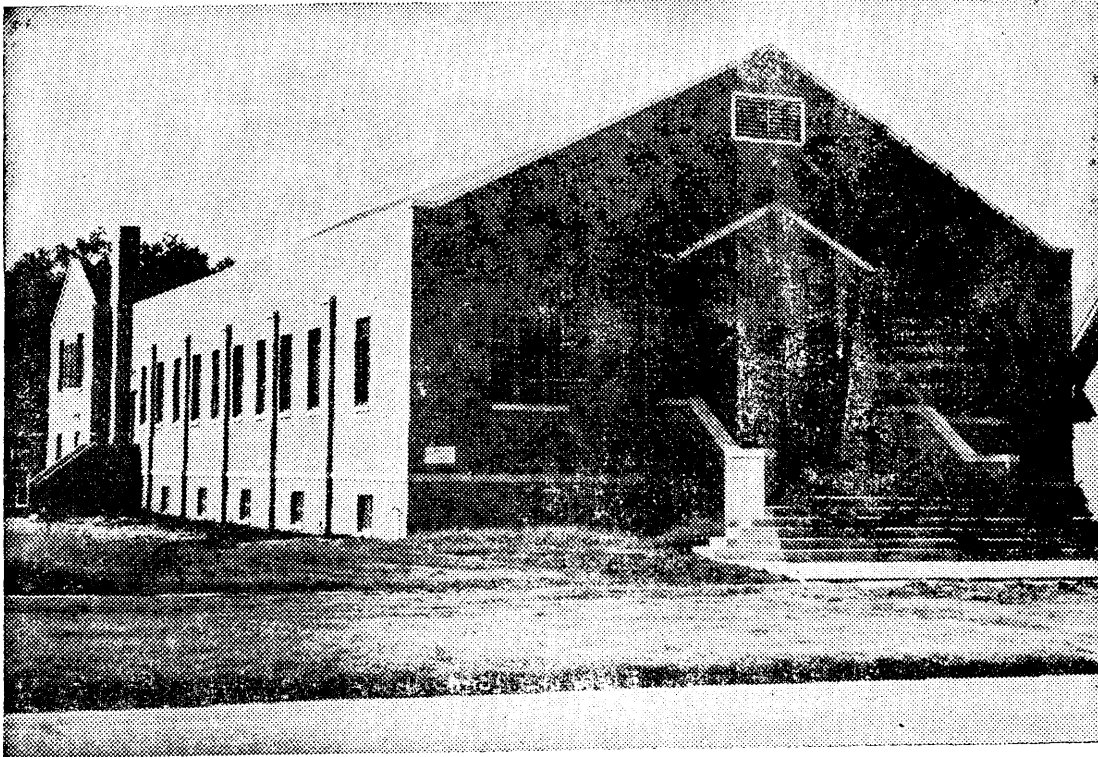
We believe a sane, unbiased study of this problem in the light of scriptural teaching will solve many of our problems along this line.—Flanoy Alexander.

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CHURCH OF CHRIST . . . 8th and East Maine, Enid, Oklahoma



HOYT BAILEY, Minister

The new building at Eighth and East Maine Streets, Enid, Oklahoma, was opened for worship services on Sunday, Sept. 30, 1951. Hoyt Bailey, local preacher, spoke at both the morning and evening services. G. R. Tinius began a ten days meeting October 1, which resulted in one baptism and two placing membership.

The building is constructed of buff brick and stone, with a concrete and rubber tile floor in the auditorium and a concrete floor in the basement. The auditorium wall is finished in rose

beige, furnished with blond oak pews and has indirect lighting and radiant heat. A nursery and cloak room are provided by the vestibule. Seven class rooms, rest rooms, and a kitchen are provided in the basement. Seven class rooms, two dressing rooms, and the office are at the rear of the auditorium.

It was during the ministry of K. C. Moser in April, 1949, that the \$4,000 in the building fund was used to pay on the lots at Eighth and East Maine, which cost \$8,000. These lots were paid out by January 1950. There was about \$1,000 in the building fund when Hoyt Bailey began work with the congregation in June, 1950. A special drive was made through the pulpit to get members to see the need for a new building so that in October a building committee was appointed, and a special effort made among local members to raise money for a new building. Approximately \$10,000 cash was raised by January 1, 1951. C. C. Easterling, a building contractor and church deacon, accepted the responsibility of overseeing construction of the new building free of charge, so the first shovel of dirt was moved January 1, 1951. Fifty or more men have donated nearly 8,000 hours of labor on the building. Ladies of the congregation served refreshments almost every evening that the men worked on the structure.

The lots, building, and furnishings are valued at more than \$90,000, and the church owes a little more than a third of this amount.

Seventy three have responded to the

invitation during the sixteen months I have preached here. Now that the building is up, I am to begin with the congregation which meets at Irving Blvd. and Delaware Streets, Irving, Texas, on November 1. My new work will be under the oversight of seven elders.

STANTON-HAWTHORN DEBATE

By EARL E. SMITH

Barney Stanton, an elder of the Church at Saratoga, Arkansas, met Marion Hawthorn of McNab, Arkansas, a Landmark Baptist (D. N. Jackson type) in a two nights debate in the meeting house of the McNab Church of Christ October 4 and 5.

Brother Stanton affirmed the Scriptures teach water baptism to be essential to the salvation of the alien sinner. The second night Mr. Hawthorn affirmed the alien sinner to be saved by grace through faith without works and before water baptism. Although Brother Stanton was without experience as a public speaker and debater, he handled the situation like a veteran and to the satisfaction of all the brethren present. Mr. Hawthorn is a gentleman and did a nice job of presenting the Baptist position, although he did make some concessions that would be considered unorthodox by most Baptists. Order and conduct were good throughout. The writer kept time for the disputants.

Perhaps this debate will be repeated in the near future if Mr. Hawthorn can find those who will endorse him for the work. Discussions of this kind can only accomplish good for the cause of Christ.

A Sad Outlook Glances—Not Stares

By THOMAS L. CAMPBELL

In the Gospel Light of October 4, 1951, occurred a reprint from the Vindicator which is published by E. C. Fuqua in Fort Worth. In the article entitled "A Sad Outlook Stares Me In The Face" he makes an indictment against the congregations of the Lord in Fort Worth as being purely indifferent and lukewarm toward denominationalism in this city. Brother Fuqua has made many similar charges through the years. It is the popular resort of most editors to criticize situations near them over which they have no control. That the churches of Christ in Fort Worth are not doing all they can to thwart and defeat the progress of denominationalism I would not care to deny. I have yet to see a single congregation doing all it can in such endeavor. But most of the congregations here are as energetic and earnest in their efforts against sectarianism—and a little more so—than the average congregation in cities or country places. To make the charge that the good congregations in Fort Worth are content to sit down and enjoy their religion is not only unkind but simply one man's opinion. If you care for my opinion, I say it is untrue, and while I am not as brilliant nor as old as Bro. Fuqua, yet I trust that before God I am just as earnest. Let me cite to you a few instances which have come to my knowledge which evidently Bro. Fuqua ignores or simply does not know about.

Who was it that lead the fight against Frank Norris and his charges against Foy E. Wallace, Jr. and Christian teaching a few years ago? The Polytechnic (the largest congregation) and Castleberry congregations led that battle with twelve other congregations joining forces. They cornered Norris in his den, put every thing on phonograph records, and made him back out of his challenge to Foy and the churches of Christ. In addition to this Polytechnic with its minister, Leroy Brownlow, went to considerable expense to purchase thousands of copies of the special edition of the Gospel Guardian which gave the entire history of the Norris-Wallace feud, and distributed them into the automobiles all around the First Baptist Church downtown. This put a stop for a time to the silly Norris antics. Every time Norris gets vociferous about the church, Polytechnic distributes these issues. Yet we are told churches of Christ will not meet Norris' challenge!

The second largest congregation in Fort Worth is Riverside. With its fire-eating preacher, Claude A. Guild, it

carries on an aggressive radio program (along with three other congregations: Castleberry, Diamond Hill and Washington Hts.) which has been received with considerable consternation by sectarians. A sample is a letter received

ed by them which reads like this: "My dear Camelite friends—Youens air all jest zackley the same in every respect as the old moss back water-god camelites was that I was raised up with. Same old bottle, the same old dope with a different label THE CHURCH OF CHRIST . . ." Of course this was some Baptist preacher irritated to the extent that he desired to write in a "back-



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the King-dom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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. Mark 6: 33; Luke 9: 46, &c.: 22: 24, &c.

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

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woody" manner and afraid to reveal his identity. This example is cited to show that the various congregations have active opposition and have done something to provoke that opposition. They are not asleep on the job at all!

Vickery Boulevard where this scribe preaches does not fear opposition. The elders and deacons in a body accompanied me to the Seventh-Day Adventist building where their doctrine was promptly challenged. We even changed our mid-week service for a time from Wednesday to Thursday night in order that we could go and nettle the Adventist preacher during his lectures on sensational subjects. He would not debate, so we passed out tracts and notices that I would answer his arguments on the next night at Vickery Blvd. I went over to Bro. Fuqua's and purchased some of his tracts on the Sabbath question (one of the best), and told him what we were doing. He never appeared to encourage our effort, and I needed his encouragement and knowledge. He never came. I wonder how he would feel if I wrote that it was a "Sad Outlook When Noted Editor and Preacher Will Not Help." He would not like it. Yet I feel as justified in writing such as he to make a blanket indictment against the brotherhood in Fort Worth.

Further, at Vickery Blvd. we have standing invitation to the three Baptist Churches in our immediate vicinity to discuss in a public way our differences. One Baptist preacher said that he would. We promptly sent him propositions. Now he avoids us and has never accepted or returned the propositions.

I am sure similar experiences could be mentioned by other congregations, for Fort Worth has as fine a group of men for gospel preachers as can be found anywhere. I do not know of a coward among them. They stand ready to defend the *gospel*, but more than that they are on the aggressive against all isms. True, they are no boasters nor advertisers of their encounters. They do not rush into print with every little skirmish or conversation they have had with these who oppose the gospel. Some are too busy.

A word about Brother Fuqua. There is no finer thinker and writer in the brotherhood than he. He has enough brains for two normal preachers. He loves the gospel, and he loves controversy. He has been a valiant soldier of the cross, and I love him for it. I wish we had more Brother Fuqua's. BUT, as much as I admire and love him, he is at fault when he so adversely and pessimistically criticizes the brethren in Fort Worth. Brother Fuqua does not know the facts. He never visits an-

other congregation. He has no resources to know what we or any other congregation are doing. He is an isolationist (which is his privilege). If Bro. Fuqua will point out in what particulars the preachers and congregations of Fort Worth have failed and are failing, we shall be the first to acknowledge our shortcomings and challenge the foe. I readily confess that we are all too much "at ease," but not any more so than Bro. Fuqua himself.

We would remind the readers that three of the most aggressive books in the brotherhood which have been written in the past four years have come out of Fort Worth written by preachers of two of these "Do Not Disturb" congregations. I am referring to "Why I Left," "Why I Am A Member of the Church of Christ," and "What Is Wrong?"

Now if Bro. Fuqua had written his article and said the congregations in

.....,,,, or ; especially , (names deleted by editor), were at ease then I might believe him, but when he says Fort Worth I beg to differ in opinion. These are literally seven thousand that have not bowed their knee to Baal, and are ready to back any

sensible battle against any foe to the cause of Christ. Point out your Goliath, and we have a David to meet him!

(Editor's Note: We are glad to present to our readers this article by Brother Campbell. In reprinting the article in question we did so thinking that it might help some to reflect on undesirable conditions existing in a number of congregations, and by seeing these conditions might make some effort to rectify them. Our error in the matter was, as we see it, in allowing the name of a particular locality to be mentioned in the connection—and that, the good city of Fort Worth. For this we would like for all the fine Christian people of Fort Worth to accept our sincere apologies. We assure them that the article in question did not express our feeling toward them, but on the other hand we have all reason to believe that some of the best work in the brotherhood is being done right in the city of Fort Worth.—FA).

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The Church of Christ

CLEON LYLES

It is not right to insist that people become members of a church that is not scriptural. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). The Lord does not force people to refrain from establishing churches. Neither does he force people to either enter or remain outside a church. However, He does provide such plain instruction concerning His church that there is no reason for any failing to recognize it, or to realize that salvation is in it.

It is useless for us to turn to the pages of the Old Testament to learn about the church established by Christ. Christ came to fulfill the Old Testament scriptures and thereby "take them out of the way" (Col. 2:14). All the promises and deeds of Christ are found recorded in the New Testament. There are some prophecies in the Old Testament that no doubt refer to the establishing of the church, but we are interested only in the facts.

Jesus promised he would build His church. "I will build my church" (Matt. 16:18), were the very words he used. This promise was made to His disciples. In the nineteenth verse he used the term "kingdom of heaven" referring to the same institution. The church was going to be built while some of those disciples were yet alive. "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). This limits it as to time of establishment. There is no possibility of its being yet in the future, since it was promised while some of them were yet alive. Peter said, "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Here Peter is no doubt talking about God's judging the world, but he establishes a truth which it is well for us to remember; what the Lord has promised he will fulfill. We have read where he promised to build his church during the life time of some of His disciples. Our task is to find this promise fulfilled.

The second chapter of the Acts is a record of the coming of the Holy Spirit, as had been promised; of the first gospel sermon, preached by Peter; of the first inquiry concerning obeying Christ; of the answer given; and of the first additions to the church. "The Lord added to the church daily such as should be saved" (Acts 2:47). Those who were added had been baptized for the remission of their sins. (Acts 2:37, 38). Hence, the promise of Christ that he would build His church during the life time of some of those disciples was fulfilled and three thousand of them were baptized (Acts 2:41) and added to the church (Acts 2:47).

"The body of Christ" is a term used by Paul in referring to 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, the fulness of him that filleth all in all" (Eph. 1:22, 23). He also referred to it as the "church of Christ." At the close of his letter to the Romans he said, "The churches of Christ salute you." Of course, there could not be "churches of Christ" unless there was a "church of Christ." However no

reasonable being wants to deny that the church built by Christ is the "church of Christ." It is called "the family of God," the "household of faith," the "church of God," the "church of the first born," and several other titles. It is perhaps referred to as "the church" more than any other of these names. That is easy to see since modern denominations were not in existence at that time. If only one church existed in a city today you would hear it referred to as "the church." Unless there was some definite thing to teach, it would be useless to say more. But since denominations have been established it is wise to use some of the other names given it, so that people may know we are not talking of one of the denominations. That is why you hear it called the "church of Christ" more often than anything else. That is what it is. This title is understood more clearly than any other in the midst of many churches. It is scriptural (Rom. 16:16), therefore it is perfectly right to use it.

Members of the church of Christ, by faithful living (Rev. 2:10), can expect to be saved eternally. Jesus promised to save His church. "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). Now since the church is "the body of Christ" (Eph. 1:22, 23), and he is the "saviour of the body," we have his promise to save his church. Because we know "the Lord is not slack concerning his promises" (II Peter 3:9), we believe He will save the faithful members of His church. Add to his promise to save this body, the statement in Acts 2:47, "And the Lord added to the church daily such as should be saved," and there will be no doubt at all in your mind concerning salvation being in the church or body of Christ.

Repentance and baptism were necessary to have sins forgiven and to be added to the church of Christ (Acts 2:38, 47). The forgiveness of sins was not promised without obedience to these commands. When these commandments were obeyed, it was not necessary

for anything else to be done in order to become members of the Lord's church, for the "Lord added them." Hence there was no voting done by the congregation, and no joining by the individual. The sinner repented and was baptized. The Lord added him to the church and promised to save him eternally if he would remain faithful throughout life.

The promises of the Lord are still true. He did build His church. He added people to it. He will add people to the same church today when they "repent and are baptized for the remission of sins."

LECTURESHIP AT MURFREESBORO, ARKANSAS

An eight nights' lectureship program will be held at the Murfreesboro, Arkansas church, beginning Monday evening, October 22. A series of messages dealing with the work and worship of the New Testament church will be delivered by a number of well known preachers of the area.

The program will be as follows:

- A. T. Oliver, Hope, Ark.....Oct. 22
"Prayer—Its Place In The Christian's Life."
- Oscar Smith, Texarkana, Ark..... Oct. 23
"The Eldership."
- L. L. Weaver, Benton, Ark.....Oct. 24
"Scriptural Giving."
- Harold Austin, M'Boro, Ark..... Oct. 25
"New Testament Music."
- Clovis Crawford, Glenwood..... Oct. 26
"Young People's Work In The Church."
- Neal Watson, Murfreesboro.....Oct. 27
"Hindrances To The Truth."
- Robert Newcomb, Glenwood..... Oct. 28
"Importance of the Lord's Day."
- Robert Lyles, Nashville, Ark.....Oct. 29
"Personal Work and Responsibility."

Neal Watson is local minister for the congregation and he states that a cordial welcome is extended to all to attend.

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ANNUAL LUBBOCK LECTURESHIP

The elders of the Broadway Church of Christ in Lubbock, Texas, have arranged for another annual Bible lectureship to be held this year from November 4 through November 11th. Homes will be provided for out-of-town visitors and arrangements will be made for visitors and lecturers to have lunch together each day. Those who desire homes should write at once for reservations. Those who wish to stay in a hotel or tourist court should write ahead and let us confirm reservations for you. We are anticipating another week of spiritual feasts and fellowship. The general theme will be: "A Call for Practical Christian Living Guided by the New Testament."

Cleon Lyles, Little Rock, Arkansas, Oct. 1: During the month of September eight were baptized, two restored, and ten placed membership at Four and State.

Walter W. Leamons, Junction, Texas, October 10, 1951: We had record audiences for the all-day meeting at London, Texas, Sunday, opening a new wing of the building. Marshall Davis, Roland Fry and A. C. Knight were speakers. I have had weekly appointments there for a number of years.

R. A. Robins, Ash Flat, Arkansas, October 11, 1951: We closed a mission meeting at "Dry Bone" school house, eight miles from here, last Sunday night, that resulted in three baptisms, and one restoration. The church here did a fine job of attending and contribution. This is the second meeting that they have assisted me in holding the past two months.

Earl E. Smith, Prescott, Arkansas: October first marked the beginning of our second month's work with the good church here in Prescott. Brother K. M. Kelley, formerly of McGehee, Arkansas succeeded me in the work at Alice, Texas, from which work we moved on the advice of our doctor. Brother Kelley should enjoy a good work at Alice under a very fine eldership. The past six Lord's days the Bible study attendance here in Prescott has averaged the best in the history of the church. Not once did it fall below the church membership. Contributions are at an all-time high. Two have been restored and several have identified themselves with the church. The possibilities for good here are bright.

T. L. Henderson, Route 4, Nashville, Ark., Sept. 4: The meeting at Nathan Church of Christ began the first Sunday night in Sept. Brother Neal Watson doing the preaching. Brother Earl Womack directing the singing. We had good crowds and splendid interest throughout the meeting. Visitors were present most every service. Everyone seemed to enjoy the good singing and the lessons Brother Watson delivered so well. Five were baptized late Sunday afternoon. The meeting closed that night. We are so glad to know

that our young men can and will preach the truth, for it is the only teaching that leads people to obey. We wish to thank everyone that visited us during the meeting and all for the interest shown through each service. We hope to have Bro. Watson and Bro. Womack with us again in the future.

Earl E. McCord, Corning, Arkansas, March, 19, 1951: Brother A. A. Taylor of Poplar Bluff, Mo., preached here at the Polatka Church of Christ. Crowds are small. We are enjoying much better singing since we had the singing school back first of the year, than we have in a long time. Write me your gospel song needs.

J. D. Taylor, Box 111, Hydro, Oklahoma, Sept. 26: Wonderful things are happening for the cause of Christ here. Two more families have been encouraged to take a determined stand for furthering the truth in this community. One of the men is a very able man in prayer and in the work of spreading the gospel, seems! We give God the glory. Hydro church is blessed with members who live so that when neighbors are called upon by them and invited to attend, a very good disposition is already had toward the church. To be thus, "Salt of the earth, and, light of the world" is a wonderful way to live before God and men. When passing this way on the famous 66 Highway through the state of Oklahoma stop and visit us. We believe you will be glad you worshipped with us.

J. A. McNutt, 664 Novarese St., Memphis, Tenn., October 16: Since the beginning of my work with the Berclair congregation two have been baptized and six have placed membership. This is a relatively new congregation located at 4536 Summer Ave., in East Memphis. Three major highways 70, 64, and 79 pass in front of the church building and we would be happy to have brethren and friends to worship with us when passing through Memphis or visiting here.

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.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, October 17: Good was accomplished in the singing school in Newark, Texas. I preached the two Sundays I was there. Bro.

C. M. Stubblefield was minister there for some four or five years before his death. This leaves me in Marquez, Texas, conducting the song services in a meeting. My nephew, Noah Sparks, Jr., is doing the preaching. This is mostly mission work. Lyons and Majestic church in Houston, where he is minister, is supporting him. They send him out for three or four meetings a year. I will preach the last three days of the meeting. My next work will be in Alabama. If there are any congregations within driving distance of Fort Worth that needs a preacher, I'd like to preach for you, as I will be at home a few months this winter.

ANOTHER RELIC IN THE TEMPLE OF IDOLS

The United Press reports that Pius XII announced in a speech Dec. 23, that Peter's tomb had been rediscovered, and possibly some of the apostles' bones, too, exactly where the Pontiff and his Fridays wanted to find them—right straight down under the Basilica in Rome.

Ten years ago when they began to look for Peter's tomb and bones, who doubted that they would announce they had found just what they were looking for? These fellows have the peculiar knack of finding just what they want to find right where they want to find it.

The bones were placed in a urn and transferred to the pontiff's private chapel in the Vatican Palace.

Where is the evidence that Peter was buried in Rome, or that he was ever in the city at all? Such evidence has never been produced. That is one thing that neither the present pontiff nor his predecessors have been able to find, though they have looked high and low.

But what difference should it make with Catholics whether these are Peter's bones or Nero's bones? If, by "transubstantiation"—, Pius can change bread into literal flesh, can he not also convert Nero's bones into Peter's bones? However, if he is not able to "transubstantiate" these bones, it will make him and his kind just as happy and will do them just as much good to revere and gaze at Nero's bones as it would to revere and gaze at Peter's bones. An idol is an idol regardless of whose bones it is made of.

If the pontiff should find Peter's entire skeleton, could it be used more effectively in teaching Bible truth than Peter's image, either marble or card board, which Catholics have had in their temple of idols for centuries?

The world needs Peter's words: not Peter's bones nor image.—C. B. Douthitt.



The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

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HOLY HALLUCINATIONS

By VAUGHN D. SHOFNER

If you give even the slightest attention to the publicity of the Roman Catholic Church you have knowledge of many uncertain sayings and signs. Why, back in 1917 there were three children who had visits from "The Lady of Fatima" by way of visions. And of course, with due consideration to the "Ever Virgin Mary," to whom the Bible informs us brothers of Jesus were born after his birth, and cognizant of her deity they named the lady of the children's dream the Virgin Mary. Many years later, April 1949, the wires of the Press and the lanes of Radio were carrying another story of another weird happening. This time the favored lips of a certain little lady, when used in idolatry's way by planting a kiss on a lifeless piece of plaster, would bring tears to the eyes of the statue. Thousands flocked to see, and a "Reverend Priest" of the Roman hierarchy pronounced it good, declaring that his unerring eyes had seen the little image bathe itself in tears. The next day news came that the miracle-performer failed, but few ever heard. And still fewer learned that the statue of supernatural status had to visit a water fountain at intervals to be able to comply with the call of the kiss, and cry.

Then came the great "Holy Year," 1950, of the Roman calendar. This was the time to really bring in great things. It was noised abroad that the bones of Peter, the apostle of Christ, were found in Rome, a city it cannot be proved he ever entered. Pieces of the cross of Christ, they reported, were being sent around for people to pay idol-homage to, and we guess the cross would have reached from earth to heaven literally had it been as large as the many pieces shown would have demanded. I predict also that the bones of Peter, reportedly, will grow to many tons before the world ends. But these things help financially, you know,

and with thoughts along that line there came a new brand of cigarettes, "Jubilaeum," with a sketch of the "Holy Door of St. Peter's Basilica" on the packages, and of course the proceeds going to the kingdom of Pius XII. Religiously, "Holy Year" is pure hokum, but mercenarily it has its value.

Included also in the records of this history making "Holy Year" is the bodily assumption of Mary into heaven accepted as a dogma of the Roman Church, despite the fact that God's word plainly says flesh and blood can never enter heaven, and in spite of the fact that the Word of God (which they cannot overthrow) says not a syllable in behalf of such a doctrine. Hence the prescience of the Bible is seen by the words of warning hundreds of years ago: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God" (II Thess. 2:3, 4).

Since this dogma of the Roman Church violates the Bible, and cannot be proved by the Bible, it is no stronger than the source from which it came. It came on the wings of an hallucination made holy by the "Pope's palaver," and has as its supporting strength more of the same. Again the Press and Radio were used to get this Catholic claptrap into the minds. October 14, 1951 issues of many daily papers carried the account of the "Holy" hallucination of "Pope Pius XII"—three times he had seen the "Virgin Mary" at 4 o'clock in the afternoon when he "turned his gaze from the Vatican gardens to the sun." Then the questions: "Was this a reward? Was this a sign of divine sovereign pleasure for the definition of the dogma of the assump-

tion? Was this a celestial testimony, authenticating the marvels of Fatima with the center, with the head of truth and the Catholic magistracy? The three things together?"

Well, friends, it is fixed! The word of God denies it, but children had an hallucination at Fatima, the "Holy Year" brought on a dogma, and the "Pope" looked at the sun at 4 o'clock in the afternoon and had it confirmed to him. But it is not the business of God, for no confirmation ever came to strengthen any teaching but that it was presented to the unbelievers. I am an unbeliever, and I did not see it, nor do I have any intention of believing this Catholic clairvoyance until the confirmation comes to me as it did to the unbelievers in the days when Christ performed miracles. We therefore brand it buncombe, pure claptrap of Catholicism! We too can look from our "Vatican gardens" to gaze into the strength of the blazing sun and turn blinded eyes to view hallucinations on our horizons, but we will not boast that it proves some presumptuous dogma to be smiled upon by the supreme Sovereign! Priestly eyes of Romanism are not the only eyes that can be blinded by the sun, but we'd be ashamed to palm such palaver on the gullible world as divine confirmation of some blasphemous dogma of man!

We state nothing, nor take a single stand that cannot be proved by the words of Jehovah God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ." (Heb. 1:1, 2). Friend, you cannot believe that God has spoken (has in the past spoken unto us) through his Son, and at the same time believe he is still speaking through some man that looks at the brightness of the sun too long. Which will you choose? "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). Gentle reader, you cannot believe the plain language of this passage and at the same time believe God is still re-

vealing through "Pope Pius XII." The inspired Scriptures are all-sufficient—there's no need for an additional dogma (read II Tim. 3:16, 17). The world is not at liberty to have hallucinations to corroborate doctrines that propagate division. Paul the apostle said, "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). Now if "Cardinal" Tedeschi wants to see visions "in the rays of the sun on Oct. 30, Oct. 31 and Nov. 1, 1950," and "Pope Pius XII" wants to turn "his gaze from the Vatican gardens to the sun" at 4 o'clock p. m., that is their business, but when they start trying to palm off on an intelligent people, who are not bound by the ties of tradition, their strange sights of mysticism, we simply say with the inspired apostle Paul who confirmed his teaching with signs seen by those who did not believe him, "have all the hallucinations, dreams and visions you desire, but there is no gospel but the one preached by inspired apostles, so be accursed!"

Gentle reader and friend of an age of enlightenment, give not this blatancy of Babylon a single serious thought.

Were the curtain of space and time lifted to the less favored regions of a pagan world, you'd expect some people to join the throngs of a pagan parade; but here in this land of learning, culture and accomplishment it is unbelievable that people will fall for the hallucinations of any man. The gospel of Christ is not led by halters of hallucinations, nor is it cloaked in the capes of convents or caracoled in the mysticism of monasteries. The religion of the Lord is an understandable, teachable and complete religion, appealing to the mind of man who is made in the image of God—able to think, will act by inherent powers. Beware, friends, of any dogma or doctrine that will not stand the test of being weighed in the balances with the word of God. And when this clairvoyant claptrap is brought from the archives of time, with its exponents whose proud knees shall bow to the Lord of lords; when materialism and idolatry are pushed by time's end into eternity before God, then the cringing subjects of Catholicism will catch the glimpse of another vision, the word of God which liveth and abideth forever, and by which mortal man shall be judged.

Death And Resurrection In Colossians

By ELMER A. L'ROY

If one will read the book of Colossians through carefully and notice the number of times that death and resurrection are mentioned, and the ideas and shades of meaning emphasized, he will have a splendid lesson. Here are some thoughts that death and resurrection in the book bring out:

The Gospel of Christ

First, the Colossians were saved by the gospel of Christ. In chapter one, verses 12 through 23 these words appear: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love in whom we have our redemption, the forgiveness of our sins: . . . beginning, the firstborn from the dead; . . . and (God intends) through him to reconcile all things unto himself, having made peace through the blood of his cross . . . (and you) hath he reconciled in the body of his flesh through death."

The gospel by which they were saved is of him who is the "firstborn from the dead." It wrought "peace through the blood of his cross," and it reconciled them unto God "in the body of his

(Christ's) flesh through death." The gospel by which they were cleansed and redeemed is described by Paul in Rom. 1:16 as "the power of God unto salvation."

Without the death of Christ for sins and His resurrection there is no gospel, and without the gospel there is no power to save and no hope. Paul very specifically certifies this as the truth in I Cor. 15:1-4 where it is recorded: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: That Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures . . ." In the first chapter of the same book, these words are found: "For Christ sent me . . . to preach the gospel, . . . the cross of Christ." The writer then calls it "the word of the cross." Later he says that he preached "Christ crucified."

Our first observation in the study of death and resurrection in Colossians

is that the gospel of Christ is the vital and saving message of the death of Christ for man's sins, his burial, and his resurrection from the dead. "Without the shedding of blood there is no remission of sins." "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Romans 5:10).

Death With Christ

Second, in accepting the gospel the Colossians had died with Christ. There are some responsibilities named in the book in view of this death. In chapter 2, verse 20, we read: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?" See Col. 2:14. In this statement the ground for not keeping the "rudiments of the world" is given; namely, they had died with Christ.

Death with Christ is more fully discussed beginning at chapter 3:5 where we read: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which thing's sake cometh the w^rath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings."

The works of the flesh listed in Gal. 5:19, 20 are also among those things the Christian must "put to death" if he would please God. The things given in I Cor. 6:9, 10 will also keep one from "inheriting the kingdom of heaven." All who do these things, and

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- J. A. COPELAND.....Delight, Arkansas
- JAMES L. NEAL.....Springdale, Arkansas
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(400 Ward Avenue)
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(1320 East Allen Avenue)
- ELMER A. L'ROY..... Springfield, Missouri
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those mentioned in Rev. 21:8, shall have their part "in the lake that burneth with fire and brimstone; which is the second death."

Death in the Colossian letter is a plain teaching if one would be Christian in life and enjoy heaven—death to the sinful things of this world.

Raised With Christ

Third, the opposite of death is resurrection. In Colossians we find this language: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

The opening word "if" is not to imply doubt in their being raised. They knew that to be a fact; so Paul is seeking to show them their Christian duty in view of that fact. Responsibility is laid upon the Colossians to live for Christ.

Beginning at verse 12 of the same third chapter, those who are raised with Christ are to "put on therefore, as God's elect, compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness." These are only a few of the things Christians are to be alive to. In Gal. 5:21 another list is recorded under the heading of "fruit of the Spirit." Peter wrote of seven things to be added which we know as the "Christian virtues," and in II Peter 1:8 he shows what they will do in work and fruit bearing: "If these things are yours and abound, they make you to be not idle nor unfruitful

Resurrection in Colossians is found in chapter 2 in these words: ". . . Ye were also raised with him through faith in the working of God, who raised him (Christ) from the dead. And you, . . . I say, did he make alive together with him, having forgiven us all our trespasses" (Vs. 12b, 13).

The Christian is both dead with Christ and resurrected with him. As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. . . . and in (Christ) ye are made full, . . . having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:6-12).

The lesson of death to the sinful things of the world and of resurrection with Christ to set the mind on heavenly things is incomplete and meaningless except for the death and resurrection of Christ in the preparation of the gospel, and except, and this is an important action, one be baptized into Christ's death and raised with him to walk in newness of life. To be baptized for some other motive than to be united with Christ, such as to be baptized into a denomination, is contrary to the plain teaching of Col. 2:12. There must be that element of faith on our part in carrying out the will of God for its revealed purpose. We may also have assurance that in doing exactly as the Lord has commanded that He will faithfully fulfill his promises.

Conclusion

With these things as a workable foundation, we may draw many valuable lessons from the remainder of the book of Colossians: Are you a wife? Read on for there is instruction for you (3-18). Are you a husband? Then you should be alive to your responsibilities; so read on and Colossians will help you (3-19). Are you a child? Read Col. 3:20. Are you a parent? Do you feel the need of instruction? Then see Verse 21. Are you an employee? Read verse 22. You are not a slave as were "servants" of that day; yet you are hired to give a full day's work for a full day's pay. Are you an employer? Read chapter 4, verse one. Every Christian should read Col. 4:2-6.

Say, how about reading the whole book of Colossians through carefully a few times this week?

Preaching Christ

By LLOYD E. ELLIS

Preaching Christ is the greatest work on earth, and a work in which all responsible persons should be engaged. This may be to some a very peculiar statement, for the popular conception of "preaching" limits the proclamation of Christ to a chosen few, usually designated preachers.

But everyone who claims to be a true follower of the Christ should feel a responsibility in making Him known to others. Some may not be able to "preach" as do some other persons, but all who know Christ could speak to a friend or neighbor about him.

There are so many ways of preaching Christ that regardless of one's personal attributes he can help some other person to come to appreciate Christ more.

What to do in Preaching

Some preachers and writers have felt that they have a sort of God-given duty

to "tell" other people of their faults, and so spend most of their time in a condemnation of what other people are doing. While it is true that some teachings and practices should be frankly and plainly shown to be in error, yet such condemnation is hardly preaching the gospel of Christ.

Where light is darkness must flee, and where the truth is known, loved, believed and lived, error will have little opportunity to deceive the people. To show false a belief or practice of one without giving him something to fill the void, will leave an individual in a very undesirable situation. "Seven" other devils will come to fill his life, unless the truth is presented.

We must feel that we have a responsibility toward the people who are not members of the Lord's body. We do not believe in a multiplicity of religious organizations, but we do believe that each person ought to be a member of the Lord's church, which is His body, (Col. 1:18), and we believe that Paul stated the truth when he said there is but one body, (I Cor. 12:20).

We do not desire to go about using our time condemning what other people are doing, but we desire to be used by anyone who will study with us and endeavor to learn just what the Lord desires each one to do.

We are convinced that if people hear of the true teaching of Christ and His way of life, they are capable most of the time to see the error of other ways, and as most people have a desire to be right religiously, when they do know the truth they will want to turn to God to do His will. This does not mean that most religious people are right, but simply that a great number of those who are in error, have been taught things which are not true and so are honestly mistaken.

It is the Christian's duty to preach Christ. We should not preach ourselves, our ideas, or what other people think, but we should endeavor to learn just what God has presented to us through the Bible and when we have learned, try to help some other person learn also.

This living a Christian life before others and giving attention to learning and doing and teaching what is right is what we call the positive way of life.

Man has just one opportunity to give to God. God started giving to man when he first created him and will not stop in eternity. Are you using your opportunity to give to the one who gives you so much?

Out of the mouths of babes come words that we shouldn't have said in the first place.

THE LORD'S DAY

By WILLIS G. JERNIGAN

The Lord's day is not the "old Sabbath day" of the "law of Moses," but a "new day," a day in which the people of God should be in the Spirit to worship him in "Spirit and in truth." That such was the idea prevalent among the early Christians becomes apparent as we hear John the apostle say, "I was in the Spirit on the Lord's day." (Rev. 1:10). The Lord's Day was the new day of the Christian era; for the old day, the Sabbath days of Judaism, had indeed passed away. Paul tells us, "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross . . . Let no man judge you therefore in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day; which are a shadow of things to come; but the body is of Christ." (Col. 2:14-17).

How Christian men and women have thrilled to that wholesome expression of John the Revelator, "I was in the Spirit on the Lord's day!" For men and women of Christ know that if they would enjoy communion with the God of love on the Lord's day they must abstract their thoughts and affections from flesh and things belonging to the flesh, and be wholly taken up with things of a spiritual nature.

The first day of the week is the Lord's day, and this exalted title may be assigned for many reasons; but here we assign only three:

The Day of Resurrection

First: This is the Lord's day, for it is the day of the Lord's resurrection. Such is the story of the gospel writers. "Now upon the first day of the week, very early in the morning, they came unto the tomb, bringing the spices which they had prepared, and certain others with them..... and they found the stone rolled away, and they entered in, and found not the body of the Lord Jesus." (Luke 24:1-3). These fine women came to the tomb on the first "Lord's day," as they thought, to do homage to a dead Jesus, but they found instead a Christ who had conquered death. And then and there, they, and all others who have followed them in after years, being in the Spirit on the "Lord's day," found immortality in the risen Lord: for the fragrance of their intended deed, which that day was not permitted to ripen, has filled all the world to inspire Christian men and women everywhere to enshrine the

truth of a living Christ and king in their hearts and lives. Yes, in every age they have kept as sacred and holy the day upon which the Son of God conquered death and the grave—the first day of the week.

Birthday of the Church

Second: The first day of the week is the Lord's day, for upon this day he gave to the world his church. He had promised, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). When we turn to the book of Acts and read with care the events outlined in chapter two, we come to know and understand that, in keeping with this promise, he on that day of Pentecost (and Pentecost ever comes on the first day of the week) gave to the races of men, as a place of refuge from sin, the Tabernacle of God which was to be his dwelling place among men—the blood purchased institution known as the house or church of the living God.

The Day of Communion

Third, and lastly: The first day of the

week is the Lord's day, for this is the day appointed by the Lord for Christian men and women the whole world over to meet and commemorate his death and suffering for the sins of all the world. This they do by the breaking of the bread and the partaking of the fruit of the vine. Luke, the historian, tells us, "And upon the first day of the week, the disciples came together to break bread." (Acts 20:7). That such was the common practice is well confirmed by Paul as he writes, "Upon the first day of the week, let every one of you lay by him in store." (I Cor. 16:2).

Speaking of the practice of the early Christians, Mosheim, the great church historian, says, "They met upon the first day of the week; prayers were recited; the Holy Scriptures were read; short discourses on Christian duties were addressed to the people; hymns were sung, and at last, the Lord's Supper was celebrated."

Conclusion

Yes, every first day of the week is the Lord's day. And wherever the church of the Lord is in all the world, she keeps the "Lord's Day," and her anthems and her songs in this observ-

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ance are a sweet incense burned before the door of the empty tomb; for the light which threw the glory of the old Sabbath of the law into the shades of darkness was the glory of the risen Lord on the first day of the week—the "Lord's day."

The Lord's Supper

(I Cor. 11:23-34)

By FRANK L. COX

The death, burial, and resurrection of the Lord Jesus on the first day of the week, are the fundamental facts of the gospel (I Cor. 15:1-4). Each of these great facts is perpetuated in the hearts of men by an act of devotion prescribed by God's word. His suffering and death are commemorated in the observance of the Lord's supper; his burial and resurrection are symbolized in baptism; the resurrection day is celebrated in joyful worship on the Lord's day.

We are to study the Lord's supper, giving attention to the five looks of the sacred institution. When we gather around the table, we should look upward in gratitude, backward in memory of the suffering Savior, outward in declaring to the world the Savior's dying love, forward in anticipation, and inward in self-inspection.

I. Upward, in gratitude. "When he had given thanks," etc. The communicant should thank God for the bread and the fruit of the vine; but he should look beyond these emblems and give thanks for the wounded body and shed blood of the Christ. Through the bread and the fruit of the vine he should learn to see the Savior.

II. Backward, in memory of the suffering Servant of Jehovah. "This do in remembrance of me," said Jesus. The supper is a memorial institution, designed to keep alive a precious memory in the hearts of God's children.

III. Outward, declaring to the world the Savior's dying love. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death." In the observance of the supper, the disciple silently proclaims to the people of his community the Savior's death for all men. (See (Ex. 13:8, 14).

IV. Forward, in anticipation. "Till he come," is the admonition of the apostle Paul. God's people are a forward looking people, a people with a wonderful future. They entertain a great expectation. They eat with their faces toward the rising sun.

V. Inward, in self-inspection. "Let a man prove (examine) himself, and so let him eat of the bread, and drink of the cup." Examination precedes eating. Let him ask himself—

1. "Am I in the kingdom?" The table is there (Luke 22:29, 30).

2. "Have I known the Lord? If not, how can I remember him?"

3. "Am I clean?" How unbecoming to eat with filthy hands!

4. "Have I life?" Dead men do not sit at feasts.

5. "Have I appetite?" Unless we delight in the feast, it will not profit us.

6. "Am I aware of the Lord's presence?" He is a communicant at the table with us, adding to the sweetness and sacredness of the supper. (Matt. 26:29).

The Bible Church

By J. T. WOOD

The world has never witnessed more religious confusion than exists in this generation. More than three hundred sects, creeds and denominations reveal the confused state of people religiously. Many of these have little respect for the crucified and risen Christ, who purchased the church with His own precious blood (Acts 20:28).

I was once a member of a denomination and accepted the teaching of error, but by studying the Bible I learned that man has no authority to go beyond that which is written in God's Holy Word (Rev. 22:18, 19). I learned that the Bible does not authorize the existence of denominations, so I obeyed the gospel and was added to the church of Christ (Acts 2:47). The church of Christ is the oldest church existing today. It was not founded by man, and neither does it teach man's doctrine.

Hence it worships exactly as it did during the early days, described in the Acts, and requires only what was required then. The purpose of the church is to preach the gospel and thus save the world.

Although some people, without a knowledge of the truth, refer to the church as having been founded by Alexander Campbell, this cannot be true, since the church was established 1753 years before Campbell was born. Campbell was an outstanding member, and because of his ability, which stood out above others of his generation, many who had not read their Bibles and knew nothing of the Lord's church, accused him of establishing it. Jesus said he would build it (Matt. 16:18). He did this, and added people to it on the first Pentecost after his resurrection (Acts 2:47), and Paul referred to several congregations of this church as "Churches of Christ" (Rom. 16:16). Denominationalism did not exist at that time. Such names as Luther, Methodist, Baptist, Catholic, etc., are foreign to the Bible. Christ did not build these churches. He established His church. Paul insisted that we "speak the same things" (I Cor. 1:10), but denominationalism is speaking many different things. Only in Christ can we be joined together in the same mind and judgment. When we do what he demands we will be a member of His church, for He will add us (Acts 2:47).

Denominationalism claims no (salvation. Members of denominations admit that you can be saved without any connection with them. But Christ will save His church (Eph. 5:23), for it is

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his body. (Eph. 1:22, 23). Christ built but one (Matt. 16:18; Eph. 4:4). It was to be built in Jerusalem (Isa. 2:2, 3). It was built in Jerusalem (Acts 2) Peter preached, people asked what to do, and Peter told them to "Repent and be baptized for the remission of sins" (Acts 2:38), and when they did this the "Lord added them to the church" (Acts 2:47). This is the church, or body, he promises to save (Eph. 5:23). Since the church of Christ is the body of Christ, that which is in Christ is in his church. Salvation is in Christ, therefore you must be in his body, the church, to be saved.

The plan of salvation, as revealed by the Lord's inspired apostles, is very simple. They demanded faith (Heb. 11:6), but not faith only (James 2:14). They said one must repent (Acts 17:30), but also that he must be converted (Acts 3:19). They commanded the sinner to be baptized for the remission of sins (Acts 2:38), because Christ had said "He that believeth and is baptized shall be saved" (Mark 16:16). Those who did these things were added by the Lord to His church. Baptism was a burial (Rom. 6:3, 4), and placed those baptized into Christ (Gal. 3:27).

Does the church of which you are a member teach this plan of salvation? Does it wear the Lord's name? Is its work and worship like that of the early church

Walter W. Leamons, Junction, Texas, October 19: Since the first of the year, we have been conducting a county-wide program, enlarging the meeting house at London, repairing the one at Cleo, forming new Bible study groups, using more radio time, etc. A ladies class was started at Segovia, yesterday afternoon, with 14 ladies in attendance. One is to be started at Cleo, Tuesday, with an all-day meeting for work and study. I have had the privilege of addressing civic groups at Rock-springs and London on juvenile problems.

D. H. Perkins, 2070 South Grant St., Denver, Colorado, October 19: Nine people were added to the membership of the church meeting at 2005 South Lincoln Street, this city, on last Lord's day. Of this number two were baptized and seven came by transfer of membership, having moved into Denver recently. Also, several others have been added to the church recently. I am now in my fifth year with this church. During the latter part of August it was my privilege to do the preaching in a gospel meeting for the Coleman Avenue Church in Memphis, Tenn. Six were baptized and two restored. A. T. Moore, one of the deacons, led the singing in his usual fine way. Lewis F. Mills has been the regular preacher there for the last six years and has done an excellent work. The meeting

at Shiloh National Park during the first week in September resulted in three baptisms.

WHAT ABOUT YOUR CHILDREN?

A visitor of Coleridge argued vehemently against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but allow them to choose for themselves what they wanted at maturity.

The answer of Coleridge to his argument was this, "Why prejudice a gar-

den in favor of flowers and fruit? Why not let the clods choose for themselves between cockle burs and strawberries?"

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The measure of a man's life is the well spending of it, and not the length. —Plutarch.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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CONGREGATIONS WANT TO EMPLOY PREACHER

We have been requested by the elders to announce that the congregations of the church at Antoine and Delight, Arkansas would like to employ a preacher. The preacher to be employed will serve both congregations and do evangelistic work in the area. The congregations are five miles apart, connected by paved highway. Any minister who might be interested, and would like to have further information relative to the work anticipated is asked to write to: J. T. Wingfield, Antoine, Arkansas.

Report From Stinnett Settlement School, Hoskinston, Kentucky

Upon the request of Brother Clovis Crawford, at a meeting on September 28, 1951, the Board of Directors of Stinnett Settlement School regretfully accepted his resignation as superintendent of the school and as president of the board.

Brother Crawford came to the school in 1948 and guided it through three years of growth, against unnumbered hardships. Since he came to the school it has almost doubled in the size of its student body and faculty. Many improvements have been made to the school plant. It has become well known for its high quality of academic work and as a center for spiritual development and Christian leadership.

Brother Howard See has been selected to replace Brother Crawford. Brother See has been at the school for the past two years and has a good working knowledge of the operation of the school. He is a faithful Gospel preacher and is well grounded in the Truth. He has the necessary educational training for the position.

The Board urges the Brotherhood to continue their support of the school and Brother See as well as they did while Brother Crawford was superintendent.—Hobert Haskins, Secretary-Treasurer.

Max L. Johnson, 408 South College Avenue, Tahlequah, Oklahoma, Oct. 16: My meetings are over for the year. These have been held at Stillwell, Gore, Webbers Falls and Moodys, Oklahoma; Whites Bend (Jackson County), Tenn.; and Wichita, Kansas. The Wichita meeting was with Poplar Avenue. In these meetings there were 8 baptisms and 3 restorations. Since my last report 3 have been baptized, one has been restored and 5 have placed membership here. Too, the building in which we meet has been repaired and the class rooms have been redecorated. Our weekly articles in the local paper are creating interest among outsiders. The Seventh Day Adventists have taken exception to things written more than anyone else. Others are more favorable in their comments. Along with appearances on the lectureships of Central Church in Muskogee and Central in Haskell, I am to lead singing for a meet-

ing to be conducted by the Main Street Church in Tulsa beginning November 12, with Foy E. Wallace, Jr. doing the preaching. Our lectureship begins October 28.

Tillman B. Pope, Alma, Arkansas, October 18: I am now in a meeting at the County Line Church near Woodward, Oklahoma. I have time for one meeting in November and one in December.

Elmer A. L'Roy, 901 S. Broadway, Springfield, Mo., October 18: Sterl Watson of St. Louis preached in the fall meeting at Broadway and Madison. We had a very helpful meeting with good attendance, so good in fact that a new all time high record in Sunday school was set. There were three restored during the meeting. Since its closing five have been baptized, and the work continues to grow.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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 Bom. 14: 21; 15: 1-3; 2 Cor. 6: 3; 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 but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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VOLUME 21

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NUMBER 47

RELIGIOUS ABILITIES

By VAUGHN D. SHOFNER

In the twenty-fifth chapter of Matthew the parable of the talents is kept. It is said therein, "The kingdom of heaven is as" the man who gave certain talents, amounts of money, to his servants, "to every man according to his several abilities," and went into a far country. There was the increase of the money by one, by another, but the third did nothing with his "several abilities" and the opportunity afforded. Those who accepted the opportunities received entrance into the joys of the lord, but the man who used not his power and talent was deprived of what he did have, and was cast "into outer darkness: there shall be weeping and gnashing of teeth."

If the parable has any value, it teaches lessons to people of today. None would deny its value, for to do so is to deny the value of the Word of God. It pictures the kingdom of heaven by parabolic portrayal. Therefore, it is possible for those in the kingdom of heaven to find the joys of the Lord, or to be cast into outer darkness. In this light, to say that a person cannot fall from grace, for instance, is to say he cannot change positions, conditions, because he has no powers of his own, and the teaching found in this parable is reduced to ridicule. But there are many other lessons in it that we give heed to in this writing.

We see in this that man is able to direct his course of life—has certain abilities, capacities for doing, or becoming something. Our abilities are as numerous, therefore, as the effects we may operate. We see also that these abilities are to be classified in two groups—natural and religious. We have strength, endurance, grace, swiftness, many facilities of the mind, and the like which come into use in earthly subjects. We have the want of God, which presents the fact we have capacity to receive him, and which belongs to the religious realm exclusively. We have the capacity to admit the

inspirations of God. We also have the power of faith. We are able to believe in God, and we are able to respond favorably toward his divinity. Reason cannot do it, but faith can. We have the ability to love, religiously—not as the merely emotional love involving no principle of life, but the capacity to let in and appropriate the love of God to us. By this love and only by this love we obey the commandments of the Lord.

These are some of the abilities of religion, the highest, noblest, closest to divinity, of all powers given by the Lord. These abilities are inherent in man; for if they were not the Bible would be wrong in stating the servants were given talents "according to his several abilities," and then relating the issuing of different amounts. If they are not inborn, man then can attain to the same level in all things, religiously and materially, for it is dependent wholly upon development. But we are brought into existence as individual personalities, possessing our own "several abilities," and not as depraved demons with no abilities to learn and understand about a God and to receive his joys.

The divided condition of religion, divers doctrines, and countless souls being lost daily are brought about by the failure to use what powers we are given—the talents given us and the "several abilities" we possess. This lack of use causes the abilities we do possess to be taken away, as the strength is taken from a limb or member of the physical body which is never exercised or used, and not in the fact that God failed to visit certain souls with miraculous manifestations! We are made alive, immortal, possessing powers of mind and will, and the intelligence of God is shamed by those who teach that the Holy Spirit and religious abilities will enter a totally depraved demon and cause him to turn to righteousness. If this were true, a dead

stone is as likely a place for the residence of these divine abilities as an impassive, totally depraved man.

If indeed there are those who believe that God does not exist, it is not because they did not possess the want for a supreme power. They have gods many, which proves positively that they possess the desire for greater power and therefore have ability to believe in the one true and living God. Their state is brought about by the profane and vain babblings of those who try to enthrone their own powers of reason, opinion and speculation. Thus, by inactivity on the part of their own religious abilities, their inherent talents, "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). His religious talents have been taken from him by failure to use them according to his design.

That countless thousands will be lost because of disobedience is not the fault of God. He gave man the talent to understand that His gift of eternal life is predicated upon certain conditions, and that it still is the gift of God when man has submitted to the plain, positive commands of the conditions, just as man has the power to understand that he can receive a piece of land, an amount of money, by the will of a friend or loved one as he submits to the conditions of that will, and it remain the gift of the one who made the will. The reason for this unreasonable position in religion, and the reason that they will be lost is that they have been "giving heed to seducing spirits, and doctrines of devils," "unruly and vain talkers, and deceivers" have led them into ignorance and darkness by keeping them from exercising their abilities to stay in the light. They "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who be-

ing past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (See I Tim. 4:1; Titus 1:10; Eph. 4:17-19). Failure to use their God-given powers has caused them to be lost (Matt. 25:28-30).

Then, friend, spurn not the invitation of heaven! Heed not the doctrines of man, for soon the soul designed to be dwelt in, actuated, filled with God, will be completely deprived of receptivity; and then the religious abilities that were given you will be gone forever. Keep your talents alive by righteous use and flee the devouring doctrines of the devil, lest in their suppression and disuse they be taken from you, and your lot will be with those in outer darkness, separated from the joys of the Lord.

The Power of Song

By JAMES L. NEAL

All Bible teachers, preachers and writers are impelled by their exalted calling to be daily, diligent, prayerful students of the word of God. Growth and grace must continue with us till we die! We must also keep abreast with the times and events of the day as they continually affect the church, and be able to detect all dangers and needs as they arise. The part of wisdom and FIRST love on our part demand this of us—even every passing day! The manifold wisdom of God is made known to the world by the church of the Lord, and without the church there can positively be no world progress! Count your history backward and lets keep our eyes on all current events for present action and future safety. (Heb. 2:1-4; 4:12; Eph. 3:10, 21).

One outstanding need in the Lord's church throughout the land generally is adequate instruction in vocal music. We greatly need proper teaching, drill and development in the closest detail along this line. The power and need of song in the gospel field is second only to preaching itself of the gospel of Christ to save a lost world! Not only do we need badly to learn HOW to sing with power; but also, to develop skilled song writers who will compose Scriptural songs to sing into the hearts of judgment bound people the eternal truths of Jehovah. Duty, position and opportunity strictly obligate us here! We teach in song and the teaching in this manner is POWERFUL! It must be good and it must be RIGHT. Let us arouse, arise and launch vocal schools of music everywhere. The sweetest and best music in the world is that well rendered by well trained human voices in songs well written, based upon God's eternal truth!

In a letter of March 20 of this year is a paragraph from my brother Paul, who is one of the overseers of the Redlands, California, Church of Christ, so well in this connection that we give it as follows: "I hope in the future we may turn a little more interest to music in song. The church is a little slack along this line. Every Bible scholar knows the days of miracles are over. Yet, some would have you think that singing is just a kind of nature, or something, like as the Holy Spirit would move them miraculously into pleasing melodies of song. This we know is accomplished by schooling and practice. We have to learn to sing."—Paul E. Neal.

On October 29, 1951 comment was made upon the above quotation as follows: "You wrote of 'the days of miracles' being over for making good vocal music in the church, and that is right. We ought to go back to the old time singing NORMAL SCHOOLS OF MUSIC, like we had under Brooks, Reed, Oslin and others. In the church here we have 20 minutes of song drill each Wednesday and Sunday nights, just before the regular services. That has been our custom for a number of years, and seems to keep us from falling too far behind along this line. Yet, this does not take the place of schooling and so much needed practice and close drill in detail. We need greatly to train talent in our own ranks in the science of harmony, so as to develop more and more good music writers within the Lord's church! There is no need and there is danger in us depending upon sectarian composers for new songs in the publishing of song books! It would be easy to arrange short vocal music schools in connection with gospel meetings. Lets do what we can to pull more interest toward this very thing."

We are commanded of high heaven to "let the peace of God rule in your hearts, to the which also ye are called in one body;" and to "let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:15, 16). See also Eph. 5:19. Paul further admonishes us to "sing with the understanding also." (I Cor. 14:15). There will be a lot of charges made against people at the great judgment day at this point of our Christian duty! Let us take notice now!

In THE GOSPEL AGE, my gospel periodical, Brother Rue Porter has been writing for six years now, strictly along the line of singing. Much good has been done and the same line of fine teaching by him continues for another year. Be persuaded to study these

things and lets do more and more teaching, training and practice in this much needed and much neglected matter; and with our dear Brother Porter we say, "let us s-i-n-g, sing, SING!"

Parents' Obligation To The Church

By MRS. ELMER L'ROY

(Note: Mrs. L'Roy was asked to make a five minute talk to the P. T. A. on this theme. This is the substance of her talk).

I am to speak this afternoon on "Parents' Obligation to the Church." I want to name for you some specific things that I feel that we as parents are obligated to do, but first let me point out these facts about the church.

Denominationalism is both a mistake and an error. It is the result of pride and vanity. The apostle Paul wrote of divisions, parties, factions in the church and said, "For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" Carnal is the opposite of Spiritual.

The New Testament describes the church by saying that it is Christ's body, "the fulness of him that filleth all in all." Jesus, said Paul, "is the head of the body, the church."

I cannot conceive of any obligation a parent can have to the church that is not at the same time the duty of that mature, responsible person to Christ. In other words, if a person lives a Christian life he will thereby discharge his duty to the church and rot only to the church, but also to God through the church, for the "manifold

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wisdom of God might be known through the church."

Now in the time remaining, I want to mention briefly some obligations that we as parents have to Christ and to the church.

First: We should belong to it. Why? Since the church is Christ's body, to be a member of it is to have bodily connections with Him as the vine and the branch.

Second: We should live up to its teachings as nearly as we possibly can.

Third: We should attend and take our children with us. It is an almost useless thing to send our children while we stay at home. They will quit it to as soon as they get a little older.

Fourth: We should augment its teachings and influence by training our children in the home and by setting an example of devotional piety.

Fifth: Our duty to our local congregation includes the responsibility of faithful attendance, living a life that is a wholesome influence, supporting the work by being a worker and in a financial way, and co-operating with the leadership of the church.

In conclusion, our obligation as parents to the church may be briefly stated in this way: We owe our children, and all our associates, but particularly our children, the blessing of a truly Christian home, influence, and life.

Thank you.

HOGLAND-GAGE DEBATE

By JUDSON WOODBRIDGE

October 9 to 12 Ward Hogland of the Park Hill Church of Christ in Fort Smith, Arkansas, met Ralph Gage of the May Avenue Church of Christ (anti Bible school congregation) of the same city in a debate at Sallisaw, Okla. The debate was held in a tent on the church grounds. Large crowds attended. The classes and women teachers were discussed. As usual I Cor. 14 came in for its share of discussion. Bro. Hogland showed that this chapter was written to govern the use of spiritual gifts in the church and didn't apply to assemblies today; and that the women of that chapter were wives of the prophets who were uttering prophecies. That the women in this assembly could not even "grunt," "utter a sound, emit a voice" (Thayer). This would forbid their singing if this chapter governed women today in the assemblies. He showed that the participial form of the same word is used in Eph. 5:19 about singing.

Then to show the inconsistency of the "anti" position Bro. Hogland for argument sake granted that I Cor. 14 did govern the assembly today. This would not keep the women from teaching a class in a school which was held before this assembly came together. Gage was pressed to give his scriptural authority for the erecting of a church

building. He stated that such was not scriptural or unscriptural. Bro. Hogland then made a list of things that Gage did which were not scriptural or unscriptural, and yet he was not willing to have a school on Sunday morning to teach the Bible. I Cor. 14 didn't apply to the school, so Gage should be willing to put it in the category of his not scriptural or unscriptural things. The inconsistency of the "anti" position was clearly seen. Bro. Hogland asked him often to tell just what he was objecting to, and what he was dividing the body of Christ over. He never did answer! The truth of the business is no "anti" can.

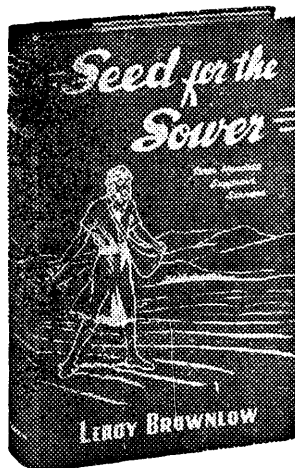
In the discussion Bro. Hogland referred to the prayer meeting in Acts 12 where Rhoda went in and "confidently affirmed" that Peter was at the gate. Here was a woman in the assembly talking. Bro. Gage showed his confusion by saying Rhoda spoke in a church assembly, and that this had nothing to do with the issue!

Bro. Hogland is logical and forceful in his speaking. This was the second time I had heard him in a debate. Truth will not suffer in his hands. It was a pleasure for me to moderate for him in this debate.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, October 30: The meeting in Marquez, Texas, resulted in two baptisms and much good done otherwise. My nephew, Noah Sparks, Jr., did the preaching and I conducted the song services. I preached the last three days of the meeting. The Lyons and Majestic Streets Church in Houston, where he is minister, supported him in the work. The church in Marquez is small in number but a very enthusiastic bunch and they will go forward. I leave for Alabama Monday. If there is a congregation within driving distance of Fort Worth that needs a preacher this winter and next spring, I'd be glad to preach for you.

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Water sprouts, Tadpoles, Bull Frogs and Mud Turtles"

By GEO. B. CURTIS

In a radio sermon by a Baptist preacher over a Ft. Smith station a few days ago, the preacher took the usual Baptist crack at the church of Christ. He referred to members of the church as "watersprouts." He also suggested the necessity of knocking off the same water sprouts.

I am not in the least disturbed by the Baptist "divine's" tirade about my brethren. Nor am I in the least apologetic for intruding upon Brother Ward Hogland's private property in taking a literary dig at his special Baptist opponent. But the thing is humorous, and I'd not like to lose my sense of humor in failing to cultivate it. It seems to me that Baptist folk ought to be the last people in the world to shout "Watersprouts, tadpoles, Bullfrogs, and mud turtles" at any one. Yet this is their common custom. We have been called all the names in this unusual caption by them, and then some. One in debate with this scribe once called him a "bullhead" cat fish.

Now look at the word "Baptist," what does it mean? Specifically it means one who baptizes. It has come to mean a member of that religious group who believe and practice baptism by immersion. Without baptism there cannot be a Baptist; without water there can be no baptism; therefore, without water there cannot be a Baptist.

But the ludicrous thing about the matter is: Baptism is an absolute non-essential in Baptist theology. According to Baptist thinking, one is saved before and without baptism; being saved he cannot be lost; therefore baptism has nothing to do with salvation or preservation. One is in Christ before he is baptized according to Baptist thought. He is already a Christian, a child of God, eternally and everlastingly saved. Then he gets baptism which makes him a Baptist. What made him a Baptist? Why, baptism of course. What did baptism do for him? Made him a Baptist, that's all. What makes a Baptist out of this man who was already in Christ, a child of God, a Christian, eternally and everlastingly saved Water, that's all. According to Baptist doctrine, a man has everything that God has ever promised before and without water baptism. Then in order to be a Baptist it takes water, plenty of water. Water had nothing to do with his obedience to the gospel; nothing to do with his salvation; nothing to do with his chances of heaven; but he had to have it to become a Baptist. Talk about "watersprouts, tadpoles, bullfrogs, and mud turtles."

Friend Baptist, don't you shout those epithets at me. In the language of Nathan to David, "Thou art the man." (II Sam. 12:7). The whole Baptist fabric rests upon water — membership, name, organization, and everything that goes to make up the Baptist Church. Yet, it is as unnecessary to the Christian as anything can possibly be, according to Baptist thinking.

Baptists allow faith, Christian relationship, childhood of God, and eternal life to all religionists—with possibly the exception of the church of Christ. He is not a Baptist because of obedience to the gospel of Christ. He is not a Baptist because of his faith in God and Christ. He is not a Baptist because he is a member of God's family. Oh No! By his own teaching he was all these and more before he became a Baptist. He is a Baptist because he was dipped in the water. What else did the water do for him? Nothing, just made a Baptist out of him. What else made a Baptist out of him? Nothing else, just water.

In 1858 the Baptist denomination brought out a new translation of the New Testament. It was a splendid piece of work. But in their zeal for clearness and faithfulness to the meaning of the Holy Scriptures, they translated their name right out of the Bible. They correctly translated the Greek baptizo to immerse, and the Greek baptismos by the word immersion. The Greek Baptistes became (John) the immerser. Then they woke up to their dilemma: There is no such a thing as a Baptist; we are Dippers, or Immersers. To get the name Baptist back required another translation immediately. But the water is still there.

An amusing anecdote is related to have occurred in a debate held between a noted Baptist preacher and the able defender of truth, Joe S. Warlick. The Baptist preacher told a fable that ran something like this: He was walking along a path near a river. A commotion occurred in the bushes near the path. Out jumped a huge bull frog in great excitement. Behind the frog there came a large snake intent on making the frog a sumptuous dinner. Down the path went the frog with many jumps, dodges and narrow escapes closely pursued by the snake. Our frog came to the edge of the river and unhesitatingly plunged in and dived to the safety on the other side. There he perched himself upon the opposite bank from his old enemy the snake and croaked triumphantly "Saved!" "Saved!" "Saved!" This represented "Campbellite" doc-

trine. This brought roars of laughter from the Baptists of the audience.

But the laughter was on the other side when Brother Warlick related this story with all the embellishments of which he was so capable: He was going down the same path traversed by his Baptist opponent. A like commotion was heard. A Baptist frog emerged with the same hungry snake close behind. Down the path with long strides he jumped and dodged until the Baptist frog to came to the edge of the water. Just as hesitantly as the former frog in he plunged. He dived just as deep and got just as wet as the other frog. He blinked the water from his eyes, shook it off his back and bellowed "Non-essential!" "Non-essential!" "Non-essential!" Yes, dear Baptist friend, you may call the members of the church of the Lord "Watersprouts," "tadpoles," "bullfrogs," "bull heads," "mud turtles" or whatever else your prejudiced mind might inspire; but keep this one thing in mind WITHOUT WATER NOT A BAPTIST in all the world.

BROTHER HARDEMAN SPEAKS AT BROADWAY

By J. B. McCORKLE

Last Sunday afternoon at Broadway and Avenue T, Brother N. B. Hardeman spoke to a large audience of brethren from some twenty-five congregations in the area. Sunday was the last day of a fine gospel meeting in which he had been engaged at Southside congregation in Lubbock, and through the fine cooperation of the brethren there it was arranged for many out-of-town people to hear him in this special service. His sermon was on the subject "The New Testament Church" and he gave a remarkably clear survey of the apostasy and the reformation and restoration movements. The sermon was recorded on tape and those who would like to borrow it or have a copy made of it may do so. We appreciated having Brother Hardeman, and his remarks encouraging the program of work and the spirit of cooperation on the Plains of Texas were most helpful to us all. We trust he will be spared in good health to preach the gospel to many souls.

Cleon Lyles, Little Rock, Arkansas, October 29: During the month of October seven were baptized, eight placed membership and one was restored at Fourth and State. The Floral Heights Church in Wichita Falls, Texas closed a meeting the 10th in which I preached and Roy Harshaw directed the singing. Three were baptized. Gilbert Copeland continues to do good work with this church. I am beginning my seventh year at Fourth and State this week. We expect to move into our new building about Thanksgiving.

Minister Believes Ads Can Sell Gospel As Well as Goods



(Note: The following item, as well as the above picture appeared in the daily Texarkana Gazette October 6. We reprint it here believing that it might inspire others to take advantage of the opportunity presented for preaching the Gospel by means of the printed page.—Ed.)

Harvey Scott, minister of the Walnut Street Church of Christ, believes that if stores can sell merchandise and business firms can sell services by newspaper advertising, then churches can sell religion the same way.

On Saturday, the Walnut Street Church of Christ will begin its seventh annual contract with the Texarkana Gazette. The church's advertisement, carried under a two column headline carrying the name of the church, has become one of the most familiar features of the Saturday morning Gazette.

Mr. Scott has written New Testament studies for a full six years for the advertisement. The seventh year opens Saturday with his second study on the Book of Romans. He recently completed a full study of the Book of Acts.

Mr. Scott began his newspaper work the hard way in 1923. He and W. D. Bills, another minister, set all of the

type by hand and printed a tabloid newspaper. They printed only one edition of it. They found that the work was fascinating but it was most difficult. After that, Mr. Scott turned to the newspapers to do the work of publishing what he wrote. But for a couple of weeks, despite the fact that he is a minister of the gospel, Mr. Scott was a printer's devil.

The first advertisement by the Walnut Street Church of Christ under Mr. Scott's ministry introduced him to the community on October 6, 1945. The second article began his studies from the New Testament. He wrote 158 articles on the Book of Acts and contemplates writing more than 100 on the Book of Romans.

Mr. Scott did not have much difficulty obtaining the cooperation of the people of his church in his advertising program. He had proved in his former ministry that it would pay in increased membership and improved church attendance. He also finds that his messages reach people who otherwise do not come into contact with the church. He wants people to attend church services, but most of all he wants them to hear the message of the Christian gospels. Newspaper advertis-

ing is the most effective medium he has found, he said.

Mr. Scott said that his first lesson in the value of advertising came when he was teaching at the Draughn Business College in San Antonio. He found there that the college gained considerably in enrollment through newspaper advertisement. If it will sell goods, it will sell the gospel, he believes.

Deception

By LLOYD E. ELLIS

"Oh, what a tangled web we weave
When first we practice to deceive"

The writer of those lines surely expressed well an accurate observation. Trying to deceive others not only results in much harm and often misery for other people, but is something which "back-fires" worse than almost anything else.

The world is sorely in need of confidence, faith, and trust. People need to have faith in each other, and all need to act in such way that others will have faith in them.

We all remember the story of the hapless shepherd boy in his crying "wolf" once too often. It was said that he was very lonesome and thought he would have some fun crying "wolf," and so bring the neighbors out to him, since they had agreed to come to his aid whenever the wolf might come. So he cried "Wolf!", when there was no wolf, and the friends were not pleased when they found that he had so deceived them. Yet, they came the second time he so cried, but being fooled and laughed at twice, they refused to heed his third call when the wolf really came, and so he suffered loss.

So it is that those who try to deceive others soon reach the point where they are not believed even though they may tell the truth.

Jacob and his mother deceived Isaac, resulting in the blessing being given to Jacob rather than to Esau, but both of them paid for it all the rest of their lives. Jacob was sent away from home and his mother likely never saw him again. Jacob, himself, was lately deceived over and over. First, he was deceived in the matter of Leah and Rachel, and then he was deceived into believing that his son, Joseph, was dead, and so sorrowed for many years.

Not only does deception result in unpleasant situations during this life, but more especially is the result undesirable in matters of the spirit. Deception—false witness—was forbidden in the decalogue, and it is declared that all liars will have a part in the lake of

(Continued on page Seven)

"The Truth About Catholics"

By JADY W. COPELAND

The above caption, as you notice, is not mine, but a better one for this short article, or series of articles, could not be given, I suppose. This is the caption of a booklet that has fallen into my hands which was printed in 1947. On the front of it, as an address it has this: CATHOLIC LITERATURE SOCIETY, 2432 S. Longwood Ave., Los Angeles 16, California. The title is in part misleading in that the tract states some things that the Catholics do not believe which actually they do believe. At least this booklet contradicts other Catholic authors which I have read, so I do not know which one to believe. I do not exactly know which one is the truth. To illustrate, on the back of the booklet, there is a statement like this: "Catholics Do Not Believe: That public schools are an evil." Yet the Catholic Quarterly Review of Boston, says: "We would much rather our children should grow up in ignorance than be taught in a school that is not Catholic." And again, "Freeman's Romanish Journal says, Let the public school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is." Or again "The Cincinnati Catholic Telegraph says: 'It will be a glorious day for the Catholics of this country, when, under the blows of justice and morality, our school system will be shivered to pieces!'" Now friend, take your choice. These reliable references just quoted from AMERICA OR ROME, CHRIST OR THE POPE, by Brandt, or the little booklet which is quoted above. You can see one of them is wrong, yet, they both come from Catholic authors. One says that the Catholic Church is not teaching the public schools are an evil, and the other is plainly on record that they are "from the devil." If that isn't evil, I do not know what evil is.

Perhaps this is the result of the belief that the church is infallible. One is infallible in saying they do not oppose the public schools, and the other is infallible in saying they do oppose them as evil. But such are you dealing with when you begin to study Catholic doctrine. On the point of the attitude of the Roman Church to our public schools, however, we would like to say a few things. Many Catholic authors have gone on record as being opposed to the public schools. Mr. J. J. Crowley, who was a Catholic priest over twenty years says, "Catholic priests and prelates are determined to destroy the American public school. Their slogan, is, The public school must be destroyed. The Romans had in view the main-

tenance of their commercial and military supremacy: the Catholic hierarchy has in view the selfish interests of its priests and prelates and not the true welfare of the church and state " So says one of a group of which he was member for almost a quarter of a century. But even more convincing is the attack which the Syllabus of Errors of 1864 made upon the public schools. Americans need to wake up to the fact that we are endangered by a political power garbed in the robe of religion which can do the American way of life more harm than possibly any other doctrine on earth. We are afraid of Communism, but we had better be afraid of Catholicism too. I had rather be ruled by a political force that admits they are political, than one that is supposed to be a church when it is highly dictatorial in its nature. I do not want Communism to overrun America, but I had just as soon to be overrun by Communism, as Catholicism.

Now let us examine some of the contents of the booklet. Remember these things are quoted from a Catholic source, and are not from an enemy of Catholicism. On page 16 under the caption of "Departure of Non-Catholic Bodies from Apostolic teaching" he has attempted to show what apostolic teachings were. In another column he has what the Catholic Church says, and in the third column what he chooses to call PROTESTANT CHURCH. He is attempting to show that the Catholics are following apostolic pattern in these things, but he makes a miserable failure. The tone of the whole tract impresses me with the fact that someone in the ranks of the Catholics is worried over the fact that Catholic doctrine is being exposed in the U. S. and he is trying to prejudice the minds of the people by saying "we do" and "we don't do these things, and believe these things. But to show you what I mean we quote, "The Catholic Church gives the primacy of honor and jurisdiction to Peter and to his successors, the popes." As a parallel in column 1 he tries to make the New Testament "prove" that Jesus gave pre-eminence to Peter over the other apostles by quoting Matt. 16:19, Luke 22:32 and John 21:15-16. These nor any other scripture of all God's word put Peter pre-eminent over the apostles, thus making him the first Pope. To the contrary Jesus teaches the opposite of this in Matthew 20 when the mother of the sons of Zebedee came with her sons asking Jesus that these two sons might sit one on the right and one on the left

of Christ in the Kingdom. But Jesus condemns this idea by saying, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" Then in verses 25-28 He said, "But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." The Catholics have it wrong. Instead of the Lord making Peter pre-eminent he clearly taught here as well as throughout his lifetime, that those who are willing to serve are great in the kingdom of Heaven. True Peter was given the keys to the kingdom, but why should that set him up as "Papa" and the beginning of a succession of "Our Father the Pope" or "Lord God the Pope." Friends such expressions are an insult to Almighty God. The humble Christ does not look with approval upon such mockery. They have twisted the scriptures to try to make them fit their false teachings. Go back and read the references given, and see that the pre-eminence of Peter over the apostles is not even remotely hinted. BUT SUCH IS CATHOLIC DOCTRINE.

Often times has the question been asked, "Was Peter Pope?" If he was, Jesus did not know it, for he never mentioned the word Pope in all his lifetime. If Peter was Pope, Peter himself did not know it, for he gave all honor and glory to Jesus. Peter said, "Thou art the Christ, the son of the living God." Peter was willing to humble himself as a servant and apostle of Christ, not to put himself on a higher plane than the apostles. If Peter was Pope the other apostles, and inspired writers did not know it for they did not hint at the idea. The word Pope is not mentioned in the Bible, and furthermore the word means "papa" and is used in the sense of a spiritual father on earth. So are all priests referred to, but here again they find themselves in direct rebellion to Jesus for the Lord said, "Call no man your father on the earth for one is your father which is in heaven." (Matt. 23:9). Friend just read one thought in the Bible that resembles this "line of popes" and I will apologize for this article publicly. I know that Peter was not Pope for he was married and Popes today in the Catholic Church are not allowed to marry. I furthermore know he was not a Pope in the Roman Catholic Church, for no such church existed until after Peter had been killed for the cause of the Master. We will have more along this line in our next article.

DECEPTION
(Continued From Page Five)

fire and brimstone which is the second death.

In many ways people practice to deceive, when their real intentions are not moving in that line. Even business men sometimes practice such either designedly or unthoughtedly. Often have I observed a "Sale" sign, when in reality there was no real sale, but the sign was just to lure people in. In the popular conception of a "sale," it is expected that there will be a substantial reduction in price, but when only two or three special items are offered, or when the prices have been marked up in order to mark them down again for the "sale," people may not be fooled for long by such obvious deceptions, and in reality such practice brings loss of confidence.

Sometimes a person will indulge in what is called a "white lie" with the excuse that such lie, or deception, was used in order to shield someone in some way. It might be that the person was shielded momentarily, but the result is usually worse than a straightforward facing of the facts. Righteousness knows no color combinations in lies.

Avoiding all forms of deception does not mean that one must tell everything he knows, or be unkind when it becomes necessary to bring unpleasant news. Adherence, however, to the facts and to truth will result in the happiest endings for all concerned.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshipers."

As some Roman is reported to have said, "Let the truth be told, though the heavens fall."

Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

Glenn A. Parks, 105 Prospect Street, Camden, Arkansas: During the month of September I was with the Central Church of Christ, Little Rock, Arkansas in the second meeting of this year. There were four people to respond to the invitation during the meeting. One baptized, two restored, and one identified with the congregation. D. D. Woody works with this church and appreciated highly. I enjoyed my stay with them very much.

W. Curtis Porter, Monette, Arkansas, Oct. 25: I am to meet W. W. McMicken, Seventh Day Advocate, in a four nights debate, at Athens, Alabama, beginning November 15th.

A. E. Findley, P. O. Box 552, Moran, Texas, October 25: Our work with the church in Moran is both pleasant and profitable. If the increase in attendance and offerings are any signs of life; we have it. Our summer meeting in which the writer did the preaching was said to be the best attended from the outside in many years. One reason was, we sought souls instead of hides. Our time is open for two more meetings for 1952. First call, first served.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., November 1: We closed a good meeting at Sycamore Grove near Eldorado, Arkansas October 21 yet without response. Brother W. H. Carter of Camden directed the song service in a fine way. I am now in a meeting at Antioch near Rogersville, Mo. Have time for other meeting to follow. If you need a meeting write me at above address. I will be glad to answer all calls.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

Sithmaby.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

- 1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 2 And Jesus called a little child unto him, and set him in the midst of them,

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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 lit- 2 tle child, and set him in the midst of them, and said,

^a Rom. 14: 21; 16:1-3; 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 min, 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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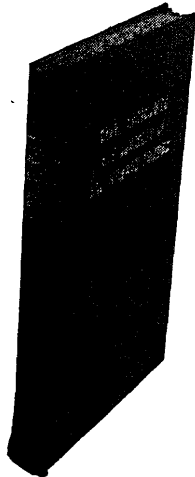
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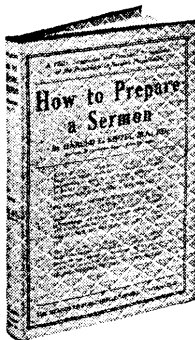


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The Gospel Light

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It's Later Than You Think

By MALCOM P. HINCKLEY

(Note—The following article appeared in last issue of Christian Chronicle, Abilene, Texas. Inasmuch as it deals with a matter which we believe to be a threat to our civil and religious liberties, we reprint it here for the consideration of Gospel Light readers.—FA).

The President's Action

President Harry S. Truman, in what the press describes as an "historic break with the past," has named an ambassador to the Vatican in the person of General Mark W. Clark. To say that this action constitutes an "historic break with the past" is to express mildly the feelings with which this news is received by millions of Americans: So important are the principles at stake here that it becomes a matter of deepest concern to every American, and especially to every Christian.

Either General Clark has been appointed as ambassador to a religious organization, the Roman Catholic Church—or he has been appointed ambassador to an alien political power in Europe. The question is, "Which?"

A Political Power?

If the answer is "A political power," then additional questions of an ever more embarrassing nature arise. Since under this view the Vatican is regarded as a foreign power, what is the status of representatives of that power who as servants of it are scattered throughout the United States by the thousands? Are they registered as agents of a foreign government as required by our present laws? If not, why not?

The fact that this has not been required in their case either indicates violation of our laws and collusion at it, or demonstrates completely that this government does not regard the Roman Catholic Church as a political organization. How then does it qualify to receive such recognition?

The fiction that a few acres of ground in the city of Rome need a full rank ambassador from the United States

will not escape any thinking person. The United States already maintains an ambassador in Rome. If he is needed for the transaction of any business or the receipt of any information, he is available and there for that purpose.

Since the political power answer proves so embarrassing, we consider its only alternative.

A Religious Organization?

If it is maintained that the general has been appointed ambassador to a religious organization, the obvious question arises, "Why this discrimination?" That there is discrimination is painfully apparent. There are numerous other religious organizations with headquarters. Why are they not equally entitled to such representation? The action taken constitutes an affront to each such organization not so recognized.

At this point it is not amiss to call attention to the fact that even though the Roman Church counts an infant membership, it still does not constitute a majority of the religious membership of this country, to say nothing of the fact its adherents are only a minority among the American people. We repeat our question, "Why has it alone been singled out for such recognition?"

But worst of all, if this appointment has been made to a religious organization—and it is pure evasion to deny it—what becomes of the separation of church and state guaranteed us in the very first amendment to our Constitution? Our forefathers had had enough experience with religious tyranny to demand this safeguard before assenting to the Constitution. It rightfully stands at head of the Bill of Rights, for it is the fundamental liberty that serves as a tap root for all other liberties. It is the principle of this very liberty which is being struck at!

And Americans who highly prize their liberties will not so readily sur-

render them on an altar of political expediency. Could a coming election in which a bloc of Catholic votes might mean triumph play its part in this precedent shattering decision? If so, it would only fit into an already too long list of corruptions that indicate a shocking absence of morals in high places.

"A LISTENING POST"

One of the specious pleas that has been set forth for such action is to the effect that the Vatican is an important "listening post." Does the Roman Catholic Church wish to give assistance to the accusation that it is a purveyor of the secrets of one nation to another? If it is engaged in this kind of political espionage, it is full evidence of the truthfulness of charges leveled against it by numerous countries to the effect that it is eternally meddling in purely political affairs and that its hierarchy constitutes a glorified spy ring.

A Crucial Moment

Because of the transcendingly important considerations involved, it is imperative that all Americans awake to the things that are going on around them. The Roman Church has moved heaven and earth to secure just an action on the part of the President. It is a carefully calculated part of their long range program to unite church and state, and in such a way that they shall be THE church that dominates the state as they already do in countries where they have seized power.

People who would be well-informed concerning these matters will do well to acquaint themselves with two works of the eminent journalist, Paul Blanshard. Carefully avoiding all fanaticism and unfairness, he has meticulously sifted Catholic sources to see what their own statements do indicate along political and social lines. The revelation, fully documented, is both amazing and shocking. In his work, *American Freedom and Catholic Power*, he demonstrates the inroads that have been made by Catholics toward controlling all our

channels of information, including press, screen and radio, as well as steps they are taking to secure domination over education, medicine and other vital areas of our lives.

In his newest work, *Communism, Democracy, and Catholic Power*, he draws a deadly parallel between Communism and Catholicism. It is amazing to observe their basic similarities in organization and operation. Both are foreign powers, both are dictatorships taking their orders from their respective cities of Moscow and Rome. We are in a fair way to leaping from the trying pan into the fire when we find ourselves inclined to wage a "holy" war for Home against its rival.

Catholicism versus Communism

The constant propaganda setting Rome forth as the leading hope in defeating communism leaves us cold and unresponsive when we have awakened to the undeniable fact that the largest Communist membership in the world

outside Russia, itself, is to be found in Italy where Catholicism holds sway and has held it for centuries past. The fact is that both are enemies of democracy and the less we have to do with either, the better off we will be.

Something You Can Do

Fortunately, there is something concrete that you can do in the matter of this ambassadorship, which will also help stay the headlong rush to Rome. Our founding fathers were wise enough to require that any ambassador appointed by the President must receive approval of the senate by two-thirds of that body. You can at once write or telegraph the two senators from your own state, not only letting them know of your alarm at this situation, but also reminding them of the invasion it makes into a realm where no government has a right to go.

It is later than you think. If you would preserve your heritage of freedom, you must act now!

Identifying The Lord's Church

By DON GARDNER

While the Savior was on earth He made the famous prediction: "Upon this rock I will build my church" (Matt. 16:18). Other Scriptures show that Jesus built the church He promised. For instance, the divine historian wrote: "And great fear came upon the whole church" (Acts 5:11). Obviously the church was in existence when these words were penned.

Not only did Christ set up His church; it still exists. Daniel prophesied that "in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed . . ." (Dan. 2:44). The book of Hebrews informs us that the kingdom Jesus founded cannot be shaken (Heb. 12:28).

We have seen that Christ built an unshakeable kingdom which shall never be destroyed. Furthermore, God's word teaches us that Jesus established but one church. Jesus promised: "I will build my church." This language need not be misunderstood. The Savior promised to build His church, not His churches. Should I tell you, "I will build my house," how many houses would you expect me to erect? When Christ said, "I will build my church," how many did He promise to establish?

Paul affirms that "there is one body" (Eph. 4:4). The same apostle to the same people in the same epistle teaches that the body is the church according to Paul (Eph. 1:22, 23). What do you conclude from these facts? Is it not clear that only one church exists by divine authority?

These three truths are manifest: (1) Christ built the church He promised.

(2) This church resists destruction. (3) Jesus built but one church — only one is sanctioned by heaven. Surely every thoughtful person will desire membership in the one church Jesus authorizes. However, several hundred separate and distinct churches exist claiming to be recognized by Jesus. Out of the confusion which these conditions cause emerges this vital question: "Which is actually the Lord's church?" The purpose of this study is to assist truth seekers in finding the answer to this question.

Men in the first century after Christ did not have the problem of identifying the Lord's church because churches founded by men had not arisen. If a skilled artist paints a beautiful picture there is no problem of identifying his picture until imitations of it are made and passed on to the world as genuine. When there was but one church there was no problem of identifying it; however, since men have built false churches in imitation of Christ's church we must search for the genuine, non-counterfeit church which Jesus founded.

Our first step in finding the New Testament church is to ascertain an accurate description of it from the word of God. When this is done we will immediately perceive that some so-called churches are not and cannot be the Lord's church. "This point may be clarified by an illustration. Jesus was

born in Bethlehem of Judaea. (Matt. 2:1). Had some person come professing to be the Messiah who had been born in Jerusalem, men would have branded him as a false Christ — an impostor. To determine if such a person were born of a virgin or a worker of miracles would have been pointless. The fact that his birthplace was wrong would automatically eliminate him as the Christ. A clear-cut description of God's church derived from a study of the Scriptures will likewise enable one to eliminate human churches.

Surely it is possible for us to find God's church today. When God commanded Noah to build an ark He gave him a pattern by which to build it (Gen. 6:13-22). Noah did precisely as he was told. If there had been a hundred arks it would have been possible with this pattern in hand to choose God's ark. God gave Moses a detailed blueprint by which he was to build the tabernacle. This blueprint was so complete that if a hundred tabernacles were pitched side by side one could take the blueprint recorded in the Old Testament and select God's tabernacle from the others. Likewise, God has revealed a blueprint for His church in the New Testament. He has told us about its government, its terms of membership and who is its head. The pattern is so complete that we can take God's blueprint of the church and pick out His church though there are many different churches in existence. In this manner one can identify the church of our Lord Jesus Christ.

II. Identifying Marks of the Lord's Church

Consider these characteristics of the New Testament church in your search for the one body which Jesus built.

1. The New Testament church was

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built by Jesus and He is its head (Matt. 16:18; Col. 1:18; Eph. 1:19-23).

Though we may hold religious leaders in high esteem, we cannot afford to unite with any churches they inaugurated. Jesus Christ is the only head of the church. Any institution which has any other head is not the church founded by the Lord.

Since Christ built the church, He is its owner. It is not "my church," "your church," or "our church." The owner of the church, Christ, has the right to regulate it in whatever way He sees fit. Man must not usurp Christ's authority.

2. The law of Christ's church is His will as it is revealed in the New Testament.

God the Father delegated all authority to Christ His son (Matt. 28:18; Heb. 1:1, 2). Jesus then authorized His apostles to speak for Him (Matt. 16:13-20; Acts 1:6-8). Their words are recorded in the New Testament.

God's people accept without reservation the fact that the Scriptures completely furnish the man of God unto every good work (II Tim. 3:16, 17). Human creeds, church disciplines and manuals are eliminated by this God-given truth. The only book which guides the Lord's church is the New Testament.

3. The Lord's church was established on the first Pentecost after the death, burial and resurrection of Christ.

4. The church belonging to Christ was established in Jerusalem.

While discussing the establishment of Jehovah's house, Isaiah prophesied, "for out of Zion shall go forth the law and the word of Jehovah from Jerusalem" (Isa. 2:2, 3). Jesus likewise taught "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:47).

Returning to the second chapter of Acts, one notes that Peter preached "repentance and remission of sins" (Acts 2:38). Peter was in Jerusalem when he first preached Jesus. Hence, the New Testament church found its origin in Jerusalem, Palestine. It is not difficult to see that any religious body originating somewhere else is not God's church.

5. The followers of Christ are called Christians.

Soon after gentiles were brought into the church "the disciples were called Christians first in Antioch" (Acts 11:26). To wear the name Christian honours Christ. Peter wrote: "For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Pet.

4:15, 16). It is a disgrace if one suffers because he has murdered, stolen, etc., but if one suffers because he is a Christian, let him praise His Lord for the opportunity of doing so (cf. Acts 5:41). What will be the destiny of those who wear human names instead of the name of Jesus Christ?

People who profess to follow Jesus in any sense are generally regarded as Christians. Unfortunately the masses are not content to be called simply Christians. Men want to be a certain kind of Christian. However, Christ's people wear only His name. They have no denominational handle attached to them; they are Christians only and only Christians. A group of people who wear a human name in addition to Christ's name greatly err and fail to possess an important identifying mark of the Lord's church.

6. The expressions or terms employed by New Testament writers in discussing the church constitute another mark of identity of the Lord's Church.

One of the best ways to identify a person or institution is by its name. If you were looking for a man named Smith and should find one named Brown, obviously he would be the wrong man.

Actually, in the first century men spoke of the church as "the church" (Acts 5:11; 8:1; 9:31). As church historians admit the innumerable sects and denominations of our day had not yet arisen. Consequently there existed no need for a special name for the purpose of identification. When men referred to "the church" they referred to the Lord's church.

There are certain expressions in God's word relative to the church which may be used freely today. For example, these terms are found: "church of God" (I Cor. 1:2), "church of the Lord" (Acts 20:28, RV), "churches of Christ" (Rom. 16:16). One may refer to Christ's church in exactly the same way. However, an institution which refers to itself by other than Scriptural names cannot be the church of God.

7. The Lord's church has a specific form of government.

Of course, in Christ resides all authority. As the head of His church the Savior has authorized the selection and appointment of elders or bishops to supervise each local congregation (Acts 20:28; I Peter 5:2, 3). Each church had a plurality of bishops (Acts 14:23). Furthermore, the early church had deacons as special servants to work under the bishops (Phil. 1:1). Each local congregation was independent of all others and was directly responsible to God.

This form of government is divine.

An institution which has a different form of church government is not the church of the first century which Jesus built.

8. There is a well-defined law of admission into the church.

The book of Acts tells how different persons in varying circumstances were converted by Spirit-guided apostles. By considering several of these cases one concludes that (1) faith in God, (2) repentance of sins, (3) confession of the name of Christ, and (4) immersion in water are the divine requirements which must be met to obtain forgiveness of sins and membership in Christ's church (Acts 2:1-47; 8:26-40; 10:1-48).

Any institution welcoming people into its membership who have not complied with these terms is not the church of the Lord.

III. Conclusion

Eight positive traits of God's church have been set forth from His word. That church which is not marked with these New Testament characteristics is not in reality the Lord's church.

Remember, any religious body whose head is not Christ, which is not governed solely by the New Testament, which was not established in Jerusalem about A. D. 33, whose members are not Christians only, which does not employ Scriptural terms with reference to itself, whose government does not parallel that described in the New Testament and which does not teach faith, repentance, confession and baptism as conditions of membership, cannot be the Lord's church. Does the church of which you are a member possess these marks? If not you are in the wrong church.

My brethren and I plead with men to forsake human churches and embrace that body for which Jesus shed His blood. We believe we have found the church Christ built; we believe we are members of it. Therefore, we are persuading men and women to become members of the Lord's church.—In *The Christian Advocate*, 138 Eleventh Avenue, Highlands North, Johannesburg, South Africa.

Malcolm Bowen, 124 B N. W., Miami, Oklahoma, November 9: Brother L. L. Gieger of Tyler, Texas, closed a good meeting with us the night of October 24. Five were baptized. I held a meeting in McLeansboro, Illinois, in September. Two were baptized. The cause of Christ is growing in southern Illinois. The work in Miami continues to show growth. We are now having the best school and worship attendance in the history of the congregation. The effect of the July flood is still felt in Miami. Many are still repairing flood damages to their homes. When in Miami worship with us.

Israel; True To Form

By 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 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 inherit 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 carcasses, 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 theirs, 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 Abraham'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 theirs, 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 theirs 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 theirs 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 theirs, 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 swear 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 stiff-necked 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 stiff-necked. 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 dwell 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 stiff-neck: 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 should 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. (Jeremiah 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 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 un-

relentless 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.

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NEW TESTAMENT

THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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V. E. Howard, 1128 Commerce Highway, Greenville, Texas, October 25: I am now in a very good meeting with the church in Nashville, Arkansas. One baptism and one confession to date. This is my second meeting with this congregation this year, having been here last spring. Robert Lyles is the local preacher and a good "fellow-worker." Next, I shall be in a meeting with the Eighth and Lee Street Church in Lawton, Oklahoma, November 4-11. Allen B. Harper preaches for the Lawton congregation. The meeting in Celeste, Texas with Murrey W. Wilson of Mountain View, Oklahoma doing the preaching will be November 18-28. I am to meet Julian Pope, Missionary Baptist, in a public debate in Shreveport, Louisiana soon after the first of the year. For more than eight years I have conducted a radio broadcast, under the sponsorship of the Portland Avenue Church in Shreveport, over radio station, KWKH, 8:15-8:45 A. M. each Sunday, Mr. Pope, the Baptist preacher, follows me immediately on the same station. Several times we have discussed, over the radio, issues between the church of Christ and the Baptist church. The debate is the result of these discussions. KWKH is a 50,000 watt station 1130 kc., and may be heard in some twenty states.

J. B. Priddy, El Dorado, Arkansas, Nov. 12: The Junction City Church closed its fall meeting Sunday afternoon at 2:30 on November 4th. Brother Levoy Bivens of El Dorado did the preaching. Brother Bivens brought the church some fine lessons. No visible results but I am sure much good was done. We had a number of Sectarians to attend the services. Just before the

meeting I baptized one lady into Christ, this makes four we have baptized since I began full time work with the church a year ago. This is a mission place, we need tracts, financial help and above all the prayers of our brethren. The church building is on U. S. Highway No. 167 at any time any one is coming through stop over for worship with us.



Tillman B. Pope, Alma, Arkansas, Nov. 9: The meeting at St. James, Mo., was fairly well attended and the cooperation from the neighboring congregations was fine. Brethren from St. Louis, Rolla, Oak Grove, Miles (and one or two other congregations—the names I do not remember) came for one or more services. Brother Huey serves this splendid group in St. James. He is a safe teacher and a very Godly man. St. James has in this congregation, some of the very best people on earth, it seems to me. Leaving St. James, (after taking a little rest) I went to Turner community, in my home county, for a mission meeting, in a Holiness and Baptist stronghold, where the gospel in its fullness had never been preached. For ten days I have never preached harder in all my preaching life in delivering the unvarnished gospel than I did at this place. Four people obeyed the gospel, two of these were a man and his wife past fifty years old. They came out of the Baptist Church, one was a young married man 20 years old the other a young girl. Just three weeks and four days after this young man's baptism, I was called out of Western Oklahoma to come and preach his funeral. He was killed in a car accident. I had performed the marriage ceremony for him and his wife last February 16th. I plan to follow up this mission meeting with another effort later on. I think I can establish a congregation there. Alma, Chastain, Dean Springs, Van Buren, Dyer and Gregory Chapel congregations cooperated in this meeting.

go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

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

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

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

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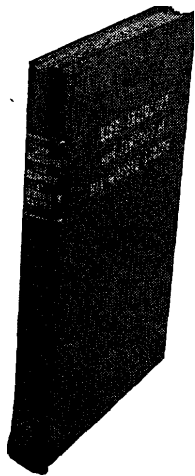
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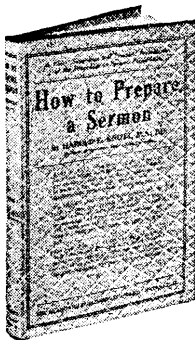
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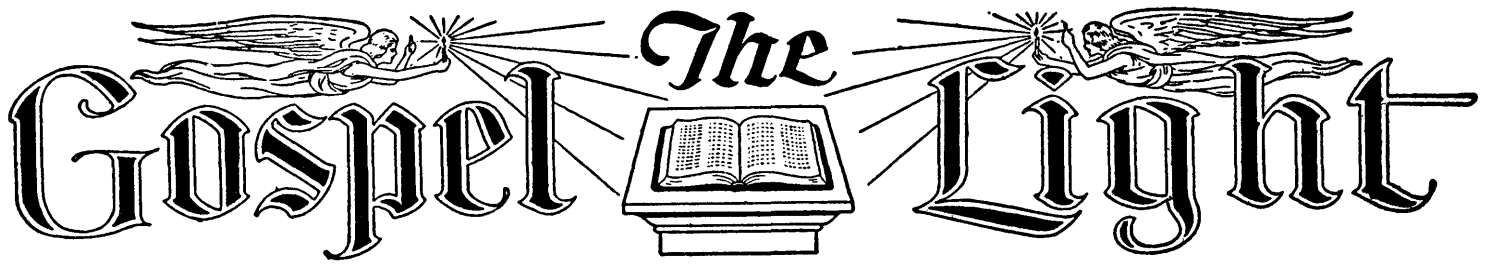


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The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

VOLUME 21

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NUMBER 49

Human Creed or Christian Conscience?

By W. W. FREEMAN

If we are to judge the leaders of the American movement for the restoration of primitive Christianity by the many efforts today to establish various minor tenets as shibboleths of orthodoxy, those leaders erred in forsaking all creedal bases to stand together on the New Testament confession, with all free otherwise to study, understand, and teach the Bible itself.

* * *

He was a stooped man carrying a Bible in one hand and a hearing horn in the other. Being a newspaper man converted from Methodism, he spent his life on preaching tours to solicit subscriptions for the religious paper he published. One of his favorite challenges was the question: Where was the church when Alexander Campbell was born? He was dubbed by his rival editors as "Dad Burnett," for their inability to meet his thrusts caused them thus to vent their feelings. T. R. Burnett held that the kingdom of Daniel was the church set up on Pentecost (Acts 2), which should "stand for ever." So the question he urged was an effort to avoid making a small modern sect out of this "everlasting kingdom." The question is just as needed and just as challenging today as it was forty to sixty years ago.

* * *

If it is not the one divisive tenet it is another. All these offenses "must needs come." These agitations by ambitious sophomores help them "work out their own salvation" in sound theory if not more, and they test and exercise Christian love and forbearance as nothing else can. Yes, the less we know the easier it is for us to feel able to give a final answer to any and all issues. Early in the fourth century a general council was called in a vain effort to get eastern and western leaders together on the doctrine of the Trinity. At that early date the grammatico-historical method of study was flourishing

in schools at Edessa in the east, while allegory and other speculation were dominating the minds in the west. How was it settled? The majority of the west forced a universal creed upon the churches, and with this outcome under state auspices the "heretics" of the east were hunted down like beasts and burned as if they were incarnate devils.

In Europe those denying the actual presence of the blood in the Lord's supper were for many years hunted down and slain or tortured into recanting this heresy (?). So it has been down the centuries.

With discovery of the new word an outlet for conscience was afforded; it did not last long, for Roger Williams found the wilds of the Indians more habitable than the English colony of which he had been a part!

From creed-ridden Scotland came pious souls to found a joint communion for Christian believers around the Lord's table; this too did not last long, for soon they were ousted from their church relations as if they were infidels guilty of mortal sins.

When I was a boy, the great (?) issue was: Shall properly qualified men be ordained "by fasting, prayer and the laying on of hands," as was the case in Acts of the Apostles?

Another hotly debated tenet was whether or not a penitent believer must believe in or understand "the design" of baptism to make his baptism acceptable to God. Texas men, (but not T. R. Burnett) said: Yes, he must believe and know this result of baptism, and not be merely an ignorant but sincere penitent believer in Jesus as the Messiah who has ordered baptism. Men of Tennessee, where I lived as a boy, held that one believes the facts of the gospel, obeys the commands, and that God gives all the blessings when the penitent believer has complied with the commands.

Yes, "we" tend more and more to-

ward sectarianism based upon human measures of religious truth—and error. "Think on these things."

My Brethren

By LLOYD E. ELLIS

My brethren consist of all the followers of Christ. Each one who has been baptized into Christ, having come to Him repenting and believing, and thus born into the family of God, is one of the brethren.

Best People on the Earth

My brethren are the best people in the world. It is certainly desirable that the "best" people in town belong to the body of Christ, but regardless of social, political, or business status in life, the members of the body of Christ should be the best people in town. The latter use of this word "best" refers to the manner of life and not to position in life.

It certainly is true that people who do not belong to the church of the Lord do many good works and perform worthy deeds, but a Christian should not only do all of that but also obey all the commands of the Lord as well, regarding worship, manner of living in the world and helping others.

Make Mistakes

Yes, my brethren make mistakes, and as long as one is in the flesh he will continue to do so. Anyone who claims that he cannot make a mistake is making a serious error in so claiming. Subject to mistakes themselves, my brethren ought to be kind toward others who make mistakes. They ought to be kind toward those who are not yet Christian and they ought to have a Christian attitude toward their own brethren in the Lord who are guilty of error.

When a Christian is found in fault, others should do what they can to help him to become reinstated in the right way, realizing that it is possible

for anyone to fall. (Gal. 6). Let us learn to help each other.

Sincere

It is my conviction that the majority of my brethren are sincere and have conviction concerning the teachings of the Bible and how one ought to live. It is true that some have "come into the church" through various and sundry influences and have not truly been taught as they should have been, but the majority of them have learned enough to be convinced of the rightness of the Christian position.

Love and Hate

My brethren love the truth of the Lord and the souls of men. They hate evil, sin, and error of every sort. Sometimes they are mistaken in what it is that constitutes evil, and in order to avoid evil they often fail to recognize true values. Others among those who desire to serve the Lord only and to be Christians, are influenced by popular thinking and practice and are not able to recognize the evil in which they engage. Being human, many brethren are influenced by the thought that what the majority does is all right. If most of the people drink, some brethren think a little social drink is all right. Nearly everyone dances, and some brethren think it is all right.

On the other hand, in fighting sin some brethren forget to exercise love. A Christian is not to use the tactics of the evil one even in fighting error. No Christian should be harsh, or unkind. One should not engage in personal abuse, or desire to destroy the other person, but he who is actuated by love, will desire to help the other person to rise above his weaknesses and errors.

Needs

Like other people, my brethren have needs. They need knowledge, for they need to know more of the Bible and the principles which should govern each life. They need to know more of human nature and how to get along with people.

My brethren need to realize that the body of Christ, composed of the members of the church, have the duty of helping other people learn what the gospel is and to be persuaded to live as followers of Christ also.

Each Christian needs to realize that he, personally, has an obligation to preach the gospel. The command of Christ to go preach the gospel, is an obligation as long as there are people who do not know Christ.

Let us love God, the purity of truth, righteousness, and the souls of men.

If you're a man of few words, you won't have to take so many of them back.

Do We Fear God?

By MARY TOLLETT

As we read magazines and papers from day to day we read about almost any subject except one of the greatest commandments in God's Word, The Fear of God. Our children are taught very little about it and they are growing into manhood and womanhood unprepared for their task ahead as father or mother. If children are not thoroughly taught the meaning of the Fear of God they are not fully prepared to enter the Kingdom of God, the church. Heb. 12: 28 says, 'Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear.' So we see to serve God acceptably we must love him enough to reverence and fear him. When we reverence God we honor him. To honor him we must keep his commandments and everything we do or say should uphold and praise his name. Our talk should be without envy and malice and we should love our neighbors to the extent to not say anything against them that we wouldn't want said about us.

There are places Christians go and things they do that are not upbuilding to the name of Christ. We should not allow our children to attend shows on Sunday as this is the Lord's Day. We are not honoring or respecting God when we do anything we choose on Sunday. Even if we attend church on Sunday morning we are not free to go anywhere we choose or do anything we want to in the afternoon.

In Psalms 34:9, 11 we find "O fear the Lord ye his saints: for there is no want to them that fear him. Come, ye children, hearken unto me: I will teach you the fear of the Lord." Luke 12:5, "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; Yea, I say unto you, Fear him." On Sunday morning when we go to church our only reason for going should be to worship God and that worship should be in the fear and love of God. (Psa. 5:7). When we sing and pray our hearts and minds should be on Christ to whom we are talking. When we study the Bible we should give it our whole attention because God is talking to us. When we give we should be thanking God for our prosperity, and when we partake of the Lord's supper we should picture Christ in our minds hanging on the cross, the life and blood slowly going from him. We should teach this to our children enough that it will be planted in their hearts. When Christians do this Sunday after Sunday and study their Bibles every day

with love in their hearts they will make fewer and fewer mistakes. In Ec. 12:13 it says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

MISSIONARIES CLIMB STAIRS TO REACH PEOPLE WITH GOSPEL IN FRANKFURT

By RUSSELL ARTIST

Frankfurt on-the-Main is equally as large as some of the larger cities in the United States, its inhabitants now numbering more than 554,000. It lies sprawled out upon both sides of the river Main, over which only three bridges carry the great stream of traffic back and forth from the older and newer parts of the city. The city is known to the German people as "Goethe-Stadt"—the city of Goethe, for here the great German poet and author was born. Just yesterday his birthday was celebrated in the city, and it is easy to see that they hold him in high esteem; he represents to them, I believe, a reminder of the former cultural splendor that once characterized the city.

But now this great body of people must be housed, and with the influx of many refugees from the east zone it becomes a problem of gigantic proportions. Frankfurt was severely bombed; estimates run as high as 40 per cent destroyed, and though it is slowly rebuilding, this lack of so many hundreds of dwellings that have been partially or totally destroyed makes the problem of housing so much the more difficult. Every possible nook and cranny is made to serve as a dwelling; many peculiar improvisations can be seen to meet the need of housing. Where roofs have been merely burned away

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Arkansas.

and the top floor has been destroyed a temporary roof has been devised to shield the lower floors, thus people occupy many homes in which only the walls of the upper stories remain. Then too, only parts of some buildings have been destroyed; it is not uncommon to see complete destruction of all floors of a building along side parts which have miraculously not been touched; these naturally are all occupied. Near the house where the church meets at Niederrader Landstrasse a family has removed the debris from a large palatial residence almost completely destroyed, and by mounting the stairway still standing has made of one small section of this rambling old mansion a temporary home.

These conditions exist in almost all sections of the city, and it has been difficult in some cases to locate our own members, so many and varied have been the attempts of these people to provide shelter for their families. Visiting the members as well as seeking new prospects is quite unlike the same thing at home. In the first place, individual houses are extremely rare, and are almost never found in the large cities. Here the type of architecture is heavy and somber; often apartment buildings may cover an entire block and hundreds of families live in these communities. The buildings are usually built with the idea of conserving space, and are almost always four or five floors in height, so that instead of going from "door to door" or from one private dwelling to another, as you usually think of it there at home, we go from "oben his uten" from top to bottom! Our practice has been always to climb to the very top, up the steep and often winding staircases, past the scrubbing woman invariably found somewhere along the line, and to begin with the people who live in what we would probably call the attic. Often even a doorbell is wanting and one must knock upon the hand-made, plank door. Invariably, however, we find here the people with the greatest eagerness to hear us tell of the tent meeting to be held in the immediate vicinity; they accept the handbill eagerly—after asking if its costs anything—and seem genuinely happy that someone would take the trouble to climb to their little heaven!

One of our missionaries remarked one day that he was sure that most of our members lived at the very top. Whether this is just a coincidence or not I do not know, but I believe it does show one thing, and that is, that we have put forth the extra effort that it takes to reach the people in the greatest material need. Strangely enough, yet understandable too, we have found

here those who are reaching out more eagerly for spiritual things.

On the way down from the top, we notice that each floor has generally three apartments, one on each side and one in the middle. Since as many as three or more families may share these rooms the door is usually covered with names of the people living there; an ingenious system of bells connects you with the person desired. If you want to visit Mr. A., you ring once, twice for Mr. B. and so on. Before one has come to the ground floor it is often possible to have seen and talked with as many as twenty or more people. Some, of course, say no; they refuse to take the handbill, and some of our workers have had the door closed firmly in their faces. Some, strongly catholic or of other persuasions, naturally refuse to hear anything of the message from the Bible; others, simply, are not at home. But then these are not in the majority, and we have found the people generally to be eager to talk about religious mat-

ters; many of them report wonderful experiences with hungry souls looking for the Word of Truth. I wish that every one of you could go with us for a day or part of a day and have this experience of finding—among the ruins of a great city—people with honest hearts truly seeking a New Way.

Arley E. Moore, 841 Flanagan Ave., Coos Bay, Oregon, Oct. 29: Two were baptized a few days ago on this western Frontier. These baptisms was the result of our radio work. This is a wonderful country, with a most equitable climate and there has been lots of work here. We are in need of a good song leader. If you are a faithful Christian, lead singing and work for a living, why not move here, go to work and help build the church in this mission field? If any who read this know of the presence of Christians in this area, please send me their names and addresses. Other towns in this area are Reedsport, North Bend, Empire, Coquille, Gardiner and Myrtle Point.

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DELIGHT, ARKANSAS

Study of Divorce and Remarriage

By GEO. B. CURTIS

The need of a careful study of this question is immediate. I have been accused of being too narrow on this issue. I have been accused of being too liberal on this issue. And it has been said that I do not understand the issue at all. I have never worried a great deal over what has been said about me, and my chief concern in this is to help someone arrive at a clear basis of truth that will prevent making the too common mistake—divorce—that mars the life. Not only does it mar the life of one but sometimes of many, and some of these may be absolutely innocent victims.

In this study we propose to leave out our own opinions and those of others, and confine ourselves to an analysis of the passages under consideration.

Matthew 5:31-32

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

1. The law of Moses permitted divorce on many causes. V. 31.

2. The husband upon divorcing the wife was to give her a "writing of divorcement." V. 31.

3. Jesus narrowed down the causes of divorcement to one—fornication. V. 32.

4. The husband who divorced his wife caused the wife who was divorced to commit adultery upon remarriage. V. 32.

5. The man marrying the divorced woman also committed adultery in his relations with the woman who had been divorced. V. 32.

6. The status of the man who had divorced his wife is not mentioned in this passage.

Matthew 19:3-12

"The Pharisees also came unto him, tempting him, and saying, unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

1. The Pharisees sought to entrap the Lord with the question of divorce. The wording of the question tended to array Christ against Moses. V. 3.

2. To answer the question Christ went back beyond Moses to the beginning. V. 4.

3. He showed the close relation between the husband and wife that God intended to exist. Vv. 4-6.

4. God had joined the two together in this the world's closest relationships, and man was not to sever the relationship. V. 6.

5. Then the question for which they had been waiting was asked: "Why did Moses command the writing of divorcement?"

6. In answering the question the Lord placed the blame where it belonged, upon the Jews themselves. He did not array himself against Moses, but against the ones who had asked the question.

7. The Lord then lays down the true principles of the matter of marriage and divorce:

(1) The man who puts away his wife and marries another wife commits adultery in his relationship with the second wife.

(2) The man who marries the divorced wife also commits adultery.

(3) The status of the divorced woman is not mentioned here, but in Matthew 5:32 is declared to be adulterous.

(4) The exception of divorce for fornication is again set forth here.

8. Inasmuch as adultery consists of illicit sex relations, the putting away of the wife does not constitute the sin of adultery, but the coming together of those in a marriage following a divorce

that was not caused by fornication must constitute that sin.

9. The severity of this rule led the disciples to question the wisdom of marriage at all. V. 10.

10. The Lord states that this language cannot be received by some.

11. It is the eunuchs only that can receive this saying. (Note: eunuch is the male of the human species that has not the power of reproduction. It literally means one who has been castrated. Here the Lord defines the term as he uses it).

(1) Some are born without sexual powers.

(2) Some are operated upon by men—castrated.

(3) Some men place the kingdom of heaven above their sexual enjoyment and live a life of self denial rather than remarry and commit adultery.

12. It seems clear that the man, or the woman, who finds himself involved in divorce without a scriptural right to the divorce, is of necessity to remain unmarried and incontinent—to become a eunuch for the kingdom of heaven's sake. V. 12.

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."

1. The marital state of the man who puts away his wife and marries another is adulterous.

2. The marital state of the man marrying the divorced wife of the first husband is adulterous.

3. The status of the woman is not mentioned here but is declared in Matthew 5:32 to be adulterous.

4. The exception of divorce for the cause of fornication is not mentioned here.

5. This exception is mentioned in Matthew 19:9 and Matthew 5:32.

Mark 10:2-12

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife,

and marry another, committeth adultery against her. And if the woman shall put away her husband, and be married to another, she committeth adultery."

1. This is a parallel scripture to Matthew 19:3-12. Some new material is contained in this passage not given in Matthew's narrative.

2. When the Lord and his disciples had gone into the house they inquired further about the matter of divorce and remarriage. V. 10.

3. The man that puts away his wife and marries another woman commits adultery. V. 11.

4. This adultery is alleged to be against the woman whom he had divorced. V. 11.

5. The woman who puts away her husband and marries another commits adultery also. V. 12.

6. We note again that the sin of adultery is not in the divorcement but in the remarriage.

In a future article we shall study the letters to the churches relative to divorce and remarriage.

A Recommendation

November 2, 1951

To Whom It May Concern:

Dear Brethren:

On the night of July 29, 1951, Brother and Sister Carl Isham were in the audience at the evening service at Broadway and Madison congregation. At the close of the sermon they came forward (1) to renounce the errors of the Carl Ketcherside faction and limitations imposed upon them by the hobby-ridden group, and (2) to place membership at Broadway and Madison.

Broadway and Madison's local preacher, Elmer A. L'Roy, had talked with Brother Isham twice previously, as had also other brethren. Since giving up the errors of the faction (no Bible college, orphan homes, evangelist rule, etc.), Brother Isham has counseled with faithful brethren including our preacher and Brother Sterl A. Watson of St. Louis. Brother Isham is teaching school near Carthage and is preaching for congregations in southwest Mo.

We wish to commend the Ishams for acting in accordance with their convictions and with the teaching of the word of God. We also wish to express our confidence in them in preaching and teaching God's word. Needless to say, they have the fellowship of this congregation.

At present, their address is 704 West Central, Carthage, Missouri. When they are not away filling appointments on Sunday to preach, they attend services at the church in Carthage of which Brother Jim Hall is the local preacher.

Sincerely yours,

-Elders Broadway and Madison, Church of Christ, Springfield, Missouri, H. E. Inman C. B. Stowe, E. M. West.

Leonard C. Seals, Douglas, Kansas, October 21, 1951: Wednesday evening of last week brought the closing service of one of the best gospel meetings we have ever had. Brother George B. Curtis, minister for the church at Poteau, Oklahoma, and outstanding Bible evangelist preached the gospel in ten discourses which were plain, definite, and simple, yet presented beautifully, sincerely, and tactfully. With frequent use of the blackboard for illustration, a ready command of Scriptural example, precept, and proof, he drove home his points with flawless use of language, in a forceful but sympathetic manner, to an irresistible

conclusion. Good crowds were in attendance for the most part, in spite of other meetings going on around us. Visiting preachers were here nearly every night. Brother Arnott Lowder of Augusta missed only the Wednesday and Sunday services, when he was at work at home. Visiting brethren were here from distant places. Brother Spain was here from Atlanta, Georgia. Brethren Douglas Lawyer from Waldo, Arkansas; Dwight Henry from Newton, T. A. Davis, El Dorado; Ernest Findley, Wichita; Judson Woodbridge, Mulvane, G. O. Bays, David Fultz, and Frank Hedges of Winfield, and Joe P. Spaulding, Bartlesville, were among visiting ministers.

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DELIGHT. ARKANSAS

OBITUARY

J. C. DAWSON, SR.

Brother J. C. Dawson, beloved gospel preacher of Conway, Arkansas passed away August 17, 1951 after a brief illness.

He had preached the gospel for over fifty years, having been active right up to his death, and served as an elder of the local congregation.

Born in Sharp County, he came to Conway in 1904. In 1907 the congregation, which now meets at Robinson and Faulkner Streets, was organized. He preached for this congregation since that time, with the exception of a few brief intervals.

Brother Dawson did not seek fanfare nor the recognition of men. He seldom wrote to the brotherhood papers, nor did he attend the preachers' meetings and lectureships. He was always "too busy." Always opposing pretentiousness and display, he believed in simplicity, an attribute recognized by all those who knew him well. As a gospel preacher he was never a burden on the brotherhood, but labored with his hands throughout the years. At one time he owned a successful lumber business; at his death he was in the tire and recapping business.

During the period in which he preached, sixteen congregations were established in this county, a fruit primarily of his labors. He baptized the father of Brother E. R. Harper. His influence lives on in men from this area such as E. R. Harper, B. G. Hogan, Floyd Dunn, Frank Dunn, Paul Matthews, Waymon Miller, the writer, and others.

He was well known all over the county, and was the type of individual considered a permanent "institution" in the community. He married the young, buried the dead, and was a father and counselor to many.

In addition to his untiring work as a gospel preacher, Bro. Dawson made other signal contributions to his fellow man. He was called on by the governor of Arkansas to head the State Boys' Industrial School. Earlier, he had served as superintendent of the Southern Christian Home soon after it had been moved to Morrilton.

Gaining a state-wide reputation as an aggressive opponent of the local liquor traffic, he led the battle to "dry up" Faulkner county. During World War I, he served one term as mayor of Conway after which he served two terms in the state legislature.

Survivors include his wife, Sister Maude Dawson, whom he married in 1899; a daughter, Mrs. C. M. Voris; a son, J. C. Dawson, Jr., both of Conway; two sisters, Mrs. J. O. Ragon of Little Rock and Mrs. J. D. Chastain of Oklahoma City; and one brother, Garfield Dawson of Thornton, Calif.

Funeral services were conducted August 18th at the Robinson Street Church, where he had served so long and so diligently. Surrounded by his host of brethren and countless friends, the services were conducted by Brother B. G. Hogan and the writer. Elders and deacons of the Conway congregation served as honorary pallbearers.

As the passing of such noble warriors is noted, men upon whom we have leaned and at whose feet we have learned, our tasks and our responsibilities become heavier. May we tighten the armor, humbly yet courageous-

ly, and "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Soldier of Christ, well done.

Thy glorious warfare's past.

The race is done, the crown is won

And thou art Home at last!

-Orlan Miller, Minister Church of Christ, Conway, Arkansas.

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost¹

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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Frank J. Dunn, Dallas, Texas, November 12: Six responded in the meeting at Irving (Texas) including two baptisms. Hoyt Bailey has recently begun there as local minister, and Richard Palm is the capable song leader. Bro. Bailey and two of our local elders, B. D. Terry and S. T. Bookout, did the preaching the past two Sundays at Peak and East Side, where there were two baptisms and twelve other responses. I have two meetings scheduled in Arkansas next summer—at Dayton and at Wosoter.

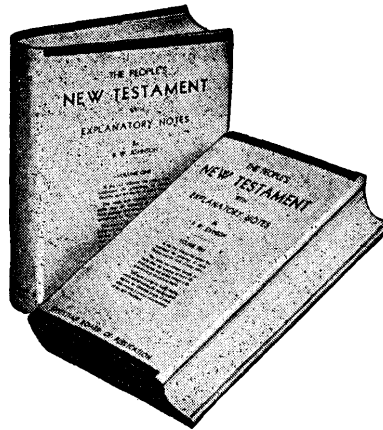
W. Curtis Porter, Monette, Arkansas, November 12: I am to meet Cecil Abercrombie, Anti-Bible Class Hobbyist, in a four nights' debate at East Point, Georgia, beginning December 4th. On December 11th I shall begin a four nights' debate with Hoyt Chastain, Missionary Baptist, at Memphis, Tenn. Also I am to meet Vernon L. Barr, Missionary Baptist, in a six session debate at Pensacola, Florida, beginning February 19th.

Grants Pass, Oregon, October 17: During the past month there have been several changes that we wish to report to the brotherhood. Glen W. Lundy who has served this congregation as a gospel preacher and an elder during the past few years resigned. He is loved here by all and we feel the brethren at the congregation where he now preaches Ninth Street and First Ave., in Upland, California, will love and appreciate him and his as we do. Ernest Lewis has been appointed to the eldership, and we are confident that he will be an asset in directing the Lord's work here at Grants Pass. James McFie, formerly of Colusa, California, has been secured, and began his work as minister for the church on October 1st. We have two mission points to care for; one at Canyonville, 47 miles to the north of Grants Pass, and one at Brookings, 105 miles south and west on the Oregon coast, just north of the California border on the Redwood highway. We are happy to work with the brethren at Roseburg, Medford and Eureka, California in bringing the gospel of Christ to the people in these communities.—Cecil Roberts, R. Wallace Rice and Ernest Lewis.

William L. Da Vee, 303 South Morrow Street, Waynoka, Oklahoma, Nov. 6: I began work with the church here the first Sunday in September, after having completed three and one-third years with the church at North Miami, Oklahoma. The church here has a fine building and minister's home, with an indebtedness that is not too heavy a burden for the church. There were 50

members, including my family, when we began work with the church here. After two months here, during which time we have just concluded a gospel meeting, the attendance and contributions have held up well, and the membership is now 55. With only 55 members the contributions have averaged a little over \$100 weekly since I have

been here. Brother Elmer Shackelford, of Leedey, Oklahoma, did the preaching for us in the meeting, and did a splendid job of presenting the gospel in all its simplicity and purity so that three young men were led out of denominationalism and were baptized into Christ. Two of these were formerly Methodists, and one was a Baptist.



go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

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

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

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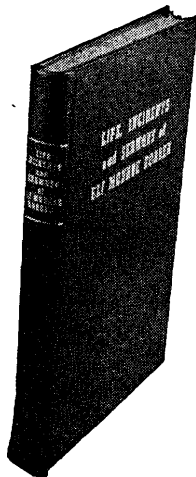
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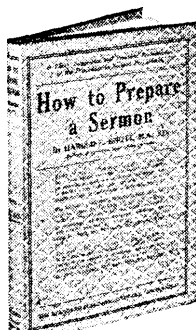
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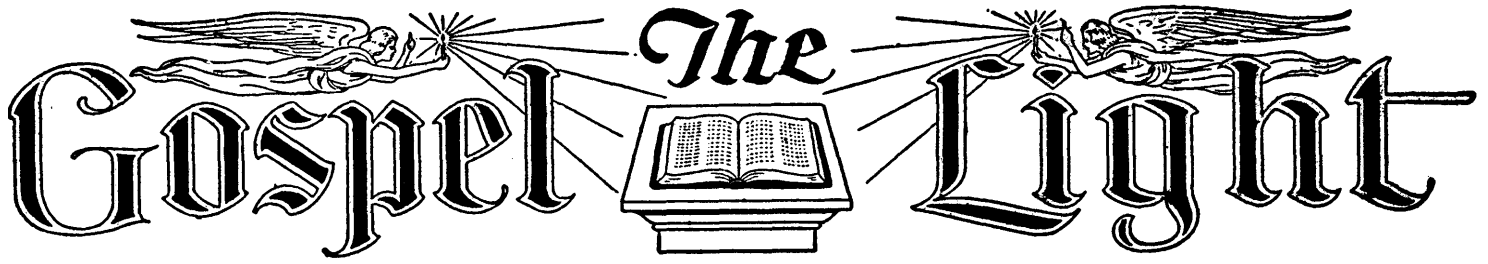
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"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

VOLUME 21

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GOD'S ETERNAL PURPOSE

By HOYT BAILEY

Man was created and placed in the garden of God, but man fell from this lofty state. This sin of disobedience drove man from the communion and fellowship of Jehovah. Soon after the fall of man Jehovah issued his purpose in the redemption of man. In Gen. 3:15 we learn that the seed of the woman is to bruise the head of the serpent. In this is held out hope that a redeemer is to come that will restore the broken friendship between man and his maker. God spoke to the heads of families. Typical of the supreme sacrifice (Christ), animal sacrifices were offered upon the altar built to Jehovah. Man became corrupt and his thoughts and imaginations were evil continually; therefore God purposed to destroy man from the face of the earth. By faith Noah and his house were saved in the ark.

God called Abraham out of Ur and promised Abraham that in him and his seed should all families of the earth be blessed. This promise is latter renewed to Abraham. This promise is also made to Isaac, Abraham's son; then it is made to Isaac's son, Jacob. Abraham could be traced on his journey, in obedience to Jehovah, by the smoke that ascended up from the altar of sacrifice. Isaac and Jacob also offered sacrifices to Jehovah. Jacob's son, Joseph, was sold to those going into Egypt. Joseph is imprisoned for two years in Egypt: then he is released and made governor of Egypt. He moved his father and brothers into Egypt. Joseph saw Jehovah's work in all this enabling himself to help preserve the chosen people through whom the redeemer was to come into the world.

Special mention is made in the beginning of the book of Exodus of the Israelites and of Jehovah's preservation of them. God blessed them and caused them to multiply. This book points out how Jehovah raised up Moses to deliver his people from bondage. We

follow the Israelites as they journey from Egypt across the Red Sea, through the wilderness and to Sinai. Here the law is given as a school master to bring them to Christ. The law was added because of transgression until the seed should come. The law came by Moses but grace and truth came by Jesus Christ. During a period of approximately fifteen hundred years prophets of Jehovah are fore-telling the advent of a Messiah into the world. Moses said, A prophet shall the Lord raise up among you of your brethren like unto me, and of him shall ye hearken in all things." Shiloh is to come, and he is to be the rose of Sharon and the lily of the valley.

Moses was commanded to build a tabernacle according to the pattern shown to him in the mount. This was a portable institution. It had the outer court and the holy and most holy places. It had its altar where animal sacrifices were offered to Jehovah, but the blood of these animals could never take away sins (Heb. 10:3-4). It had the laver in the entrance of the holy place, and it had the table of shew bread, the seven golden candle sticks and the altar of incense. These were only a figure of the good things to come.

God disciplined his people, Israel, when they were rebellious, but he preserved a remnant through whom the seed should come. We note Boaz, Ruth, Jesse, David, and Solomon as characters in the genealogy of Christ. Because of the disobedience of the chosen people they lost much of their land to the enemy also many of the Israelites were killed. David regained the lost territory and captured other territory. The wars with other nations ceased by the time Solomon came to the throne. Solomon built the temple unto Jehovah. This was a stationary place to worship. It had its altar where animal sacrifices were offered for the

sins of the people, but these sacrifices could never take away sins.

The psalmist wrote much about the coming Messiah, but the prophet, Isaiah, gives a vivid description of the promised one. Isaiah tells of His kingdom and the nature of His government, how He should be born, (Isa. 9:7; 6:7) and how He should suffer. (Isa. 53) Micah and Daniel also tell of the nature of the kingdom. (Me. 4:1-2; Dan. 2:44; 7:13-14). Malachi promises that the "Sun of righteousness shall arise with healing in His wings."

Elijah, the prophet, is to come and prepare the way of the Lord. Synagogues were built so the people could come and be taught the law and informed of the new king who was soon to come into the world. John came to make ready the way of the Lord. (Matt. 3:1-3) The seed of the woman that was to bruise the head of the serpent was conceived of Mary by the Holy Spirit. When He was born His name was called Jesus because He should save His people from their sins (Matt. 1:21), and His name was called Emmanuel, which being interpreted is; God with us. (Matt. 1:23) 'And the Word was made flesh, dwelt among us.' (John 1:14) "He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever." (Luke 1:54-55) The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He." (John 4:25-26). "And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ the Savior of the world." (John 4:41-42).

We have traced the scheme of redemption through the stages of purpose, promise, prophesy, and now we see John busy in the stage of preparation. When Jesus was about thirty years old, He was baptized and He began to prepare people for His kingdom. Thus far

we have found the medium or place of worship was the Altar; then the Tabernacle; then the Temple; then the Synagogue, and now Jesus says, "I will build my church." (Matt. 16:18). We learn that Jesus has to suffer and die, and be raised the third day before he builds His church. Before making this promise, He has selected twelve apostles and He is with them teaching and instructing them concerning the kingdom during this time. On the mount of transfiguration the apostles learn that Jesus must be heard. (Matt. 17:5). Jesus promises the Holy Spirit to the apostles to guide them into all truth after His departure. He taught many lessons to show the disciples that His kingdom was a spiritual kingdom. After His death, resurrection, and ascension the Holy Spirit is sent upon the apostles to guide them into all truth. The Spirit came on the first Pentecost after the resurrection of Jesus. The apostles begin fulfilling the Great Commission of Jesus issued to them just before He ascended into heaven. Three thousand people are obedient the first day and they are added to the church. (Acts 2: 41-47) Remission of sins is preached

on this day; therefore God's eternal purpose is being fulfilled. "Jesus was made sin for us that we might be made the righteousness of God in HIM." (II Cor. 5:21). "The blood of Jesus Christ cleanseth us from all sin." (I John 1:7). But, Jesus purchased the church with His own blood; therefore salvation is in the church. (Acts 20:28; Eph. 5:23). Acts of Apostles gives an account of how people obeyed the Lord in baptism and received forgiveness of sins. These same obedient people were added to the church. We have Matthew, Mark, Luke and John as books to produce faith in the Lord Jesus Christ, the Acts of Apostles to teach us how to become a Christian, the twenty one epistles (Romans through Jude) teaching us how to live the Christian life, and the book of Revelation picturing the reward of both the righteous and wicked.

We learn that Acts 2 is the turning point in the scheme of redemption. Back of this time all things are pointing to this incident, and since that time all things point back to that great event.

for a diligent and careful reading and study of these things right now under fire! Please do not just run over things at a glance and give no thought. Meditate upon them. Thank you! Jehovah is watching you and your never dying soul hangs in the balance by the word of God! (John 12:48; Heb. 4:12; 9:27).

A shocking peculiarity about the article now under review, though embracing four long columns of close news print, gives not one single chapter and verse reference from the Bible! Can you honestly imagine a scholarly writer classifying all Christendom into three great groups, "Catholics, Protestants and Baptists;" and then pulling the Baptists out from everything else, exalting them above all others, tracing them clear back to the apostles of the first century; and yet, not use one bit of Scripture to support his long line of reasoning? Turn that around in your soul a few times and let it take a firm grip upon you!

If New Testament "churches of apostolic times," as he says, "could be transplanted down into our time," THEY WOULD TEACH AND PRACTICE JUST "WHAT THEY DID THEN." But, my dear sir, would that make them Baptist churches? NAY, VERILY! There is no question but what New Testament churches now do teach exactly what they did in the first century! That is just what they DO do, and that may be what is ailing our good friend. When he mentioned "the Campbellites" among the lesser sects of more recent origin he probably had in mind the people of today who choose to just take the Bible for exactly what it says and call Bible things by Bible names and do Bible things in Bible ways!

And here is another singular thing. Isn't it a bit strange that every denomi-

"Why Baptists Are Not Protestants"

By JAMES L. NEAL

Over at Batesville, Arkansas, a very courageous soul by the name of L. H. Roseman sails forth in the Arkansas Baptist under the above caption in the November 1 issue with some strange and difficult views along lines religious. He boldly singles out and exalts the Baptist church in a way that I had not seen before this date. With a love eternal for Mr. Roseman and those influenced by him we apply the flame of truth to his teaching. Let him and others know that there is positively no ill feeling in this matter—nor shall there be! (I Cor. 13).

Quote: "Christendom is divided into three major divisions in our time: Catholics, Protestants and Baptists. Each of these major groups is also divided into one or more divisions. There are Roman Catholics and Greek Catholics. There are many different denominations of Protestants. And Baptists, likewise, divided into several groupings with minor doctrinal differences."

Our eternity and judgment bound friend then goes ahead to show how all Protestant denominations came out from Roman Catholicism; and, tries to argue that Baptists are neither Catholic nor Protestant. He makes mention of the origin of the Episcopalians, Presbyterians and Lutherans, and says: "The

Congregationalists, the United Brethren, the Campbellites, the Nazarenes, and several other smaller sects are comparatively recent in origin, having sprung from one or the other of the Protestant groups. So all of them are rightly classed as Protestants."

This Batesville man is even bold enough to say further that, "If the churches of apostolic times could be transplanted down into our time and generation, and taught and practiced what they did then, they would be Baptist churches. They baptized their converts by immersion only. They did not practice infant baptism, and they baptized only those who had made a profession of faith in Christ. They did not believe in, nor practice, baptismal regeneration. That is, they did not baptize anybody with the belief that their baptism either saved or helped save them."

Our beloved friend then tries to trace a line of succession of the Baptist church back through many kinds of names and orders of faith to the apostles of our Lord. This fictitious chain of succession is tried occasionally by some one who is over anxious to exalt the Baptist Church above all others.

With a prayer to God and a heart filled with deep anxiety we kindly plead

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Office Editor and Publisher
FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas
JAMES L. NEAL.....Springdale, Arkansas
GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)
GILBERT COPELAND...Wichita Falls, Texas
(1810 Buchanan Street)
VAUGHN D. SHOFNER.....Fort Worth, Texas
(1320 East Allen Avenue)
ELMER A. L'ROY.....Springfield, Missouri
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nation mentioned is given the name by which it is known and which it wears and accepts, EXCEPT THE ONE HE BRANDS AS "CAMPBELLITES?" Why stigmatize a respectable and intelligent people with a sectarian name that they themselves have always repudiated and refused to wear?

And here is another thing. Let this knock you down! Why on this earth would one who is qualified and authorized to write about the Lord's church mark the Baptist church as one of the three great groups of Christendom, single the Baptists out as the church of the Lord having no connection with the other two groups; and yet, throwing his arms around all of them, being "glad to have fellowship with Protestant Christians of all communions in many matters of common interest and purpose?"!! Maybe he should reach cut his religious arms a little further and taken in the great Buddhist, Mohammedan and Jewish religions of the world! It would require no Scripture to support them either, and their adherents are many times more numerous!

Could our friend divide CHRISTIANITY "into three major divisions in our time," or in any other time? Not in this world! Does Christianity admit of opposing sects, creeds and "doctrines and commandments of men?" (Matt. 15:9, 13). Not while this earth revolves! One could sooner pull the blazing sun down from its set orbit than he can split Christianity into the multiplied warring factions of the blinded, confused religious world of today!! One who tries it only stumbles in the dense darkness of his own delusion. Trace Christianity as a stream line back to its starting point and there is found the exact time when and the place where the church of the Lord was started on earth among men. Christianity comes from Christ through His church; but, in no other way. Christianity, the Lord's church and Christ himself are as inseparable as God, Christ and the Holy Spirit are inseparable! Christianity is the one and only approved religion of the New Testament. All other religions, including all the ones mentioned by our worthy opponent, (even the "Campbellites" (?)), are positively not and cannot be Christianity. Read the Scripture reference given in the beginning of this paragraph.

By a point of doctrine being peculiar to a certain church is meant, something that church has that none other has—a distinguishing mark. For example, the tenet of doctrine . "once in grace, always in grace," is peculiar to the Missionary Baptist Church. No other church holds that as a fundamental doctrine. Is it essential to sal-

vation? Why not! Is it taught in the Bible at all? Where? And so on down the line for all other sectarian denominations! Come out of all of them! (II Cor. 6:17; Rev. 18:4).

Has any historian ever traced the Catholic Church as an organic body back of A. D. 606. Not one! Has any one ever found a working Baptist Church beyond the year 1607 A. D. Not a single one! Is there one point of doctrine that is peculiar to the Baptist Church as such, essential to salvation? No! Not one point. Of the Catholics as an organic group? No. Of any sectarian order whatsoever? No! Is there one tenet of doctrine of the church of our Lord that is not necessary to our salvation? Not one tenet! Are there any Scriptures to support the church of Christ? Hundreds of them.

The second chapter of Acts is the hub and center of all Bible teaching. Every Old Testament prophesy of the kingdom or church of Christ finds its fulfillment at the time and place of Acts the second chapter. Every thing

this side of that chapter runs back and centers there, except unfulfilled prophecies of the book of Revelation and they bear connection. (See the great commission of our Lord as given in Matthew 28:18-20; Mark 16:15, 16; Luke 24:45-49; Mark 9:1; Acts 1:8; 2:1-4; Daniel 7:13, 14; Acts 1:8-11; 2:1-47).

When our blessed Lord was upon earth with His chosen apostles walking upon the sands of the seas and hills of Palestine, He hewed to the line of eternal truth and let the juggles fall right off on the sectarian orders of that day known as Pharisees, Sadducees, Nicolaitans, etc. He had nothing to do with them. Yet, He was the tender Shepherd and Lamb of God who was to be the Savior—Lord of lords and King of kings! Maybe it is well to say that Christ's hatred and condemnation of the Nicolaitanes was pronounced after He took His seat of all heavenly and earthly authority on His throne in heaven. (Rev. 2:6). And God hates every false doctrine! (Prov. 6:16-19).

(Continued on page five)

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Study of Divorce and Remarriage

By GEO. B. CURTIS

(NUMBER 2)

"Except it be for fornication." (Matt. 19:9).

It is my purpose in this article to examine into the meaning of the phrase, "Except it be for fornication." (Matt. 19:9). The same meaning is expressed in these words, "saving for fornication" in Matthew 5:32. "Except it be for fornication" comes from the Greek phrase, "ei me epi porneia." The phrase in Matthew 5:32 is from the Greek "parektos logou porneias." This is rendered by Berry "except on account of fornication."

This is positively the only scriptural grounds for divorce and remarriage. I say remarriage because there could be no resultant sin of adultery if the divorced remained unmarried and continent.

Matthew 19:9 reads, "And I say unto you, Whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery; and whoso marieth her that is put away doth commit adultery." Inasmuch as this article has to do with the exception upon which divorce is to be granted, we confine our investigation to that part of the verse which reads, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

We would analyze this sentence thus:

- (1) The sentence is complex, consisting of an independent clause and two dependent clauses;
- (2) The independent clause is "(He) committeth adultery;"
- (3) "Whosoever shall put away his wife, and shall marry another" is a clause used as an adjective, modifying the subject "(He)";
- (4) "Except it be for fornication" is a conditional, adverbial clause and modifies "shall put away."

Commentaries are not to be regarded as infallible, but they reflect the investigations of the world's scholarship on any passage. I shall give you the benefit of some of the leading commentaries on this subject.

Adam Clarke:

"Verse 32. Saving for the cause of fornication. Logou porneias, on account of whoredom. As fornication signifies no more than the unlawful connection of unmarried persons, it cannot be used here with propriety, when speaking of those who are married. I have therefore translated logou porneias, on account of whoredom. It does not appear that there is any other case in which

Jesus Christ admits of divorce....."

(Clarke's comment on Matthew 5:32).

"In this discourse, our Lord shows that marriage, (except in one case) is indissoluble, and should be so: 1st, By Divine institution, ver. 4. 2ndly, By express commandment, ver. 5. 3rdly, Because the married couple become one and the same person, ver. 6. 4thly, By the example of the first pair, ver. 8; and 5thly, Because of the evil of separation, ver. 9."

Patrick Lowth:

"Ei me epi porneia, except it be for fornication. St. Jerome here saith, that if a woman hath committed adultery, non debet leneri, "she ought not to be kept by her husband," lest he fall under condemnation, he being pronounced a fool and a wicked person, qui adulteram tenet, "who retains an adulteress" as the Septuagint reads, Prov. 18:27. The Greek fathers say, almost generally, it is kalon ekballon, an honorable thing to cast her out..... He that retains her, say the Apostolical Constitutions, is phutos thesmou paranos, "a transgressor of the law of nature." (Louth's comment on Matthew 19:9).

John W. McGarvey:

"32. Saving for the cause—It is perfectly clear that Jesus here prohibits divorce except for the single cause of fornication. For this cause it is implied that divorce may rightly take place. The fornication may be either that which takes place after marriage, or that which takes place before marriage—the husband being ignorant of it at the time of marriage. In no part of the New Testament is there any relaxation of the law here given. Paul's teaching in I Cor. vii. 10-15 contains no such relaxation, but merely furnishes directions for a Christian woman who contrary to the law here given, is abandoned by her heathen husband." (Comments on Matt. 5:32).

"Causes her.—A woman, when divorced by her husband, naturally seeks another marriage, if for no other reason than to vindicate herself from the imputation cast on her by the divorce. The second husband, in accepting her hand, pronounces against the act of the first husband. But the second marriage is adultery, and her first husband, by divorcing her, indirectly causes her to commit this crime."

"Whosoever shall marry her.—The second marriage of the divorced woman is pronounced adultery both on her part and on that of her new husband; that is, her marriage while her first husband still lives. (See Romans vii. 2). Whether the man who puts away his wife because of fornication, or

the woman who leaves her husband for the same crime, is at liberty to marry again, is not made so clear. It is clearly implied, however, that the marriage bond is broken; and it is almost universally conceded by commentators and moralists that the innocent party to such a divorce can marry again. This subject is mentioned again in the following places Matthew 19:3-9; Rom. vii. 1-3; I Cor. vii. 10-16, 39." (Comments on Matthew 5:32).

B. W. Johnson:

"Christ positively forbids divorce except for unchastity." (Comment on Matthew 5:32). "There is only one sufficient cause of divorce; that is, unfaithfulness to the marriage relation." (Comment on Matthew 19:9).

Adiel Sherwood:

"Fornication: ought to have been rendered whoredom or lewdness: we regard the crime as one committed by persons out of wedlock; a married woman, by unlawful connection with another man commits adultery, not fornication . . . Saving for the cause of whoredom, makes it sound proper to English ears. If divorced for whoredom, if husband or wife be divorced or obtain a divorce, because the other party was guilty of whoredom, he or she is as free from the marriage-bond as one who was never married: hence in such case the innocent party may scripturally marry again; but not the guilty one. Divorce granted for any other cause does not dissolve the marriage contract. All attempts by legislators to separate persons lawfully married are contrary to God's law as interpreted by Jesus Christ. . . ." (Comment on Matthew 5:32).

"One offense only makes divorce lawful and scriptural, that is, when one party has been guilty of infidelity to the marriage vow; and all marriages which occur after divorce, when adultery is not the cause, are wrong and sinful." (Sherwood's comment on Matthew 19:9)

Whitby: "When it is lawful, i.e., scriptural, to put away the wife, it is lawful to marry again." (Comment on Matt. 19:9).

One of the greatest of all evils today is that of divorce. Homes are ruthlessly broken; children worse than orphaned and men and women are living in adultery—some of them church members—all because of the laxity of divorce. This laxity is not only in law, but in thought. Before lax divorce laws are passed, lax thought along the line of marriage sanctity must precede these laws. Laws and customs are but the reflection of the thought and actions of the populace. When we have the proper regard for the marriage contract, this regard will reflect itself in the initiation of better laws in regard

to the dissolution of marriage. Any law that goes beyond the one given by the Savior—"except for fornication"—is contrary to the divine law, "What God has joined together, let not man put asunder."

The church should not wait for stringent divorce laws, nor become party to the laxity of the existing system. The truth should be taught in every assembly of the Lord's people relative to the sanctity of the marriage vows. Our young people should know exactly the penalty for violating these vows by the means of divorce. Marriages hastily formed and hastily broken wreck the lives of all concerned. One of the most frequent asked questions concerns divorce and remarriage. It is difficult for one to get out of these marital tangles. It is much easier to stay out of difficulties relative to divorce and remarriage than it is to get out after you've once got into the mess.

I am not capable of running a marriage bureau. I am not capable of giving advice that is always safe in matters of such import. But I think here are some helpful suggestions for staying out of some of the dangers that have befallen so many in our generation. 1. Be sure that genuine love is the motivating factor in marriage. 2. Do not rush into sacred relation until time enough has elapsed to try the genuineness of love. 3. It is always infinitely better for the Christian to marry in the Lord. 4. Enter into the marriage contract with the honesty to bear your part of its obligations. 5. It takes two to make a home. 6. After marriage when differences arise—and they will—be man, or woman, enough to deal fairly with each other. 7. Keep the "green eyed monster"—Jealousy—out of your heart. 8. Don't let marriage be the end of love and courtship. 9. An honest, well placed compliment on the part of either husband or wife can mean infinitely more than you may know. 10. Let your business affairs be mutual. 11. Be true to each other always. 12. Remember, marriage is "until death do you part." Take this advice from "Your Uncle George" and "They lived happily ever after" can usually be written on their lives.

**"WHY BAPTISTS ARE NOT
PROTESTANTS"**

(Continued from page three)

There will be an awful up-rooting time at the awful judgment day! Jesus said in person of the largest sectarian religious order of His day that, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Why? Because all such worship God "in vain, . . . teaching for doctrines the com-

mandments of men." (Matt. 15:13, 9). The Pharisees were offended at the Lord for this plain teaching, but He told His disciples to "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 7:21-29; 15: 14). All churches founded by men will fall in the final day of reckoning! Woe be unto those who found and follow them! (Matt. 25:31-46; Rev. 22:18, 19).

The church of the Lord (Acts 20:28) is Scriptural in **origin, doctrine, practice and name.** Its time and place of origin are at Jerusalem on Pentecost day of Acts the second chapter. According to our calendar that was A. D.

33. Its doctrine is that of Christ and His apostles. Its practice is that given by Luke in the book of Acts and by the inspired writers of the church letters to all followers of Christ from Romans to Revelation. Its name: The "one body," (Eph. 4:4; 1:22, 23; Col. 1:18), the church of Christ, the kingdom of Christ, (Matt. 16:18, 19), and the local congregations composing the church, "The churches of Christ." (Romans 16: 16). And the followers of Christ are called Christians (Acts 11:26). There is no other name for salvation! (Acts 4:12).

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on earth and see the difference and to see the truth! We have Christ and the apostles to follow for salvation and safety in this world and the one to come. If we fail to do this, we will meet the same, sad plight that the rich man of Luke 16:19-31 did, who died and lifted up his eyes in hell; because he failed to hear and heed "Moses and the prophets."

"The gospel of Christ is the power of God unto salvation," to all those who believe and obey it. (Rom. 1:16). The facts of it are the death, burial and resurrection of Christ. (I Cor. 15:1-4). Full belief of this, genuine repentance, the confession of Christ before men and burial with Him by baptism in water bring salvation and church membership in the Lord's church at one and the same time. (Mark 16:15, 16; Acts 2:38; Romans 10:9, 10; Acts 10:47, 48). See Acts 2:14-47. Add Christian graces and regular worship. (II Peter 1:5-11; Acts 2:42; Eph. 5:19; Heb. 10:25).

Anything different from this in teaching and practice is not only dead wrong; but, extremely dangerous and death in the end!! Having the word of God as 'the seed of the kingdom,' (Luke 8:11) let us ground ourselves firmly and safely in it and with it, go forth sowing the seed into the famishing hearts of all the world, with unconquerable love, conviction and zeal in our hearts till we fall asleep in the loving arms of Christ Jesus our Lord! This takes care of all tedious lines of succession back to the apostles and eradicates every false doctrine! We kindly and firmly call upon friend Roseman to approve of this doctrine; else, show it wrong!

Being Thankful

By LLOYD E. ELLIS

Paul, in the above quotation stipulates that the attitude of the Christian praying is one of thanksgiving. In Col. 2:7 he states, "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." This having been accomplished, one should so walk in Christ. (Verse 6).

At this season of the year a clay has been set aside as Thanksgiving Day. Our attention is directed to the action of the early colonists in this country who desired to offer thanks to God for their blessings. It is not now observed so much as a day of thanksgiving as it is a holyday, and a time when friends and relatives get together for a big dinner. As a result a great many of us make

gluttons of ourselves, eat so much that we are miserable for a day or two, and all in all nearly leave God out of it.

Perhaps someone will suggest that sometime we have a day of fasting, and use the day to get together and pray to God, and to sing praises to Him and to think of His mercy and goodness.

At any rate, the Christian has a number of things for which he can be thankful.

He can be thankful that he lives in this land of plenty, and that he still has a large measure of freedom to en-

joy the blessings of the land and the fruits of his labor. One can but be sorry because of the sin in the land. We should bow our heads in shame when we think of the liquor, the cigarettes, the narcotics, the murders, immorality, which blot the land and make life miserable and dangerous for a 150 million people.

A Christian can be thankful that he can still pray, and ask that God will overrule the sin and wickedness, in order that a better day may yet dawn in the world. He can pray that he and

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THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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his fellow Christians may be enabled to work and toil and labor that others may be led to a better life. He can still be thankful that he has this liberty of worshipping God and preaching the gospel openly, and can pray that such door may never be closed.

A Christian can thank God for a faith in the true way of life and can pray that such faith may never waver even though liberties may be taken away by those in authority.

A Christian can be thankful that he can read and then accept or reject as his own knowledge and conscience may direct. One can read papers and articles by those who are rabidly radical, or other articles by some who have grown so liberal in their thinking that they are no longer "sitting on the fence," but have at least one leg over on the other side—yet, the Christian can be thankful that he can reject either of these attitudes and go the way which he has learned is better.

He can pray that this liberty of personal choice may never be taken away and that no ecclesiastical authority, from without, or pressure from within, will take away such personal liberty.

One should thank God that he can hold in his hand the Bible and read for himself, and should be thankful for men who are devoted to the truth and who are capable and willing to help others to come to a better understanding of the word of God. He can pray that he may have the strength and knowledge to resist those false teachers who would lead astray.

Indeed, time and space would fail, if one should try to enumerate all the blessings that are his and those things for which one should be thankful.

Above all, let us thank God for Christ and the way of life; for the opportunities which are ours to study and grow in the knowledge of the Lord. Let us learn to appreciate the obligations that are ours to take that gospel to others, and be thankful that we have so many opportunities to serve.

Being thankful for so many things let us remember that we should not be selfish in our thanksgivings.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth, Texas, November 21: The singing school at Excel, Alabama, was hindered by sickness, but some good was accomplished. I promised to conduct a meeting for them next July. I regret that unforeseen circumstances coming up hindered me from going to Stockton, California for the meeting I was invited to conduct. I hope to go next year. I have some vacant dates. If any place can use me in a meeting or singing school, I'll be glad to book the work for 1952.



Authority In Religion

By HARVEY SCOTT

(NUMBER 1)

The writings of highly trained men will appeal to a few people in a few generations, but the Bible appeals to the multitudes in all generations.

It is written in language so simple that the common people can understand and appreciate it; yet, it contains some of the profoundest truths that have ever engaged the mind of men, and the highest intellectually trained of earth have not fathomed its depths.

The Bible produces the greatest comforts and points to the highest ideals, both for time and for eternity, that have ever been given.

There is no situation in life to which it does not appeal. It is the only literature of earth whose truths cannot be exhausted by the continued and diligent study of man.

A mind equal to the mind that produces a literature can comprehend all of its contents. Since man has never been able to comprehend all the contents of the Bible, we conclude that a mind greater than that of man produced it.

No writer can create a character better than himself. But the life revealed in the story of Matthew, Mark, Luke, and John is better than any man has ever lived, for he is the only perfect character found in all the records of earth.

We would conclude, therefore, that man did not write that story, for it is impossible for man to create such a character.

We must conclude that Jesus lived, and that the story of these four records concerning him is true. And if true, then Jesus is the Son of God, and the Bible is the Word of God.

The Bible does not claim to be a great literary production, but "God chose the foolish things of this world to confound the wise."

Throughout its history, the Bible has been hated by the thousands. In spite of this, it has been preserved by some unseen power, and handed down even to our own generation.

The Bible is the only book that has incurred the hatred of man, yet has

withstood all the attacks of its enemies, and is the same in all of its essential points as when it first left the hands of its authors.

No other book has had the same kind of influence upon men and nations as has the Bible. Some who say that they do not believe the Bible to be the Word of God admit of its influence upon the development of men and nations.

We cannot account for this influence, and the unusual method of its writing, upon any other ground than "holy men of God spake as they were moved by the Holy Spirit."

Therefore, God must be the author of the material in the Bible; and He, through the Holy Spirit, guided the hands of those who penned it.

Therefore, because of its influence upon the lives of men and women, we believe the Bible to be the Word of God, and is our authority in religion.

A. H. Bryant, Route 1, Lawton, Oklahoma, November 19: The Midway Church of Christ was made to rejoice yesterday at our evening service, when a very fine young man of the community was made to see the error imposed on him by denominational teaching, confessed faith in Christ as God's Son and was baptized immediately for the remission of his sins. We thank God for the gospel and press on.

D. P. Watson, Bixby, Oklahoma, Nov. 19: The Lord's work here continues to be both progressive and pleasant. Three confessed wrongs yesterday. Our building is moving swiftly and is resulting in favorable comment from the community as well as adding interest in the body. Pray for the Lord's work every where.

James McFie, Grants Pass, Oregon, November 6: We approach you with this appeal. No money! Just a few minutes of your valuable time. We of the Grants Pass Church of Christ are planning our annual lectureship to be held December 30th and 31st of 1951. The theme will be "Building up the Kingdom in Southwestern Oregon and Northern California." If you have any friends or relatives, or can give us the names of others that we can personally contact for you, to teach the gospel, please send us their names and address and all other information that you think at all necessary. Your relationship to them, their former dwelling places, their habits, etc., will all be helpful. We are asking this of our brethren wherever you are that you may have some part in assisting us here. These names will be given to responsible individuals in Christ who live nearest to the soul of whom we receive this information. Just information and a little time will be helpful if received by December 20th.

"SINGING"

By DON FINTO

As I look out over the audience on the Lord's Day, and view the faces of hundreds of people who have supposedly come together to worship the Lord, I breathe a prayer to God saying, Merciful God forgive these people who assemble each Lord's Day as a matter of form. Forgive those whose mouths are shut when the songs are being sung in praise to Thy Holy Name. Forgive those whose lips never open to praise Thee. In Christ's name and for His Sake, I do offer this brief, but humble and sincere prayer. Amen.

Have these people no tongues with which to speak? I know that God will not command us to do something which is impossible. And to those who do not sing, have no vocal chords to vibrate in praise then God will be merciful to those for they can hardly speak.

But God pity the tongue which is used Monday through Saturday in making a living, but which is never used to make a life.

It is a grievous sin not to sing. Let it be elder, deacon, preacher! let it be a Christian who spends much time in working for the Lord, or let it be a Christian who comes only once a week to remember his Lord, failing to sing is a sin.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Some humble soul declares, "I sing in my heart." No—you don't sing in your heart. You make melody in your heart, but you do not sing there. Ask any vocal teacher what singing is. He will tell you that it consists of opening your mouth and singing. It is not singing if it cannot be heard.

True, you may not have a golden voice which will thrill the person who is sitting next to you—but you need not sing loud to obey the Lord's command. And if you sing, your husky, throaty, or whiney little voice which may sing off-key will be a thrill to the angels in heaven. For if you are sincere, and if you sing with the spirit and with the understanding, your voice will be of more value and bring more joy to the Father than the voice of the person who sings continually, whose voice is like an angel, but who does not sing in spirit and in truth.

True again, Paul said, "Speaking to yourselves in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord." By this the apostle infers that it is good to listen some of the time, so that we may be encouraged by the singing of others. It is

not wrong to sit through a stanza of a song, or even to sit through the whole song in order to be exhorted and uplifted by the singing of others. But it is wrong to sit through song after song, day after day, and refuse to open your lips and try to sing. You can sing. You say you can't? Perhaps you have never tried!

Next Sunday morning, I trust I will not be prone to stop and breathe a prayer in behalf of those who do not sing. I trust we will all unite our voices and our hearts in praise and thanksgiving to the One Supreme who created us.—In Little Rock Church of Christ Reminder.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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, Ac; 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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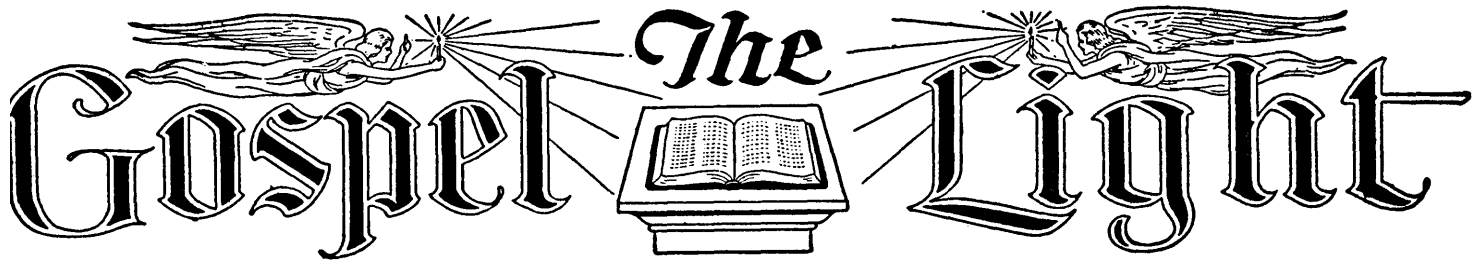
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VOLUME 21

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NUMBER 50

A WORD FOR WOMANHOOD

By VAUGHN D. SHOFNER

The most flourishing flattery, the most sarcastic satires have been showered upon woman. She deserves neither, no more than man. Like the second cast of some metals refines them more, so only woman differs from man in her nature. Frailty is stamped indelibly upon both.

The man who flatters is the man who betrays woman, and the man who condemns the sex as a species has been unfortunate in some of his associations. To in any way wrongly use or to verbally vilify womanhood is an insult upon the Creator who made her to advance the happiness of man, and if this is not accomplished, the fault is his, not hers. Man was made to protect, love and cherish, not to neglect and abuse woman. Treated and esteemed as she merits, she rises in dignity, becomes the refiner, and imparts a richer, softer tone to man. No community has ever exhibited the culture and refinement of civilization where women were held in contempt, and their rights not properly preserved. Degrade woman and man falls lower. She is the visible register of society's thermometer. Man may destroy the instrument, but he can neither destroy nor substitute the fluid that marks the social standards. Her rights are as sacred as those of man.

The patience and fortitude of woman; her integrity and constancy; her piety and devotion, are stronger than in man. If she was first in transgression, she was first in penitent submission. Her seed has bruised the serpent's head. She stood by the expiring Jesus when bold and boasting Peter and the other disciples had forsaken their Lord. She was the last to leave his tomb, and she was the first to learn that he had burst the bars of death, risen from the rock that had been cleft, and conquered death and the grave.

Under physical affliction, the fortitude of woman is proverbial. That

she is more honest than man, our places of public punishment announce. That she is more religiously concerned, a glance at the membership of any church will lift her a mountain's height above man. That she is more devotional, the countless "church widows" at their places each time the church assembles, shouts shame to men, and the echoes move the world.

The very fact that woman astray, pictured in enticing glitter amid vice and sin, can attract the entire world toward moral decadence, is proof positive of her power as the pulse of God's highest creation; and gives reason emphasized a thousand times to cry out against the wanton worldling who uses her beauty to debase and destroy all that is high and holy within the sphere of mankind.

Remove the beauty of woman from the ball room; take the lust-ridden ways she is pictured in publications and on bill-boards from the eyes of man; give her a place of respect, and a right to be virtuous, even in a "honky-tonk;" cease picturing her favored lips sipping at bacchanal bars; silence the shouts that publicize and glorify the wayward ways which man has led her to; and the ball room and bawdy house, prostitution and protected drunkenness, revelry and riot will fall to the depths of hell; and again the pure white banners of ladyhood and motherhood will be unfurled in breezes atop the highest mountains of virtue.

The safety of a state depends on the virtue of woman, someone once declared, but the virtue of woman depends on their proper treatment by men. Let womanhood be elevated as high as the Lord intended. Let girls be thoroughly instructed in the righteousness of God's way, and in all the duties of the home, from the cellar to the garret. Without these, they are not qualified to be wives and mothers. Home is the sphere designed for woman

by the Creator, where she should have as unlimited control as the man in his sphere. In no circle is woman as lovely, as safe, and as useful, as in the domestic; and on errands of mercy prescribed by the will of God. Such was her circle when ancient and medieval states flourished, and when God's standards marched in great strides toward covering the world. When she became a slave of fashion and gaiety, nations fell, and spirituality waned. Solemn and awful is the warning to those of our time, who are making fearful, terrible innovations upon the simplicity of God's way which once characterized the church and state.

Alas, through means of publicity along the avenues of advertising, the high morals of motherhood have suffered mortal blows. First the ads of billboards and publications used the beauty of woman to attract man toward greater use of alcoholic drinks and tobacco. But now, motherhood, the criterion of character, is sullied and stained by the use of the wares she was once expected to sell only. Her sex now does more toward filling the hospitals with alcoholics than man, children enter the earth's existence physically sick, spiritually crippled from youth, as the refinements of motherhood have been pushed aside; and to satisfy the lusts of man she serves, she is sailing with him upon the uncharted seas of sin, and the safety of the church, yea, and the state, is in treacherous shoals with shadows of foreboding dangers lurking on every side. Ah! base must be the heart that aims toward destroying womanhood with these poison arrows from hell!

Arise, fight, Christian soldier, any foe who desires to destroy womanhood, motherhood! These are ours to cherish and protect! Mother's example is the child's model, her lessons its sentiments, her precepts its laws. And may womanhood and motherhood stand forever upon their God-given rights, for upon intelligent, domestic, pious mothers, the perpetuity of righteousness and

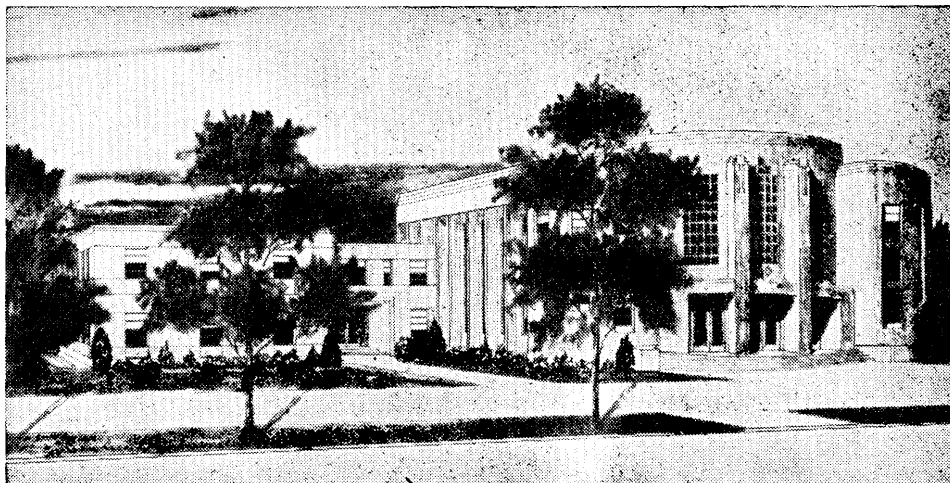
(Continued on page seven)

Fourth and State Is Now Sixth at Izard



Authority In Religion

By HARVEY SCOTT



The brethren formerly worshipping at Fourth and State in Little Rock will move into their spacious new building at Sixth at Izard for their services Sunday. For many years Fourth and State has been known throughout the brotherhood as one of the outstanding congregations from the standpoint of strength in membership and missionary activities.

The congregation will observe the occasion of moving into their new building by conducting a series of meetings throughout next week. The preaching will be done by Cleon Lyles, the local minister, and the song services will be under the direction of the local song director.

Brother Lyles presents a very fine

granted us all things that pertaineth unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." See II Peter 1:3, 4. Seeing this is all that is necessary for man to meet the approval of God here, and be prepared for heaven in eternity, it appears to me that for man to suggest anything further would be folly on his part and a lack of faith in the Word of God.

Hence I suggest that you lay aside all man-made creeds, confessions of faith that have been arranged by man, and accept Jesus Christ as your creed, with no confession but the one he made, no doctrine but that of the apostles, no church but the one found in the New Testament, and no worship but that which the New Testament authorizes. Yes, the New Testament is sufficient as a guide in all matters religious; for "he that speaks, let him speak as the oracles of God." (I Peter 4:11).

word picture of the new building in the local church paper, "The Reminder," this week. We are reprinting his description of the building which, incidentally, was for "home consumption." We are sure our readers will be interested in knowing about the new building and we reprint it here:

OUR BUILDING — A DESCRIPTION.

A number of friends have written me during the construction period of our building, complaining of the fact that I was writing very little about the building. They would like to know what it is like. I confess a weakness in this matter, but have had good reasons for not writing and talking about the building constantly. We have had the same criticism regarding little being said from the pulpit. Now that we are about to enter the building, we will do our best to describe it.

The building is constructed of concrete and steel. The outside finish is white and the windows are thick cor-

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FLANOY ALEXANDER

Associate Editors

J. A. COPELAND.....Delight, Arkansas

JAMES L. NEAL..... Springdale, Arkansas

GEO. B. CURTIS.....Poteau, Oklahoma
(400 Ward Avenue)

GILBERT COPELAND. . .Wichita Falls, Texas
(1810 Buchanan Street)

VAUGHN D. SHOENER.....Fort Worth, Texas
(1320 East Allen Avenue)

ELMER A. L'ROY.....Springfield, Missouri
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rugated blue glass. The auditorium and educational building are actually made into one building that sets in a U shape on our lot. The building faces the north, and of course, faces on Sixth Street. The front entrance of the auditorium has three double doors. These doors are almost entirely of clear glass. When you enter the building the first room into which you enter is a large foyer. On both the right and left, as you enter, is a winding stairway which leads to the balcony. Also to the right is a large cloak-room and to the left is a ladies' lounge. Directly in front of you as you enter this foyer is a large plate glass through which you can see what is going on in the auditorium. Two sets of double doors lead into the auditorium. In the balcony there is seating space for about 200 people. Directly behind this seating space is a glassed in training room for mothers who need to be with their children. On one end of this room is the nursery and on the other is a rest room. The auditorium is furnished with 100 off-white pews that will seat about 1,100 people. The walls are finished in star dust and the ends of the auditorium in Holland blue. The ceiling is an off-white acoustical board. The lights are flush with the ceiling. The auditorium is about ten or twelve feet wider at the entrance than it is at the front. The ceiling also slopes a little. This plan makes a natural sound box. The auditorium is equipped with a sound system with microphones at the communion table, on the pulpit and in the baptistry. The rostrum is about four feet high with the back wall, under an elevated baptistry, of solid marble. Furniture for the rostrum was especially designed for our building, as were the pews, and all seats have a two inch, wine colored, pad. The baptistry is of tile. On each side of the rostrum is a dressing room, each equipped with a rest room, and the ladies with individual dressing booths. The floors throughout the building are covered with asphalt and rubber tile, except the rostrum, which is covered with carpet.

In addition to the front entrance we have an entrance from IZARD Street, and, of course, we have double doors leading into the educational part of the building. Our two-story Bible School building has two outside entrances. It has 36 class rooms, some large and some small, with a small auditorium for ladies' class, men's class, etc. It also has an office joined by the study and a small office for our Bible school director. On each floor of the educational building are two large rest rooms. All rest rooms are finished with tile and marble. The rooms in this part of the building are finished in different colors.

Our auditorium is equipped with the most modern air-conditioning system. We hope to add the unit for the educational building by next summer.

I confess I am not too good at describing buildings. You will have to see this one to appreciate it, and we hope that this description is not sufficient and that you will come and allow us to show you our new building. Our investment will exceed \$300,000. We have saved much money by purchasing most of our material more than a year ago, before actual construction began.

We will use this building to glorify our God. We have large plans for the future that will include every worthy place in our state. We try to plan our work only as we are able to do it, without calling on anyone for assistance. We ask you to pray for us. Pray especially that we may use this edifice to glorify the name of our God.

JADY W. COPELAND REPORTS

The church in Greggton recently closed a good meeting with Gilbert

Copeland of Wichita Falls, Texas. No one was baptized, but much good was done. The church was strengthened, seed was sown, and one man has been baptized since the meeting closed. Good crowds prevailed even though our song leader took pneumonia while the meeting was in progress, and the weather was bad much of the time. One lady placed membership during the meeting. This is the second meeting Brother Copeland has held in Greggton.

I preached in five meetings during the summer in which eighteen were baptized and six confessed wrongs, one of which came out of the Christian Church. These meetings were at Cayuga, Texas; Bills, Delight, Sycamore Grove and Coy, Arkansas.

The work here at Greggton is progressing, we trust, in a steady way. The elders are now contemplating a new building. Bible class rooms are now very inadequate and the auditorium is comfortably filled most every Lord's Day. When passing through the Longview-Greggton area, worship with us.

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THE GREAT INVITATION

Sermon Outline

By GEO. B. CURTIS

(MATTHEW 11:28-30)

- I. MAN'S CONDITION THEN.
 1. Without God or hope—No Savior.
 2. Christ came to bring that hope.
 3. Brought by his death, burial and resurrection. (I Peter 1:3).
- II. MAN'S CONDITION NOW.
 1. Without God or hope—a rejected Savior.
 2. Christ has died to bring hope to mankind.
 3. It is within reach of every individual.
- III. THE INVITATION. CALLED GREAT. IS GREAT.
 1. Great from the standpoint of—
 - (1) The one who invites.
 - (2) Bounteous blessings of the invitation, rest, knowledge, salvation of the soul.
 - (3) The universality of the invitation. Contrast.
 - (4) The honor of being invited.
- IV. "COME."
 1. Man has the power to come.
 2. Man must do the coming—Not God's function.
- V. "UNTO ME."
 1. Not a haphazard of just coming to any one or any thing.
 2. Not to my doctrines, or denominations.
- VI. "ALL YE THAT LABOR AND ARE HEAVY LADEN"
 1. Gospel particularly appealing to the world's downtrodden.
 2. All humankind necessarily burdened. Some do not recognize.
 3. All flesh must come to the same pitiful end.
- VII. "I WILL GIVE YOU REST."
 1. Something that the world can never give.
 - (1) Wealth, (2) honor and fame, (3) friends, (4) health, (5) security, knowledge, power.
 2. Christ holds only key that unlocks the door to this rest. All other promises of rest is vain.
- VIII. "TAKE MY YOKE UPON YOU."
 1. The yoke of Christianity is personal. Another can't wear it for you.
 2. You cannot hide behind the imperfections of another.
 3. This yoke must be worn honorably. No cursing, drinking, lying, pandering, hypocrisy.
- IX. "LEARN OF ME."—Must come from Christ.
 1. He is the greatest of all teachers. A degree from the school of Christ worth more than all the honors of all the universities of the world.
 2. Things taught in His classes:
 - (1) Humility, (2) Godliness, (3) Golden Rule, (4) righteousness, (5) brotherhood of man.
 3. Graduation.
 - (1) Crown of life—the cap; (2) White robe of righteousness, (3) Grand entrance through the Pearly Gates, (4) heaven.
- X. "I AM MEEK AND LOWLY OF HEART."
 1. The king who knew meekness, poverty though rich, humble though possessing heaven and earth.
 2. Walk with kings and keep the common touch. He was king!
 3. Humility of mind. Wisdom of all ages centered in him, yet the orphan's plea and the widow's cry never unheeded.
- XI. "YE SHALL FIND REST UNTO YOUR SOULS."
 1. The perfect rest of a perfect country.
 2. He is able abundantly above all that we can imagine to fulfill this promise.
- XII. "FOR MY YOKE IS EASY AND MY BURDEN IS LIGHT."
 1. The yoke of Satan is galling, never easy.
 2. The way of the transgressor is hard. Attested by prisons.
 3. Satan's prison house—second death.
 4. Much more pleasant to walk in the steps of the Savior.
 5. The beauty of Christian service.
 6. His burden helps to lighten burdens of others.
 7. Helping to bear burdens helps to lighten our own.

Dangerous Customs

By CLEON LYLES

The writer of the Hebrew letter seemed to realize how easy it would be to stay away from the Lord's services and how prone children of God are to allow such customs, dangerous as they be, to separate them from God. He says in Heb. 10:24-32, "And we should bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near. For if we should voluntarily sin after having received the knowledge of the truth, there is no longer sacrifice left for sins, but some terrible expectation of judgment, even of a fiery indignation which is about to consume the opponents. Any one having violated a law of Moses dies without mercy, by two or three wit-

nesses; how much worse punishment do you think he will deserve, having trampled on the son of God, and esteemed as a common thing the blood of the covenant by which he was sanctified, and insulted the spirit of favor? For we know him who says Retribution is mine, I will repay, says the Lord. And again, the Lord will judge his people. It is a fearful thing to fall into the hands of a living God." (from Emphatic Diaglott).

Every church is faced with its problems, some of one nature and some of another, but all are faced with the problem of the assembly. It is not uncommon now to notice the lack of attendance of Sunday night services and other services throughout the week in many places. How are we going to build them up? is a question that faces many. Of course, these things are preached about from the pulpit, but the fact that a preacher preaches does not always insure that those to whom

he preaches have the proper conception of the things said. Some perhaps dismiss the sermon with the idea that the preacher must preach something, and that is perhaps as good selection of thoughts as another. Still others think in terms of the preacher personally, and believe he is wanting to do a good work, and "I do not blame him for wanting the people to come." And thus the story might continue, but our problem has not been solved. Our first task is to develop a proper conception for the truth, whether to the sinner or to the saint. Unless I am in position to receive and obey the truth, the preaching of it will not assist me very much.

Notice one of the statements is, "bear each other in mind," which means no less than to carry each other in our minds. This will do away with the idea that "each must 'tend' to his own business." What others do is my business as well as it is theirs. Some think

"it is nobody's business if I sin," but such statements do not come from a reasonable mind. Your welfare should be my welfare, and I should carry you in my mind. But notice the reason for so doing: "for an incitement of love and good works." This can only mean for the purpose of stirring him up to love and to work. How can you stir a person up to love? Surely not by lying about him. This will stir him up, but not to love. Surely not by telling others of his weakness. This also will stir him up, but it will not be the right stirring. If I am to stir a person up to love, it must be done with diligence, pity, mercy, longsuffering, and care for his welfare. The way I conduct my own affairs in the presence of others will either stir them up to love me or just the opposite. This is true in the work of the Lord. I cannot stir a weak brother up to love the Lord by being unfaithful in my duty. This prompts unfaithfulness on his part. Love and work go hand in hand. When I stir one up to love I must stir him up to work. How can you stir one up to work? It cannot be done unless something is planned for him to do. One who has just entered the fold has not learned enough to know that he must be daily about his Father's business. For such a one work must be planned. Truly, many who have been Christians for years have not learned this lesson either. I cannot stir one up to work unless I can give him a lawful reason for so doing. No person likes to work who can see no accomplishment at the end of his task. If I can reveal why one must work, and the why is of a nature to show that service, well pleasing to the Lord, is the result, then I stir him up to work. The Lord commanded the regular attendance of his services. Why? When this is fully realized it might cause better attendance. This bearing in mind is a continual duty. All need stirring up.

Notice after he said bear each other in mind, stir up to love and good works, he said, "Forsake not the assembly." Surely in the assembly there is stirring up, but no person is stirred up who stays away. Let us notice some of the things that happen in the assembly that will stir up to love and good works. A lesson is taught. Thus God appeals to the reasonable mind, demanding service and promising eternal reward. This lesson is of such a nature to point out various duties and show what God expects of the saints as well as the sinners. The lesson is heard and received gladly. The soul is stirred and there is a greater determination to do more for God and live closer to him. The lesson stirs up. The fellowship that is enjoyed while there

stirs up. Think of it, scores of people, having the same promises, worshipping the same God, lifting many voices as one, blending in praise and thanksgiving. All are there for the same purpose. To worship God. All worship God, and by that days worship love him more and are loved by him. Such fellowship as is enjoyed by the faithful is only a "foretaste of the glory divine." Do away with the assembly and people will drift apart and wander from God, losing respect for both God and man. The value of the assembly cannot be measured. The examples of others stirs us up. The worship, giv-

ing, remembering the Lord's death and suffering, stir up. Surely the assembly stirs up. But notice what is liable to happen if we forsake the assembly. We are liable to wilful sin. We will separate from Christ. If the Lord's supper causes us to remember him, the lack of it will prompt forgetfulness. The stirring up of the assembly will keep us from separating from God. You may notice when you will that those who become neglectful about attending the services of the Lord soon drift away from him. It is dangerous to forsake the assembly. What assembly? Any assembly. All of them are good.

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Of course, there are the acts of worship on Lord's Day, but other assemblies stir up. So let us bear each other in mind, incite to love and good works and forsake not the assembly. Then there will not be much danger of willful sin.

Lessons From A Miracle

By ROY H. LANIER

Before reading this article the reader should read that portion of scripture at Mark 2:1-12. In the passage we are told that four men carried a man "sick of palsy" to Jesus that he might be healed. And we are told that Jesus "seeing their faith" both forgave the man his sins and healed him. That the man who was healed had faith we are not told. It is possible that the palsied man had faith that Jesus could heal him, but there is certainly nothing in the record to prove that he did. But it is plainly stated that Jesus healed him because the four men who carried him believed. There are people today who claim to have the power to work miracles. They claim to be able to heal the sick. And if they fail to affect a cure they say that the one to be cured had no faith. It usually is a base misrepresentation on the part of the healers, for one who had no faith in them would certainly not be going to them for a cure. But it is a way to cover their deceit and keep them from being exposed as frauds. Jesus and the apostles could heal whether the patient had faith or not. When they raised the dead, the one being raised did not have faith. The epileptic boy did not have faith (Matt. 17:14-18). The lack of faith on that occasion was on the part of the disciples who tried to cure him but failed (V. 19-21).

Another thought in this connection is that this man sick of palsy was not able to get to Jesus; he had to be carried. His condition was well known, his friends knew that he could not walk. And when Jesus healed him he not only walked away but carried his bed on which he was carried. His cure was done instantly and it was complete. The faith cures of today take hours and not infrequently several days or weeks to be produced. Why all the delay? If a man has power to heal, why does it take him as long as it takes nature to do the work? If a "faithhealer" cannot work his cure any more rapidly than nature works, where is the miracle? Jesus turned the water into wine instantly. But if he had taken as much time as it takes for the grape to grow and be pressed and seasoned men would have doubted his power to work a miracle. If men have power to heal today they can heal instantly. If it

takes as long as nature, we prefer to believe that nature did the work.

Another thing about this miracle is that it was the healing of a trouble over which the mind had no power. Faith healers of today can make some people throw away their crutches and canes. But those same people could get along without their cane and crutches under any other such excitement. Many who have gone on crutches have been known to run from fire or other dangers without their crutches. So under the excitement worked up by the healers people walk out of their presence without their crutches. But did you ever see these healers work on a broken arm or leg? They are too smart for that. No amount of excitement will knit the bones together. Did they ever give sight to the blind? When they are able to do such things as these it will be time to begin to investigate their claims. But even then, if they preach any gospel other than that which Paul preached they will be accursed (Gal. 1:8, 9).

When faith healers of today are confronted with a broken arm to mend as a demonstration of their power; or when they are asked to drink some deadly poison to prove their claim, they refuse on the ground that they are not to make trial of God, they are not to use their power to satisfy our curiosity. But on this occasion Jesus worked this miracle to prove his power. He said: "That you may know that the Son of man has power on earth to forgive sins, I say to the sick of palsy, Arise and go to thy house." And he did this because he knew the leaders of the Jews doubted his power to forgive sins. So Jesus worked a miracle to convince the doubters. If he could use his divine power to put on a demonstration, why would it be wrong for the healers of today to do the same thing? The answer is, Jesus could stand the test, but these fakes and frauds of today cannot. Miracles were used to confirm, to prove the truth of the things taught (Heb. 2:3, 4), so those who have the power to work miracles ought to welcome the opportunity to confirm the truth of their doctrines by healing broken limbs.

But there is another lesson of even greater importance to be gained from this passage. Many preachers use this and similar passages to prove that people can have their sins forgiven if they will "only believe." They picture this "man sick of palsy" as having faith in Jesus, and Jesus rewarding his faith by forgiving his sins. They then conclude that Jesus will save people today in exactly the same way. As stated above, it would be impossible to prove that the man had faith, but even if we grant that he did have faith, and that

Jesus healed him and forgave him his sins solely on the ground of his faith, that would be no evidence that Jesus would do the same for us today. In Heb. 9:16, 17 we read, "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth." Jesus has made a "last will and testament" and it has been in force since his death. But before his death the will under which we live had not strength at all; it did not "avail while he that made it" was alive. So the man sick of palsy could not have been saved by the will under which we live, for it did not have any strength, it could "never avail" anything while Jesus lived. But while here on earth Jesus could forgive sins upon one condition, or without any condition, just as he pleased. When he died his will became operative, and those who wish to inherit the blessings mentioned in the will must meet the terms, or conditions, stated in the will. A rich man had several children to whom he frequently gave large sums of money, sometimes without anything to be done by them, but occasionally he required them to perform some little deed for his personal comfort in order to get the money. On one occasion his son was required to drive him into the country for a vacation. His daughter was required to prepare his favorite meal before she could get the money he had for her. But the rich man made his will in which it was stated that his sons were to buy farms and live on them, while the daughters were to use their money studying music abroad. It so happened that the boys did not like farming and the girls did not like to study music. They reasoned that since their father used to give them large sums of money on various conditions surely they would not have to meet these seemingly unreasonable conditions. But from the court they learned that they must either meet the conditions stated in the will or lose the rewards mentioned in the will.

So there are people today who think just because Jesus forgave sins on various conditions while he was on earth surely he will forgive sins today on the same conditions. But such is not true. He made a will, a testament. It went into effect when he died. The terms of that will are remission of sins, the gift of the Holy Spirit, and eternal life. The conditions on which we may have these blessings are faith in Jesus as God's Son, and baptism in the name of Jesus Christ. When we comply with these four conditions we receive the remission of sins and the gift of the Holy Spirit (Acts 2:38). Then we must

worship in Spirit and in truth (John 4:24), serve the Lord faithfully in caring for the needy (Matt. 25:31-46), and keep ourselves unspotted from the world (James 1:27), and when we have continued in this course faithfully unto death we will receive the blessing of eternal life. The one who thinks he can ignore the revealed will, the death sealed will, of Jesus and go back and inherit under the will of Jesus to individuals during his lifetime will be sadly disappointed in the judgment. That cue who is not willing to submit to Jesus and do what Jesus has commanded in his blood-sealed will has no promise of a part in the eternal inheritance. He places himself in the class of the disobedient who shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power (II Thess. 1.7-10). But the one who submits to his will has the promise of being allowed to pass in through the gates into the eternal city of God (Rev. 22:14). May we all be willing to meet the terms of that will which is of force after the death of Jesus who made it.

LECTURESHIP AT CLARKSVILLE CHURCH

It has been announced that a lectureship is to be held at the church in Clarksville, Arkansas December 2 to 9, with a number of well known ministers of the Gospel taking part.

The subjects and speakers are as follows:

Sunday morning, Dec. 2: "Church Discipline"—Waldon Tarpley, Clarksville.

Sunday evening, Dec. 2: "Christian Behavior"—John Cannon, Atkins, Ark.

Monday night, Dec. 3: "Importance of the Lord's Day"—Elton Dilbeck, Little Rock, Ark.

Tuesday night, Dec. 4: "Christian Homes in the Present Day World"—Garland Elkins, Linden, Tennessee.

Wednesday night, Dec. 5: "Christian Activities"—Charles Stovall, Morrilton, Arkansas.

Thursday night, Dec. 6: "Church Finance"—Ernest Highers, Fort Smith, Ark.

Friday night, Dec. 7: "Work of the Church"—B. B. Harding, Mena, Ark.

Saturday night, Dec. 8: "Prayer, the Power from on High"—John Stevens, Springdale, Ark.

Sunday morning, Dec. 9: "Dwelling with the King"—Waldon Tarpley, Clarksville.

Sunday night, Dec. 9: "The Dividing Line"—Lucian Farrar, Russellville, Arkansas.

A cordial invitation is extended to all by the Clarksville church to attend this lectureship program.

Floyd Embree, 412 W. Centre Ave., Artesia, New Mexico, Nov. 21: September 3rd marked the end of one year of labor with the church here. During this time, there were about 100 baptisms, and about as many who placed membership, were restored, etc. We also lost a number of good families who were transferred to other localities. Bro. Luther G. Roberts held our fall meeting in October with one placing membership. The church was strengthened by his good teaching in this meeting. We continue our regular

three day a week broadcast over the local radio station.

A WORD FOR WOMANHOOD

(Continued from page one)

liberty depends. If we are sacrificed, it will be at Satan's shrines of sensual pleasures and infidelity in their many shades; which mutually begat each other, and have forever borne on their fiery billows the wrecks of nations and civilizations which once flourished as our own.

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NEW TESTAMENT

THE ACTS, 2.

pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost'

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 ¶Then they that gladly received?

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Articles on Marriage and Divorce

Since we requested articles dealing with these problems several weeks ago we have received quite a response. Many good articles have been presented for publication—some we have published and others will follow in later issues.

We suggest that you keep your copies of The Gospel Light for reference as the other articles appear.

Elmer L'Roy, Springfield, Mo., November 27: Three baptisms and one transfer of membership at Broadway and Madison church here in Springfield recently. The meeting at Stratford, Mo., in which I preached, closed without additions, but the interest was good.

Orbie Robbins, Pea Ridge, Arkansas: I have some time open for meetings during December. Am also arranging for meetings in 1952. If I can be of service to you in a meeting, write me at the above address.

Hoyt Bailey, Box 745, Irving, Texas, November 16: One was baptized in the Grove, Oklahoma, meeting and the attendance was the largest during the meeting that the church has had. I closed my work with the church in Enid, Okla., October 28, and began with the congregation which meets at Irving Blvd. and Delaware, Irving, Texas, November 1. Frank J. Dunn closed a meeting here Nov. 11th in which six responded, two for baptism. I preached at Peak and Eastside, Dallas, November 11, and ten responded to the invitation.

F. B. Shepherd, Box 836, Sweetwater, Texas, November 24: Concrete, visible results of the meeting at Bryon, Texas were eight immersed. Closed there November 11. Began at Dodge City, Kansas November 16. I am enjoying the fellowship, encouragement and cooperation here immensely. Close tomorrow, 25th, with the evening meeting.

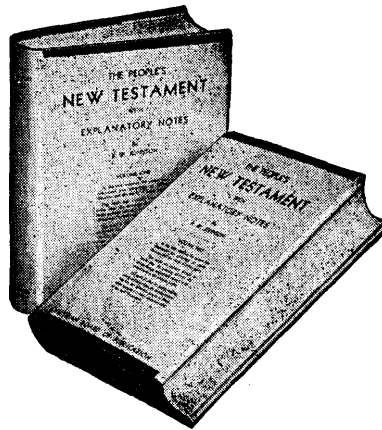
Alamogordo, New Mexico, November 26, 1951: The church in Alamogordo grows slowly, but it grows. Several by membership of late, a few baptized since last report. Our attendance holds up better than it has ever been in many years. We have the best group of workers we have had for years. The church keeps me on the air here six days a week, two sermons on Lord's days, four Bible classes a week at church house, a man's training class at my own home each Monday night, and then—there is a hospital, many homes with sick in them, and scores of phone calls for information on "What does this scripture mean," and how to get out of trouble, and some even want to know how to keep out. No rest, no recreation, nothing but hard work, and I thank God it is this way.—Tice Elkins.

To Work With Delight and Antoine Congregations

Carl Mick will begin regular work with the Delight and Antoine, Arkansas congregations December 2. Brother Mick will reside at Delight and will divide his time between the two congregations. He has attended Freed-Hardeman College and is a graduate of Harding College, Searcy.

Lectureship at Glenwood, Arkansas

A lectureship is in progress at the church in Glenwood, Arkansas this week, with a number of local preachers of the area preaching nightly. We are sorry we do not have a complete list of the speakers and subjects, but we understand the lectureship will continue through Sunday night, December 2nd.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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.

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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 22

DELIGHT, ARKANSAS, DECEMBER 6, 1951

NUMBER 1

The Church A Fact

—Not A Theory

By GLENN E. GREEN

(Note—This article appeared on page one of the first issue of The Gospel Light, December 1, 1930. We believe it is still a good article for the front page of our first issue of our twenty-second year. At the time the article was written Brother Green was minister for Fourth and State Church in Little Rock. Incidentally, just 21 years and one day from the date of the beginning of The Light, Fourth and State congregation moved into their beautiful new building at Sixth at Izard—December 2, 1951).

There is today a great deal of confusion in the minds of many with regard to many things concerning Christ, what he did, taught, and the Church which he built, But to those who accept the New Testament as a true history the following propositions are unquestioned: i. e., Christ closed his public ministry with his death; was buried and raised again the third day; was seen of the apostles forty days; commissioned the apostles as his representatives on earth; promised the guidance of the Holy Spirit; told them to wait in Jerusalem till the Spirit came; ascended on High; and shortly thereafter, there sprang up, under the apostles' direction, in Jerusalem, Judea, Samaria and other places, new religious communities called churches.

There was in Jerusalem something called "the Church" to which the Lord added such as should be saved, Acts 2:47. Then had the churches rest throughout all Judea, Galilee and Samaria. (Acts 9:31).

I now propose to make some deductions predicated upon the above stated facts. To us this deduction is clear. It does not make any difference as to any man's theory as to when, where or how the Church was set up, set down or set out. This much is conclusive, as certain as the apostles honestly represented their Lord and were guided by the Holy Spirit, these original churches, embodied, embraced, and exemplified in their doctrine and practice, "every

OUR TWENTY-SECOND YEAR

With this issue The Gospel Light begins its twenty-second year of continuous publication.

While it still does not have sufficient years behind it to boast of its age, we do have reason to believe that it has had a part in the salvation of many souls, and that it is dear to the hearts of many who have endeavored to live by the principles it has advocated.

Knowing as we do the deep spiritual conviction that was responsible for the launching of this religious journal, its publishers through the years have felt that it has a higher calling than serving as mere medium through which to promote the whims and fancies of some individual or individuals. Although it endeavors to present the truth in love, and in fairness to all; it is set upon pleasing the Lord.

In the first issue of The Gospel Light, dated December 1, 1930, in discussing some of the policies of the new paper, Brother J. A. Copeland said, "The policy of The Gospel Light will be to uphold to the world the Gospel of Christ in its purity and simplicity, and to encourage the brethren into greater fields of usefulness. We do not intend to fill its columns with long articles, speculating on unlearned and non-essential questions, but with Bible truths that pertain to our eternal welfare. We shall strive to be loyal to God's Word, and to steer free as possible from external hobbies and digressions."

While we are sure we have fallen far short of perfection in following these principles they have been a goal toward which we have striven.

From a monetary standpoint the Gospel Light has been an almost perfect failure. From the very beginning revenue derived from other sources has been used to keep it going. We do not believe that there has been a single year in which the revenue derived from subscriptions have met the expenses necessary to its publication.

Nevertheless, we are happy that we are able to bring the paper to you each week, and our hope is that it may be instrumental in helping some individual prepare for that fuller life that all Christians hope to enjoy after awhile.
-F. A.

truth that Heaven wanted men to believe and practice on this earth for all time to come," or else the apostles were false to their Lord, and the Holy Spirit failed to guide them into all truth, as the Lord promised in John 16:13.

If we had a congregation on earth today, say in the city of Little Rock, presided over by the Spirit-filled apostles themselves, and we wanted to find out for certain what the church actually is, would it not be a simple matter observing and attending upon what such a congregation preached and lived? If not, why not? Therefore, the conclusion is unquestionable that when we can travel back through inspired history to a time and a place where this condition actually existed and find bodies of men and women in the flesh, formed into congregations called churches, under the personal direction of the apostles, guided into all truth, is it not presumptuous to conjecture as to when that condition began to exist in the face of the fact that it does exist? I am not saying it isn't proper to locate the beginning of the Church, but I am saying that the whole question is surely one of tracing events, according to the strict historical data, to the time and place they transpired, instead of forming a theory and trying to twist history to suit the theory.

Whatever the progressive steps necessary to the building of the Church, we are on the completed side of the event. We have the perfected model before us for observation and duplication. We can never hope to improve upon a condition where we find ourselves in a religious community, presided over and directed by the apostles of Christ, infallibly guided into all truth. To go back of this is to leave the truth; to stop before this is to fail to reach the truth. We, therefore, unhesitatingly take our stand at the place where, and the time when the apostles were guided into all truth, and that place is in the city of Jerusalem, and the day the first pentecost after the resurrection of our Lord, and the time the moment when the "Holy Spirit of all truth" came upon the apostles. That the foregoing is cor-

rect, consider the following facts: First, the Lord promises in John 16:13, "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." This was said before His death. After His resurrection, (Luke 24:49). "Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Acts 1:8). Just before his ascension, "But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, Judea, Samaria and the uttermost parts of the earth." (Acts 2:4). "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." The apostles were to be guided into all truth, but the Spirit was to be the guiding agent and they were to tarry in Jerusalem till the power came, but the Lord says, (Acts 1:8). "Ye shall receive power when the Spirit comes." The Spirit came on the day of Pentecost. (Acts 2:4). Therefore, the power came, and the apostles at that time and place were guided into all truth. Not all of the truth, as respects quantity, was given them in a moment; but complete truth at the occasion required, and thereafter for every other occasion, as events transpired. When Peter stood up with the eleven on this occasion, he faced a multitude of Jews that believe in God, but had rejected and crucified Christ. He set forth every truth necessary to convict them of the sin they were guilty of, and every fact necessary to establish faith in Jesus as the Lord, Christ and Savior. If not, what did he leave out that needed to be put in? When they were convicted, pierced in the heart, and cried out; being guided into all truth, he told them all that was necessary to save them from their sins, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins,"—if there was anything lacking or wrong in this answer, what is it, and who can supply it? "They that gladly received their word were baptized,"—If they needed to do more than this, what is it, and who can point it out?

"They continued steadfastly in the apostles' doctrine," etc. Did they need more, or a different doctrine from the apostles' to continue in? If so, where are we to find it, and who is to name it? "The Lord added to the Church such as should be saved,"—did he add any that were not saved, and ought He to have added them to some denomination, if so, which one, and why? The facts are as stated. The apostles were guided into all truth, as promised, and it is as clear as demonstration that from this point on, we have the perfect ex-

ample in the apostles' teachings and practice of the first churches of all the truth heaven wanted believed or practiced among men.

Now in the face of these plain, potent, simple and significant facts, which cannot be set aside, unless the apostles are impeached as the earthly ambassadors of Christ, and the Holy Spirit challenged as their infallible guide. We of the 20th century stand related to the church of Christ as the successors and inheritors of that living institution as certainly and as much so as we Americans today are the successors and inheritors of our United States government. This government, as an institution, was originated and fully set in operation before we were born, therefore, we learn how to become citizens of it and how to walk after we become citizens, by inquiring what the law requires of us point by point, as a matter of fact, not theory. Just so are we related to the Church of Christ today. We find it existing as a fact, fully developed and functioning in the history of the Acts of the apostles and other inspired men. When we come to this point, it is simply a matter of ascertaining of what its provisions and requirements actually consist in order to determine its nature and character. There is no such thing possible as going back to Jerusalem and "hooking on to the church," the thing to do is to "hook on to a Bible" containing the history of its Founder, which establishes His authority as the Son of God; His requirements for admission into it as its head; His law of work and worship to those in it. Believe the facts, subscribe to the requirements of admission, and obey the law of work and worship and we will as certainly have the Church of Christ on earth today in all of its fulness and power as it was in Jerusalem, Antioch, Corinth, or Ephesus 1900 years ago. Jesus is as much on his throne now as he was on the day of Pentecost. The apostles have the same authority, the Holy Spirit the same infallibility, the terms of salvation the same potency, the blood the same efficacy, the morality the same purity, the worship the same exaltation, the work the same practical benefits and the love of God and man the same power of sweetness. Let this great truth sink into your heart, dear reader: The essentials of a just government are "Power to enforce its laws, and just laws that are enforced and obeyed." Does Christ possess power today? Does the Bible contain His love to man? If the answer is yes, then obey that law and you are under his government with all of its privileges and blessings.

This paper is dedicated to the idea that Christ is on His throne Now! That

his law and government are in force now! That the Gospel is the power of God unto salvation now! That this is all the salvation that will ever be offered to any mortal, now or ever! That the New Testament Church embraced every truth that Heaven wants believed or practiced among men now! We have what they believed, printed, fully set forth in the New Testament now! We, therefore, can reproduce identical congregations of the Church of Christ now! If not, why not?

These great truths we propose to set forth, advocate and elaborate from time to time that the minds of men shall be liberated from sectarian confusion, the Kingdom of Christ on earth become a reality in every community, and all men one: in the one body of Christ, our Lord.

Rooms Available For Visitors At Lipscomb Winter Lecture
By Willard Collins

Sleeping accommodations will be furnished to visitors at the annual Winter Lecture Series at David Lipscomb College January 21-25, without charge.

The new 96 room addition to Elam Hall is nearing completion and many of these rooms will be available to the lecture visitors. It is hoped that the students will be able to move into the new rooms by the Spring quarter.

Reservations are now being made and rooms will be reserved in the order that the reservations are received. Visitors who desire to bring their families should make their own arrangements in the community.

Send reservations to Lecture Director, David Lipscomb College, Nashville 5, Tennessee.

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Authority In Religion

By HARVEY SCOTT

(NUMBER 2)

The Bible is not only the Word of God; it is also God's final revelation. He has no further information to reveal unto the sons of men. (II Peter 1:3-4).

All that we know, of shall ever know, about the existence of man a? to his origin, his standing before God. his future destiny, and the plan of salvation which God has given to the world for the justification of the souls of men are all to be found in the Bible and no where else.

Since the Bible is the Word of God; if it can be shown that it claims to be God's final revelation, it must be so accepted by man. If it cannot be accepted in its own assertion to contain God's final revelation, it cannot be accepted in any of its statements, and cannot, therefore, be the Word of God.

Any material that furnishes no additional information that "is profitable for teaching, for reproof, for correction, or instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" is not an inspiration of God since all inspiration of God is profitable for all these things. (II Tim. 3:16, 17).

Thus, one can clearly see that for any teaching to be an inspiration of God it must furnish information that will do the things suggested by Paul in his instructions to Timothy. All teaching other than that found in the Bible makes no additional contribution toward the end suggested by Paul in the above passage.

I am not unmindful that there is much good teaching in the world given to us by men, but this teaching does not contain additional revelation not found in the Bible.

"These things have I spoken unto you, while I was yet with you. But the comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things. John 14: 25, 26; and John 16:12-15.

Words could not be plainer than that the Spirit of Truth was to guide the apostles into all the truth. And if they did not reveal all the truth unto

the world, the Holy Spirit failed in his work assigned unto him, for he was rent for that purpose.

If the New Testament writers "speaking as they were guided by the Holy Spirit" did not reveal all the truth which God has for men, they were not faithful to their trust.

The Holy Spirit was to guide them into all the truth. If he did this, and who will say that he did not, then God has no other truth to give to the world than that found in the Bible, the climax of which we have in the New Testament.

We must, therefore, conclude that the Bible is God's final revelation and should be so studied today.

Any teaching offered, unto man as a guide in religion other than that which is found in the Bible is not of God.

Since the New Testament is God's final revelation, we must accept it as our authority in religion.

Articles on Authority

Two weeks ago we began a series of articles on the "Authority of the Bible"

by Harvey Scott of Texarkana. There are 13 articles to appear for as many weeks. We would like to urge all our readers to follow these studies closely, as we believe they are worthy of serious consideration. Brother Scott has spent much time in their preparation, and we appreciate his kindness in making them available to Gospel Light readers.

We are sorry that, through error, we printed article Number Three before Number Two. Number two appears this week, Number Four next week, then consecutively each week through the series. -----

Frank J. Dunn, Dallas, Texas, Dec. 3: 245 have responded at Peak and East Side this year, including one who was baptized by F. R. Petty yesterday, who preached while I was in a meeting at his regular place in Seagoville, Tex. I am to be in meeting at Dayton, Arkansas, next year, June 20-29 and at Wooster, near Conway, July 21-30.

J. D. Taylor, Hydro, Oklahoma, Dec. G: We are very happy to report that two more families were added to our forces last week. One couple to be baptized.

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"Campbellite Grin" Gets Under Baptist Skin

By GEORGE B. CURTIS

"12. Campbellites every where have a contemptible grin that nobody else in the world has. That which is characteristic of them everywhere can't be a happen so.

"Just dispute the Campbellite doctrine at any point, or preach heartfelt salvation in their presence, and at once they begin to grin. Nobody on earth has that grin except Campbellites. I began to notice it many years ago in Kentucky. I wondered if it was not just a local matter produced by ill-breeding. But I went to Tennessee and found the same grin. Then I moved to Arkansas, and still they grinned. I then went to Texas and Oklahoma and the grin abides. There is something in the Campbellite doctrine that produces it. You can dispute with Methodists, Presbyterians, Catholics, Mormons and infidels, and you will never see that grin. But even the boys and girls among the Campbellites have it. The grin shows a mingled feeling of contempt, insolence, ignorance, ill-breeding and wickedness, a combination to be found in nobody else but Campbellites." (Campbellite Heresy Exposed by J. W. Kesner, Pastor Central Baptist Church of Ft. Smith, pp. 57-58. Copied from Ben M. Bogard's "101 REASONS WHY I AM NOT A CAMPBELLITE").

In the language of Tom Sawyer, Now that's a "sockdolliger," ain't it?

Late in 1949 or early in 1950, Mr. Kesner, Pastor of the Central Baptist Church in Ft. Smith, Arkansas wrote a 95-page booklet on the theme, CAMPBELLISM EXPOSED. The epithet, "Campbellite" and "Campbellism" is shouted at you from every page. The words occur three hundred thirty-seven times in this short work— an average of almost four times to the page. I have no objections to J. W. Kesner, Ben M. Bogard or any one else Reviewing Campbellism, or Exposing Campbellism. I am not a Campbellite, nor are my brethren. But when somebody invents a hypothetical church, give it a hypothetical name, assign to it a hypothetical set of dogmas, then name my brethren as "IT," I object. I don't believe that my Baptist friends would like for me and my brethren to label them "THE CHURCH OF SONS-OF-GUNS"—or worse—write a book assigning that name to them, yelling the approbrious name at them four times to the page, talk about the silly, wicked grin of the "THE CHURCH OF SONS-OF-GUNS," call them "an ecclesiastical slop-tub," (Kesner's book, p. 64, art. 41, last sentence.)—I say, I don't think they'd like it.

But I do not intend to do that. "Ignor-

ant grin" and all I'm not that ignorant. "Ill-bred grin" and all, I'm not that ill-bred. "Wicked grin" and all, I'm not that wicked. Nor are my brethren.

Let's take this piece of Bogard-Kesner Baptist sophistry to pieces for a moment and look at its meaning. Bogard invented it. Kesner echoed it. He made it his by incorporating it in his book. Dr. Bogard has passed beyond the reach of men's power to correct. But Kesner is still here. So I accredit him with the whole responsibility of this theological flapdoodle. Here it is:

1. Campbellites everywhere have a contemptible grin.
2. Nobody else in the world has that grin.
3. It couldn't just be a happen so.
4. This grin comes to the surface when 3OU dispute with one.
5. It is also manifested when heartfelt salvation is preached.
6. This grin has been seen in Kentucky, Tennessee, Arkansas, Texas and Oklahoma.
7. This grin is produced by Campbellite doctrine.
8. Methodists, Presbyterians, Catholics, Mormons and infidels do not have it.
9. But mere boys and girls among the Campbellites possess that distinctive grin.
10. The grin is made up of a feeling of contempt, insolence, ignorance, ill-breeding and wickedness.
11. This combination is peculiar to this Campbellite outfit.
12. Some grin!

Maybe this grin is not as deadly as it seems. I have never tried to analyze the Baptist grin. In fact a big old grin of nearly any kind is pleasing to me. I like grins. I have the best brethren in the world. I'd not noticed that they possessed a grin peculiar to themselves. But if they do, I'll guarantee that it's the world's finest grin, and that Kesner is wrong in his diagnosis of this "Campbellite grin;" just like he is wrong in naming the grin. Now, again, I wouldn't call his grin a "SON-OF-A-GUN grin," but for pure and unadulterated grinning, grins that come from an honest and good heart; I challenge Dr. Kesner to a grinning match. He can name the time and pick the judges. Among the other definitions that Webster gives for **grin** is, a **broad smile**. My brethren have many reasons for this kind of a grin.

Now let's look at the implication that this grin is an outward manifestation of an inward wickedness. There

churches—worship the same way that Christ's church did in the days of the apostles; Acts 2:42; 20:7; Eph. 5:19. Vocal music, as taught and practiced in the early church, is used. The inspired writers of the New Testament instructed the early church to sing (Eph. 5:19; Col. 3:16). They also told the kind of music to use: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." Instrumental music is not authorized in the doctrine of Christ. It is religiously wrong to inject it into the worship of God. Furthermore, we are taught to abide in the doctrine of Christ (II John, vs. 9). No one can so do and use mechanical music, for it is not in the doctrine of Christ.

One Baptism

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all . . ." (Eph. 4:4-6).

Christ commanded baptism (Matt. 28:19), placing it before salvation. "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). Baptism was commanded by the inspired apostles (Acts 2:38; 10:48). We do not believe there is any saving virtue in the water, but obedience is essential to salvation. The blood of Christ does not cleanse the souls of the disobedient. Jesus is our Saviour. We read in Luke 2:11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." But Christ saves only the obedient, for we read: "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9); therefore, obedience is essential to salvation.

Is baptism a command? If it is, it is essential to salvation. Jesus commanded baptism when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The saving power of the blood does not reach those outside of Christ, but those who are baptized into Christ's death (Romans 6:3, 4), "in whom we have redemption through his blood the forgiveness of sins."

One might say, "How do we get into Christ?" Dear Reader, please turn in your Bible to Romans 6:3. This is the way our Bible reads: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This plainly tells us how to get into Christ. It also tells us how to get into his death—the benefit of his

death wherein his blood was shed; hence, the benefit of his blood. Let us believe, obey, and teach what is plainly taught in the word of the Lord!

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

"Wherefore, be ye not foolish, but understanding what the will of the Lord is" (Eph. 5:17).

We must respect the Bible as a revelation from God. We must not tamper with its contents by adding to or taking away. "What things soever I command you observe to do it. Thou shalt

not add thereto, nor diminish from it" (Deut. 12:32). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

The law of the New Testament is that by which we live today. God does not accept the law of Moses with its

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incense, instrumental music, Sabbath observance, etc. Neither does God accept the works of men that they devise, such as salvation by faith only, the mourner's bench, sprinkling, etc.

However, God does accept work of obedience. Let us now see what Peter preached to the Gentiles in his first sermon to them. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

Peter concluded his sermon by commanding Cornelius and his household to be baptized (Acts 10:48). At this point we plainly see that Cornelius and his household obeyed a command, a work of righteousness, in being baptized—a command with which one must comply to be accepted of God.

Jesus speaking in Matt. 3:15, said, "To fulfill all righteousness" in being baptized of John in Jordan. He set an example for us by his perfect obedience to the will of God.

Jesus asked John to baptize him saying, "Suffer it to be so now, for it becometh us to fulfill all righteousness." Let us accept, believe and obey what is clearly taught in the word of God. We must not go too far by adding to; neither must we stop too soon by taking away from the words of the Lord.

We trust that this will be of great help to everyone who reads and wishes to be saved. You are invited to attend services at the church of Christ in your community.—Springfield, Mo.

The Summer Is Ended

By LLOYD E. ELLIS

Things of this world all come to an end and there is nothing earthly that is continuing. "Here have we no continuing city." (Heb. 13:14). There is not one thing of earth of which it may be said, "This continues, and decayeth not." This is true of both inanimate and animate things.

The years of youth have many pleasant and happy associations, but for many of us those days have forever fled. "Never again can we grownups play, in the apple orchards of yesterday; never again can we know the sea as we knew it in the used to be." Alike for those who suffered in them, and for those who rejoiced; for those who worked and for those who played, they are forever gone.

If man could only understand the fleeting nature of earthly things he might be persuaded to employ his time more profitably and neglect not to do many things which he leaves undone, but ought to perform. There are probably very few who could not take the

SUBSCRIPTION CAMPAIGN

It has been extremely difficult for us to arrive at plan for our annual subscription drive which customarily is launched during November. We have been much concerned over the advisability of reducing the subscription price from our regular price of \$2.00 for single subscriptions and \$1.50 per year in clubs of five or more.

Many inquiries have come from friends at various places indicating a desire to send in groups of subscriptions, renew clubs sent in during previous drives, etc. So, our decision has been made to make our special campaign from December 15 to January 15. During this period we are making effective a very special rate of \$1.00 per year. This price will apply to both new and renewal subscriptions, single and clubs.

If you are a subscriber, we urge you to take advantage of this offer and send in your renewal at once. We would also like for you to seriously consider sending the paper to one or more of your friends that they may have this weekly messenger of Truth come to them each week of next year. What better way can you find to carry the Gospel into a home for two cents.

There are several congregations who send in clubs each year for the church membership, and also to those who are not members or the church. We suggest that this plan also be considered, as it has proven to be very effective in promoting spiritual activity and growth among the members, as well as outsiders.

Remember, only \$1.00 per year until January 15! Send in your subscription now.

knowledge learned in later years and, if permitted to return over the past years, be enabled to improve upon the way that the time was spent.

The salvation of one's soul is one of the things that is sadly neglected by the majority of individuals. Jeremiah the prophet said, "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20). This suggests that there is a time of salvation; an opportunity to come to God; a time for heeding the invitation of the Savior to come to him for rest. It also very plainly teaches that such time and opportunity will pass. There are opportunities which may be ignored to our sorrow, and there are days which we have wasted and would like to recall but there is no response to our anguished cry.

Many times when gospel meetings are held in different places there are always those who, though they have an opportunity, the privilege, and are urged to attend, pass it up and fail to learn things which they need to know. The meetings come to a close and the opportunity is gone. The summer ends, the harvest passes, and we receive no benefit.

Perhaps 75 per cent of the members in many places consider a meeting as something that they (preacher, elders, or half dozen leaders) do, or plan, for

the entertainment of the others—if they care to go, and a great percentage of the members, especially in town and city, fail to attend.

This indifference on the part of members not only deprives them of much needed association and spiritual benefit which might have been theirs, but they influence others to remain away. They keep others away who might have heard the gospel and have been persuaded to turn to Christ. Yet, "The Summer Is Ended," and they are not saved.

When the summer ends, the leaves begin to fall, the winter, bleak and bear, cold and dreary, comes on apace. The winds of winter sweep away the joys to spring, and consume the harvest of summer. Just as swiftly does man pass his days here on earth. "We spend our years as a tale that is told." (Psa. 90:9). Life comes to an end, flowers of youth fade and disease and death remove the traveler from time to eternity. The summer ends, the harvest passes, and man goes to a land from whence no traveler returns to earth.

The individual neglects the opportunity to study, learn and grow into a knowledge of the Lord and winds of false doctrine come and blow him far away from God. When many are questioned they offer varied and trifling excuses as to why they were absent from meetings. Some have too much work to do; others, too much company, and some must drive out into the country every spare minute. Some "members" have stayed at home and played cards on Sunday evening with those who were not members, instead of bringing them to the Bible study and worship. Some stay away a part or all of the time because of family affairs. If the family won't come, then they stay at home, and it is quite often that some stay at home, when they ought to be at the meeting, because company comes. A Christian ought to live so that his visitors will know that he will be at the place of meeting at the appointed time, and his acquaintances will not then trouble him at that hour—and if they do, why just tell them to come along to the worship.

In the lives of many there is no time for God; no time for Bible study and reading; no time for a spiritual life, and soon the summer passes, the harvest ends, and they are not saved. If this is the way you are living, God will have no time for you in the judgment day, except to say, "From me you must go away."

Habit gets a fellow. Many a father who worked his way through college is now working his boy's way through.

OBITUARY

J. B. GRIFFITH

J. B. Griffith was born August 18, 1878, at Dresden, Tennessee. He was married December 25, 1898 to Mattie Turner who was his loyal companion for more than fifty-one years.

He obeyed the gospel in 1910, and began preaching the gospel soon after. During his long ministry he has been field representative for Harding College, Boles Orphans Home, Oklahoma Christian College and Superintendent of Jonesboro Orphans Home. He left Jonesboro and came to Delight, Arkansas, in 1934. He died August 29, 1951, at the Veterans Hospital in North Little Rock, after a long illness. He had not been able to preach much, since he came to Delight, but has been as active in the work of the church as his health would permit. He taught the advanced Bible class here for several years, and was indeed a good Bible teacher.

He is survived by his wife Mrs. J.

B. Griffith of Delight; one son, Morgan Griffith of Fouke, Arkansas, who is a good loyal preacher of the gospel. He is also survived by one grandson, Morgan Griffith, Jr.; his daughter-in-law, Mrs. Morgan Griffith, all of Fouke, and five brothers, three sisters, and a host of other relatives in Tennessee.

The funeral was in the Church of Christ building in Delight, and the writer tried to speak words of comfort to the bereaved ones. I think those that know one best has a right to speak, and these were the words of his son, in part, that were written by him in the obituary that was handed to me the day of the funeral. In speaking of his father Morgan said: "He was a loving husband and father, a devoted friend, and a strong advocate of God's Word. He lived a full, happy life in service to God, humanity, his friends and family, and will be missed by many."

What did the great apostle John hear from Heaven? Let us read. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13).

May the Lord bless and comfort Sister Griffith, Morgan and all of the loved ones is my prayer.—J. A. Copeland.

RELIGIOUS LITERATURE IN GERMANY

By KEITH COLEMAN

The Germans are eager readers. This is due not only to their intellectual nature and culture of many years standing, but also to the reaction to political and economic conditions of the last twenty years. Under Hitler the reading

material was increasingly censored and during and after the war there was a death of literature because of the poverty of the nations. According there is a widespread, feeling among the people that they have missed something.

We have tried to take advantage of the German thirst for reading matter by means of several types of publications. Thousands of Bibles and New Testaments have been given away. Many of the people receiving these had never owned a copy of God's Word. Many had never read in His Word. Several hundred song books have been bought here and in America and distributed to the various congregations. Several hundred more song books containing the words to a few of the more popular hymns have been printed by us and distributed. Each week for many months we have published a small bulletin of either two or four pages and handed out to all attending the Sunday services in Frankfurt anti other cities in the Frankfurt area. Some 1,000 are thus distributed. This contains much church news as well as a small articles of teaching. Brother Loyd Moeller and Bob Helsten have had the responsibility of getting out this publication. Among my tasks has been the monthly publishing of a larger religious paper entitled "New Testament Christianity," which is devoted more to teaching and less to news. This publication has the same page size as the Gospel Advocate but contains only four pages. We brought out a special series of six issues of eight pages to the issue with articles particularly designed for non-Christians. About ten thousand copies of each issue were distributed free, mostly through the mail, to people who had earlier received food and clothing from us. At present we get out 2,500 copies, most of which are handed out at services wherever the church meets in Germany. Others are mailed and handed out as tracts. Copies are being sent to the East zone of Germany and to several other countries. Most of the articles are translations of outstanding articles which have appeared in our religious periodicals in America. Interest in the paper has been shown in a number of ways. We get letters with comments and questions to be answered. When an issue is late we get inquiries. Some people treasure each issue and are keeping every copy for future reference. A number of people have been led to the truth. One man made a long trip from north Germany to Frankfurt in order to be baptized after having read a number of issues of the "Neutestamentliches Christentum."

More than a dozen tracts have been printed since the work started in Ger-

many in summer of 1947. Some of these have gone through more than one edition. An edition usually contains 10,000 to 25,000 copies. Five new tracts have been published this year. One of these, entitled "Is Infant Baptism Valid" is an effective and concise four page work by Brother Weldon Bennett. "The Church of Christ" is also a four page tract, two pages of which contain a chart with scriptural references, the accompanying article about the church on the other two pages was written by Brother Delmar Bunn. "Rightly Dividing the Word of Truth" is a sixteen page tract discussing the old and new covenants. This is a reprint of my series of articles which appeared some months earlier in the monthly paper. "Our Answer to an Attack" is a 40 page printing of Brother Roy Palmer's sermons, answering the public attacks against the church by a leader of the Lutheran church. This tract has done much good, and may well be the reason why the leader in the State Church has not continued in recent months his public speeches against us. Brother Palmer's treatment was kind, logical, and scriptural, which could not be said of the attacker. "The New Birth" is a 30-page translation of a tract by Brother Perry Cotham (Paris, Texas). This is a very systematic and full presentation of the plan of salvation. Brother Palmer (now in the States) and I have had the job of getting the tracts translated and into print.

Besides these publications we have published many special pieces in connection with our Bible school, Bible Correspondence course, radio program, advertising church services and tent meetings and other efforts.

(Note: The workers in Germany should not be hampered by a lack of funds to print the literature needed, and for purchase of Bibles. But it all must come by the generosity of Christians in this country. Won't you send a liberal contribution to this most worthy undertaking by sending a check to elders, Broadway Church of Christ, Lubbock, Texas, marked for German Tract and Bible fund).

Cleon Lyles, Little Rock, Arkansas, December 10: The first week in our new building we conducted a gospel meeting in which I preached and F. L. Sharp directed the singing. Nine were baptized, seven restored and one placed membership. We are happy to be able to worship together in one service, after nearly six years of conducting a double morning worship service. Our people are united and happy. With our new auditorium that will seat 1250 and 36 class rooms, as well as plenty of office space, we feel that big days are ahead for this good congregation.

Noah Sparks, Jr., Houston 20, Texas, December 7: Having completed three very happy years of work with the Lyons Avenue congregation here in Houston, we move to Clinton, Oklahoma around the first to begin work with the church there. July 15 of this year saw the completion of a new modern church building with seating capacity of 540, here at Lyons Avenue congregation. The future for this congregation looks bright. We are to meet a Mr. Barnett, of the Jehovah's Witnesses, in a discussion here in Houston, January 10, 1952. The discussion will be on the "New Earth," and promises to be very profitable. The place for the discussion has not been decided yet, but we hope to be able to conduct it in one of their Kingdom Halls of this city.

Thomas Campbell, Anson, Texas: My work at Vickery Blvd. in Fort Worth came to close November 25th with two baptized and one restored. I began with the Anson, Texas, church yesterday. Fred McClung, now of Fayetteville, Arkansas was the former preacher here and did a good work. Charles E. Hill of Stamford, Texas, will begin Work at Vickery Blvd on January 1st.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, December 5: The singing school in Kosciusko, Mississippi was successful. Much good was accomplished. Brother Carlos B. Gunter is the minister there and is doing much good. It was a pleasure to be associated with him in the work. I was invited to assist them in a meeting next September. This leaves me in Beedeville, Ark., in a singing school. I taught a school and conducted a meeting here a good many years ago. It is good to be here again. Several of the "old timers" are still here. I have some open dates for work next year, either for schools or meetings. If I can help you, write me.

Hoyt Bailey, Box 745, Irving, Texas: December 2, the Irving congregation had the largest number in Bible School and the largest regular contribution in its history, and almost five hundred attended the morning worship. Seven identified and one baptized the past two weeks. Irving is located in the fast growing industrial area Northwest of Dallas city limits. Stop to see us.

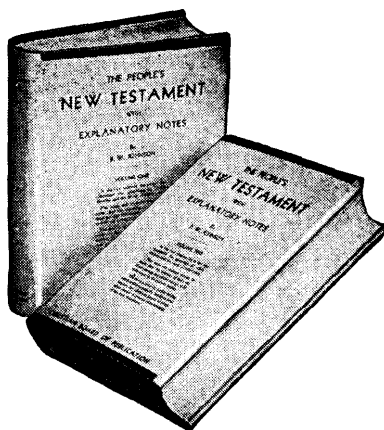
H. F. Sharp, Box 213, Blytheville, Arkansas: I am to meet Jim Balch, Missionary Baptist, in debate at Damascus, Arkansas December 13th and 14th. Sessions will be from 2-4 o'clock in the afternoon and 7 to 9 o'clock in the evening.

J. D. Taylor, Box 111, Hydro, Okla., Nov. 28: Hydro Church of Christ is now out of debt. Both buildings, the nice church house and the five room and both, preacher's home—is paid off and

the church is going forward. I have labored with several different churches in the past, but very few of them made as rapid growth as has this fine church this year. We plan some special meetings soon which we feel will make a very definite improvement in our regular forces and bring others who are almost persuaded, into the "one body." We give God the glory and ask an interest in your prayers.

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(Below is part of a page showing: arrangement of material and exact size of type).

go thou to the sea, and cast an hook, and take up) the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 2 And Jesus called a little child unto him, and set him in the midst of them,

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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-live to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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VOLUME 22

DELIGHT, ARKANSAS, DECEMBER 13, 1951

NUMBER 2

PURGATORIAL PRAYERS

By VAUGHN D. SHOFNER

Priestly power of the Romish church coupled with continual use of freedom of the press, keeps the public mind cluttered with religious doctrine? that are foreign to and deny the integrity of the Bible. This false religion is forever preying upon the gullibility of the public in its plea for purgatorial prayers and silver sacrifices.

In a recent issue of the "Fort Worth Star-Telegram" space for from seven hundred to a thousand words was given to the encouragement of prayers for the dead that are in Purgatory. The Bible says not a word about purgatory, and hints not with a single syllable that there is hope of changing the state of man after he dies. Instead, from lid to lid of God's word there is the warning to mankind to make things right with God in this life, because as man leaves this life so must he face the inflexible bar of judgment. This Good Book even gives definite pictures of the unrighteous dead attempting to change into acceptableness with God, and finally the pictures give us knowledge that there can be no communication between dead and living in any way in order to change their state, or even to give word of whereabouts, but that God deals with the living through his written word and all are to be judged thereby.

Therefore, such a thing as "limbus infantum, inhabited by unbaptized babies" who can be paid and prayed out, and other rooms of the Romish Purgatory where the other dead go, and from these man-made places certain cries are said to come—"Father, mother, have pity on me, your child;" "Husband, have pity on me, your wife;" "Wife, have pity on me, your husband"—to attract money and prayers from people yet alive, is one of the greatest challenges to the integrity of the Bible and the intelligence of man.

In the above mentioned priestly palaver of a Fort Worth paper the proof

offered is from writings that belong not to inspiration. That is why this organization objects to its subjects being taught by people who believe the Bible and place it before tradition and dogmas of mortal man. This priestly push for prayer and pay from those alive for those who are dead included:

"The Old Testament proves to us we should pray for the dead. We read in the Maccabees that the valiant Judas Machabeus 'sent 12,000 drachmas of silver to Jerusalem for sacrifice to be offered for sins of the dead.

"If the dead," the money moocher continues, "were in Heaven they did not need the prayer or sacrifice. On the other hand, if they were in Hell, they were lost eternally and prayers could not help them."

"We can rightly conclude," Mr. Pontifex points out, "therefore, that there is a middle place and a state after death where the souls of the just are detained until light sins and the temporal punishment due to sins are taken away, and the soul is purified and made ready to enter the presences of God.

"Charity demands," pleads the priest, "we help those in purgatory by prayers and sacrifices."

Notice that the weight of this pontifical proof of purgatory is in the acceptance of words about the book of Maccabees. To be a Roman Catholic is to accept this as a part of the Old Testament without doubt—Mr. Infallibility said it. Notice also that as in all Romish rubbish there is the definite desire for 12,000 drachmas of silver. But if it is a part of the Word of God, we shall be governed by it. However, I have a mind, you are a responsible creature, and therefore we must decide by gathering knowledge with reference to the subject and weighing it in the scales of wisdom from above.

The books pertaining to the Old Testament which the Romish church holds to be sacred and canonical, in

addition to the Old Testament we have, are the following: Tobit, Judith, Wisdom, Sirach, Baruch, Macabees 1 and 2, additions to Daniel, additions to Esther. But accountable, intelligent beings cannot afford to take something for granted because some other intelligent, accountable creature uses it to justify a doctrine peculiar to his religion. History, sacred and secular, should be consulted. We have before us some history and other information that we do well to view. Following we quote from "Origin and History of the Books of the Bible," by C. E. Stowe.

"Before the time of the council of Trent, the books above mentioned had not been received as canonical by the Christian churches; most of them had been positively and very pointedly condemned by some one or more of the eminent church fathers." Here we find when these books were first thought of as belonging to inspired writing. And now we hear from some historians of the long, long ago that belongs to tradition. If indeed tradition is so strong, let these men have a place in your learning. However, these works by these men were intended for correct information in future years rather than something to hold to as a religious dogma. If all men had the same fairness, religious unity would exist.

"Augustin, made a marked distinction among them in respect to their authority. In the canonical Scriptures he follows for the most part the authority of the Catholic churches, so that those which are received by all the Catholic churches he places before those which some do not receive. But in reference to those which are not received by all, he prefers those which the greater number and the more important churches receive. Here is license enough for the most liberal Protestant; and it is by such statements as these that Jahn and other enlightened Roman Catholic scholars endeavored to vindicate the Council of Trent for their decree respecting the canon, on the ground that there was an understood and admitted distinction among the

sacred books between the deutero-canonical."

Popularity among the churches determined the strength of these writings by above quotation, and any popularity-bound institution cannot be infallible. That trait still governs the Romish church. Just gather the information of past years, look at the changes made by doctrinal decrees that allow the popular thing to be righteous, and then fall in shame for having thought of such an institution being infallible.

"Jerome was greatly superior to Augustine in scholarship, so far as critical knowledge of languages and books is concerned, though greatly inferior in almost all other respects. Jerome knew that the apocryphal books had no claim to canonical authority, and he said so very plainly, and when exasperated by opposition very bitterly. He in one place declares: Wisdom which is commonly inscribed Solomon's, the book of Jesus Sirach, and Judith, and Tobias and Pastor are not in the canon. In another place he says of these books very sharply: The songs of the Apocrypha ought to be sung by dead heretics rather than by living ecclesiastics.

"These books formed no part of the original Hebrew canon, and were not written till after inspiration had ceased and the canon was closed. On this point we have the most explicit, the entirely disinterested testimony of Josephus, the Jewish historian. In his work against Apion, he gives an account of all the books held sacred by the Hebrews, and this testimony is also copied by Eusebius, the celebrated Christian historian. Josephus clearly recognizes the existence of the apocryphal books and expressly excludes them from the canon."

In addition to these living works that speak against these books being inspired is the testimony of Melito, who rejects them all; the testimony of Origen, the great Biblical scholar of the early Greek church, rejects them all; the testimony of Hilary rejects them all; the testimony of Epiphanius, the great opposer of heresy, A. D. 360, rejects them all; testimony of the council of Laodicea, A. D. 367, rejects them all; testimony of Gregory Nazianzen, distinguished opposer of the Emperor Julian, A. D. 390, rejects them all; testimony of Amphilochius rejects them all; testimony of Rufinus, the learned translator of Origen, A. D. 400, rejects them all. And again we quote from the above mentioned book:

"The decree of the Council of Trent on this subject was neither more nor less than a most wretched blunder, arising partly from ignorance and partly from partisan heat and blindness. A church which claims infallibility, can

never correct her own blunders, but must hold on upon them till they eat the very heart out of her, as a man may be destroyed, mind and body, by the morbid growth of an eradicable wen."

But such is the foundation of our papal propaganda regarding purgatory. There never was a law of God that required man to offer sacrifices for the dead, and such a decree today stands out in bold relief as utter blasphemy of all that is high and holy. If our Lord allows such in his plan, then it is; no higher in morality than the rules that govern society, nay, it is but a plan that allows man live as beastly as he desires with the hope that good neighbors will pray and pay for him in purgatory, that release from all sin may be his after having served the devil all his life. Ah! reason and revelation revolt at such devilish doctrines! It is no marvel that Romish rebels must dig at the writings of uninspired man to find proof of their purgatorial prayers and sacrifices!

Every page of the Good Book of God is fraught with warnings against dying unprepared to meet thy God. The glorious grace of God offers a plan of salvation unto man, and the appeal is to always keep thyself unspotted from the world, for you know not when the end comes. If indeed there is a place where souls go to have priestly prayers offered on their behalf, then there is no need of a life unspotted from the world; but instead the lusts of the flesh in which we reside should lead us in the ways of riotous revelry, gratification of all beastly desires should be ours, for 12,000 drachmas of silver and pontifical prayers will release us from any shackle of satan.

This is not authorized by the Word of God! But by its holy contents we learn that all shall stand before the judgment bar of God to give account of ourselves in the light of his Word. It will not be a judgment of how many priests have prayed for us after death, nor how many drachmas of silver our friends and loved ones have poured in the tills of Roman Catholicism after our decrease, but the word that Jesus Christ has spoken will judge us all. Then, friend, I beg you to free yourself from the evil intentions of such an institution; turn from that which professes infallibility but is founded upon falsehood; obey the gospel of Jesus Christ, live a life of service to him, unchallenged by the ever changing creeds of man, and stand at the judgment bar of God approved!

The installment plan is the only method known to get some people to do things on time.



Authority In Religion

By HARVEY SCOTT

(NUMBER 4)

There can be no religion without authority. The authority of Christianity is that of the Christ who has "All authority both in heaven and on earth." (Matthew 28:18).

What greater authority could any one desire than that which is found in the religion of the Christ? The authority which produced Christianity is the authority of heaven and earth. There is but one other authority in the universe; and the religion made possible by it is of no honor.

Since "it is not in man that walketh to direct his own steps" there must be some authority in directing his religion. Since the purpose of religion is to lead men and women back to God; we feel that God has the right to outline the way that leads back to Him. The religion of Jesus the Christ is the only system of religion on earth that will lead man back to his maker; for this religion was established by the authority of both heaven and earth for that very purpose.

But the religion of the Christ is that religion of the New Testament, which is known simply as Christianity. Thus, we can see the importance of taking the New Testament as our only rule of

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faith and practice in all matters religious. To accept any other authority in religion than that of the New Testament is to accept an authority that is neither of heaven nor of earth. Then it must be of Satan who has no power to redeem the souls of men. This is why Jesus said that the "Doctrine and commandments of men" will produce a "vain worship." See Matthew 15:1-9.

We can thus better understand the warning unto those who would add to the teaching of the Lord recorded in the New Testament; for said he: "If any man shall add unto these things, God will 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 of the book of life." Rev. 22:18, 19. No wonder Paul said that the anathema of heaven was upon man or angel that would preach any other gospel than that which was delivered by the inspired teachers of the Lord, the record of which is found in the New Testament. See Galatians 1:1-12.

The authority of a kingdom must come from the king. But Jesus the Christ is the King in the Kingdom of Heaven; therefore the authority in this Kingdom must come from Him. This authority he delegated to his apostles and prophets of the New Testament. Thus, the teaching of these inspired men, which teaching we have recorded in the New Testament, is the authority in the religion that is to lead men and women back to God. See John 16:13-15.

Yes, the New Testament is our authority in religion today; and only that which it authorizes are we permitted to have in our worship. We should, therefore, make the New Testament our only rule of faith and practice; and where it speaks, we will speak; where it is silent, we will be silent.

Our Loyalty

By W. W. FREEMAN

Brother Earl Dale, at present the local evangelist of the Henry Street Church in Greenville, Texas, kindly gave me a few old copies of a religious paper. In one (Gospel Advocate, October 30, 1919) was an article on being "loyal." From it I wish to review a few points that are still important for us.

This term marks a person worthy of our fellowship as well as some considered unworthy. "It is evident that the test thus applied determines the character of the membership of the churches. Hence, it is supremely important that this term be guarded, lest the essence of loyalty be lost and only a form re-

main, or lest standards be set up and allowed to usurp the authority of Jesus and rob the soul of freedom to develop under divine guidance as natural endowment and environment permit." Today it occurs to me there are too few who stress this loyalty to Jesus in a devout study of his Word. The tendency is too much toward following men, especially those who vehemently assert certain things in an intolerant fashion. Is such an approach the way to develop loyalty to the Bible and to Jesus Christ?

The article makes loyalty synonymous with faithfulness. All of us who read the Bible, or hear much of it preached, know that human weakness must depend upon God's grace and the merits of "the lion of the tribe of Judah." While we grow and strive toward the goal, we realize all the while that it is not our own perfection but our complete devotion to Jesus as Lord that counts. Recently I heard a Baptist minister in debate with Brother Charles A. Holt, Jr., of Mt. Pleasant, Texas,

strongly assert that he does not believe the doctrine of salvation "by faith only." He admitted there must be love and repentance. Now it seems obvious that "love" is an attitude of loyalty. It is, in fact, devotion and assures the obedience that will enable one to "see life." "Hereby shall all men know you are my disciples, if you love one another." "Love is the fulfilling of the law."

In these quotations the idea is, to stress one's attitude toward Jesus. Certainly one cannot with sincerity profess to believe in Jesus and at the same instant discount what Jesus says. The disobedient "believers" lack love. What they need do is to repent, for repentance brings a change of mind or heart and is followed by obedience to the limit of the light one has. "Loyalty," then, is one's attitude toward Jesus as the Christ; it is not a mark or measure of acceptability based upon formal, mental conviction as to a few points of current orthodoxy peddled around at the time by men. Truth saves and blesses only as it be-

(Continued on page 7)

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The Dividing Line Between The Church and The World

By W. F. COX

I am conscious of the fact that there are many good thinking people that have the wrong impression concerning this dividing line. It is my task to make plain what the Word of God teaches on this very important subject. I sincerely believe you have the right to demand a "Thus saith the Lord" on any and all Biblical questions under consideration. Having acknowledged the authority of Christ for our information we shall proceed.

Where is the dividing line between the church and the world? Or in other words, where is water baptism, in the church or in the world? This is a question of great importance to those who are seeking the truth. The only safe source of information is the Bible. Believing we are all agreed to accept what the Book of the Lord says I proceed with full confidence we shall be guided aright.

I submit to you that the human race is characterized by just two classes of people, namely: the saved and the unsaved. Two states or kingdoms, "the power of darkness" (Col. 1:13) in which "are the unsaved, and "the kingdom of God's dear Son," Verse 14, in which are the saved. The two states are some times referred to as the church and the world. Every one is either in the world or in the church; "the power of darkness" or the "kingdom of God's dear Son;" either saved or unsaved. Hence, the apostle Paul writes, "Who hath delivered us out of the power of darkness, and hath translated us into the kingdom of His dear son; in whom we have redemption, even the forgiveness of sins." (Col. 1:13, 14). Only those who have been "translated out of the power of darkness, into the kingdom of God's dear Son," have "redemption, even the forgiveness of sins."

There had to be a time when, a place where, and a means by which the saved were "translated" out of the lost state into the saved state. Where is the place, when is the time, and what means does God now employ to translate the unsaved "but of the power of darkness into the kingdom of God's dear Son? Or out of the world into the church, which is the spiritual body of Christ? Friends, has God clearly revealed the time, place and means by which he accomplishes this translation?

The United States and Canada are two different countries with clearly defined lines of separation. One cannot be in both at the same time, but can pass from one to the other. But friends, there must be a time when, a place where, and a means by which the

dividing line is crossed out of one into the other. The time could be December 25th, 1944, the place Niagara Falls, the means an automobile crossing the bridge. The time, place and means must be just as definite in regard to passing out of the unsaved state into the saved state; out of the world into the church, the body of Christ. Fortunately, as we shall presently see, the Lord has made the whole question so plain that none need to be in doubt.

Two questions are often asked, "Where is baptism performed, in the church, the spiritual body of Christ, or in the world? "Whom do we baptize, a child of God or a child of the devil? The two questions are but one question differently stated. If baptism is in the church, then it is the saved, the child of God, that is baptized. In that case the one to be baptized would already be saved, a child of God, in the church, the body of Christ, and of course already "delivered out of the power of darkness and translated into the kingdom of God's dear Son." If that were true denominational teaching is right and we are wrong. Which one is Scriptural? Just where has God placed baptism as it is related to the dividing line that separates the kingdom of darkness from the kingdom of Christ, the church? God has plainly and definitely fixed the place of baptism in the Old Testament and the Holy Spirit has plainly stated that they are types of our baptism. There is no guess or opinion about their being types. That God did save Noah and his family by a flood of water, and how he saved him, is a matter of clear history in Genesis, 6th chapter. That it was a type of how God saves us now, is clearly declared by the Holy Spirit through Peter. Peter, in referring to that record, said, "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us." (I Peter 3:20, 21).

Some one may now say, "If you refer to this to prove immersion, the immersed were drowned." Peter does not refer to the saving of Noah and his family to prove what baptism is, but to show how God now saves us by baptism. He says Noah was saved by water or rather by the flood of water, and that we are now saved by baptism. That is, what God did for Noah by the flood of water he now does for us by baptism. God saves us now by baptism like He saved Noah by water.

The flood stood in exactly the same relation to the old sinful condemned world that baptism stands in relation to the "power of darkness"—the lost state—and the "kingdom of God's dear Son," the state of the saved. Where was the flood of water? It was not in the old, sinful, condemned world. Nor was it in the new world where Noah was after he was saved. The water was the dividing line between the two worlds, the old and the new, between the two states—the state of the unsaved and the saved. There could not have been two worlds without a dividing line, and water was that which God used to make that line. Water, my friends, was the means that God used by which He translated Noah out of the old sinful condemned world, a type of the state of the unsaved now, into the new world, a type of the saved now in the kingdom of Christ. Peter clearly states that Noah "was saved by water," and "the like figure whereunto even baptism doth also now save us." The flood was not in either the old world or the new world, but the dividing line between the two worlds, the lost and the saved. Baptism is not in the world nor in the church, that is, in Christ. It is the dividing line between the world and the church; between the state of the unsaved and the state of the saved, just as definitely as the flood was the dividing line between the two worlds, the old and the new, between the two states, the unsaved and the saved. The two, the flood, the type, and baptism, the antitype, must correspond and fit as letters must correspond to the types that printed them. So long as the record of the flood and the statement of Peter remain in the word of God, the place where God put baptism will remain unchangeably fixed. God has ordained that baptism, obeyed from the heart by the believing penitent, as the place where, the time when, and the means by which he delivers us out of the "power of darkness, and translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:13, 14).

Writing to the church at Corinth Paul said: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1). The baptism of the Israelites "unto Moses in the cloud and in the sea," is a type of our baptism into Christ. If they were saved from their bondage before they were "baptized unto Moses in the cloud and in the sea" then we are saved from bondage to sin and satan before we are baptized into Christ. Our baptism, the anti-

type, must correspond to the type, the baptism of the Israelites just as perfectly as letters forming words correspond to fit the type that print the letters on paper. The Israelites started out of Egypt and arrived at the Red Sea; the army of Pharoah was pressing them, the sea in which they are soon to be 'baptized unto Moses' was, before them. Are they now out of bondage and saved? Egypt, bondage, a type of bondage to satan, the state of the unsaved now.

Wilderness, real deliverance from their bondage, a true 'type of the state now, in Christ or church, his spiritual body. Before their baptism they are still in Egypt, a type of bondage to sin now, the state of the unsaved, or the world. Would any one say that they were saved before their baptism, while still in Egypt? I think not. Moses said they were not yet saved, for said he, "Stand and see the salvation of the Lord, which he shall show to you today." (Ex. 14:13). Were they saved, friends, before their baptism? Those who teach that people are now saved before baptism affirm by implication that the Israelites were saved before their baptism and while still in Egypt, the type of bondage to sin But Moses said the Lord will "show you salvation today." Did they sing the "song of deliverance" before they were baptized? You know they did not. Many are now taught that they are saved while standing in exactly the same position in the antitype that Israelites were while still in Egypt, the state of bondage.

The sea is divided, and the command comes from God to go forward into the "cloud and in the sea." They were literally buried by the walls of the sea and the cloud over them, in which they were baptized "unto Moses," came out on the other side, into a saved state their enemies were destroyed. It was then after baptism that they sang and rejoiced. They were now saved after their baptism was completed, not before.

If the doctrine be true that people are saved before baptism, and that, as they claim baptism is now performed in the church, in Christ, in a saved state, then baptism of the Israelites would have had to take place in the wilderness. But that would have been a physical impossibility, to remove the sea and cloud in which they were baptized over into the wilderness, would be to remove the dividing line between the two states, bondage and salvation. Had it been possible to remove the sea into the wilderness in which their baptism took place what would have formed the dividing line between Egyptian bondage and salvation? There would

have been no dividing line. Yet that is exactly what those try to do when they say our baptism takes place in the church—after we are saved. They try to remove the line that separates the two states, the unsaved from the saved, where God has placed it.

It is perhaps safe to say that no man on earth who has regard for the word of God would say in words that the Israelites were saved before they were "baptized unto Moses in the cloud and in the sea." Yet they say it by implication when they affirm that people are now saved before baptism, that is, before they reach the place in the anti-

type occupied by the Israelites before they were baptized.

The bondage of the Israelites in Egypt was a true type of our bondage to sin. Their baptism was not in Egypt, the state of bondage, nor in the wilderness, the state of salvation. Their baptism was the act of obedience in which God translated them out of bondage into deliverance. It was the exact line between their bondage and their salvation, just as God in the antitype uses our baptism as the act of obedience in which He "delivers" the penitent believer "out of the power of darkness" and "hath translated us into the king-

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dom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." (Col. 1:13, 14).

Jesus said to Nicodemus, a ruler of the Jews, "Verily, verily I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God" (John 3:5). A birth is simply a translation out of one state into another. Jesus states plainly that one is born out of one state into another state—out of the world into the kingdom of God—out of the state of the saved. The birth is not in the world, nor in the kingdom of God, but the dividing line between the two, the act that takes one out of "the power of darkness" and into the kingdom of God. Jesus does not speak of two births but only one, but it is a birth of "water and the Spirit." While on earth Jesus often spoke in parables and figures of speech. The time had not come to speak every thing plainly till He arose from the dead. The "mystery" was fully revealed by the Holy Spirit bestowed on the apostles. Paul wrote to the church at Corinth, "I begat you by the gospel." "For though ye have ten thousand tutors in Christ, yet ye have not many fathers; for in Christ Jesus I begat you through the gospel." (I Cor. 4:15). Peter said: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (I Peter 1:23). Going back to the time when Paul said he "Begot" the Christians at Corinth, we learn: "Many of the Corinthians hearing believed and were baptized." (Acts 18:8). "For by one Spirit were we all baptized into one body." (I Cor. 12:13). The Corinthians hearing and believing the gospel, were baptized into one body—the church—the spiritual body of Christ—kingdom of God—were most certainly "born of water and of the Spirit, and entered into the kingdom of God." It was a literal fulfillment of the figurative language of Jesus to Nicodemus: "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." The Spirit by the gospel, the seed of the kingdom, begets by producing faith in the heart. Baptism completes the "birth of water and of the Spirit" and is the act obeyed from the heart in which God translates into the kingdom. But those who teach that one is saved before he is baptized, by implication deny that baptism is any part of the new birth and so deny the statement of Jesus. None are in the kingdom of God except those who have been saved, and none are saved except those who have been "born of water and of the Spirit." But in spite of what men may teach, the words of Jesus still are recorded in John 3:5:

"Verily, verily, I say unto thee except a man be born of water and of Spirit, he cannot enter into the kingdom of God." The doctrines of men may pervert this scripture but, nevertheless, it remains the truth.

To the churches in Galatia Paul wrote: "For as many as were baptized into Christ did put on Christ." (Gal. 3:27). It would be impossible to lead one into a house if that one was already in the house. My friends, all the saved are in Christ, and if one is saved before he is baptized, he is in Christ before he is baptized. In that case it would be as impossible to "baptize" one into Christ who was already in Christ, as it would to lead one into a house when that one was already in the house. He who so teaches, denies what the Spirit wrote through Paul when he said: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27). For if one is saved before he is baptized, he is already in Christ, and therefore it would not be possible for him to be baptized into Christ. Who speaks the truth, friends? Denominational preachers, or the Holy Spirit through the inspired Paul? Think on this. One would as well try to harmonize light and darkness, as to try to prove there is no contradiction between the denominational preachers who teach that people are saved, and therefore in Christ before they are baptized, and the Holy Spirit who wrote by Paul that believers are "baptized into Christ, and put on Christ." Here again God has placed baptism, not in the world nor in the church, but the dividing line in which He Himself "delivers out of darkness, and translates into the kingdom of His dear Son."

In giving the apostles the worldwide commission, Jesus said: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19). The apostles were commanded, first to teach or "make disciples," or learners, and to baptize them. Who were to be baptized? Those already saved, and therefore had come into "the name of the Father and of the Son and of the Holy Spirit?" Most certainly not. They were commanded to baptize them "into the name" of the God-head. "Into" always means transition, entrance upon, occupation of, passing from one state or condition to another. Here Jesus plainly declares that by means of baptism the penitent believer passes out of one state or condition into another state or condition. Out of the state of the unsaved into a saved state, "out of the power of darkness into the kingdom of God." For "into the name," not names, "of the Father and of the Son and of

the Holy Spirit," most certainly means the same as "into the kingdom of God." It is never stated in the word of God that one believes "into Christ," or "repents into Christ." One believes in Christ, and "repentance" toward God." Many denominational preachers teach that one is saved the moment he believes in Christ, and before he obeys the gospel in baptism. Listen my dear reader: "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). After hearing this divine warning how can any man get the consent of his mind to pervert the gospel of Christ? I say, friends, if one is saved before he is baptized, then he is saved before he comes "into the name of the Father and of the Son and of the Holy Spirit." But Jesus commanded the apostles to baptize into that name. If one teaches that one is saved and in the name of the Godhead before he is baptized, he plainly contradicts the statement of Jesus.

What could be a greater contradiction than for denominational preachers to tell one he is saved the moment he believes and before he is baptized, and already in "the name of the Father and of the Son and of the Holy Spirit," then take that one down into the water, raise his hand, and solemnly say, "I now baptize you into the name of the Father and of the Son and of the Holy Spirit," when he is already in the name of the Godhead. Perhaps no greater contradiction can be found between teaching and practice. The preacher solemnly announces that "I now baptize you" into the name of the Father and of the Son and of the Holy Spirit" when he has just taught the one going to be baptized that he is already saved, and if already saved now in the Name. A parallel contradiction would be for one to find a man sitting comfortably in a house, supplied with every need, then take him by the hand, solemnly say: "I now lead you into the house," and proceed to solemnly lead him around a table in the center of the room. What a contradiction that would be. All the saved are in Christ. You say, "How did they get it there?" Paul will answer: "For as many of you as were baptized into Christ have put on Christ" I could not make it clearer than that? All the saved are in the kingdom of God. Jesus said: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." All the saved are in the name of the God-head. Jesus commanded the apostles to teach all nations "baptizing them into the name of the Father and of the Son and of the Holy Spirit." Can man reverse what God has said and get away

with it. He may escape severe punishment in this life and have a following but will not escape condemnation hereafter. Think this over friends.

Jesus said: "He that believeth and is baptized shall be saved" (Mark 16:16). Remember Christ had all authority in heaven and on earth when He gave expression to that statement. I believe it wise on our part to acknowledge His authority. The Holy Spirit by the voice of Peter, the man trusted with the keys of the kingdom, commanded: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38). If some of our modern preachers had been there they would have said: "Peter you are mistaken, don't you know one is saved the moment he believes and before he is baptized?" They continue, "We tell our listeners over the radio to accept Christ just where you are and you are saved." The Bible says the gospel is the power of God unto salvation to every one that believeth (Rom. 1:16). And yet people are told that they can be saved short of obedience to the gospel. No wonder Jesus was forced to say: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9). When Jesus appeared to Saul on his way to Damascus He said to him: "Arise, and go into the city, and it shall be told thee What Thou Must Do." When Ananias, the preacher, arrived did he say Saul you have heard the voice of the Lord and have seen a light from heaven what more evidence do you need? You are a saved man go on your way rejoicing. That might be what some of our modern preachers would say. But God's sent preacher said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 9:6; 22:16). It is the atoning blood of Christ that cleanses from sin. But God in His great wisdom has seen fit to make baptism the dividing line between the two states, the saved and the unsaved; out of Christ and in Christ; between the power of darkness and the "kingdom of His dear Son." Paul had seen and talked with Jesus, was believing, repenting and praying for three days as strong, earnest and sincere as any man on earth ever did. Yet he himself declares that he was commanded by Ananias, the preacher, "to arise and be baptized, and wash away thy sins calling on the name of the Lord." And Paul wrote, "For as many of you as were baptized into Christ Jesus did put on Christ." It is, my friends, the Lord's way, and man cannot change it and get away with it. There is a reckoning day coming. Remember this, Christ has made baptism

the dividing line between the state of the unsaved and the saved, that must be crossed to get into Christ—into salvation—into the one body—into the kingdom of God into the New Testament church. Paul writes, "That God was in Christ, reconciling the world unto himself" (II Cor. 5:19). There is not one spiritual blessing promised to any one out of Christ, and there is only one way taught in the word of God to get into Christ. The penitent believer is "baptized into Christ."

Jesus says, "If you love me, ye will keep My commandments." (John 14:15). Jesus commanded penitent believers to be baptized for or unto the remission of their sins. (Acts 2:38). If one refuses to do what his Master has commanded it is sufficient evidence he does not love Christ. John the apostle says, "Hereby we know that we love the children of God, when we love God and do His commandments. For this is the love of God, that we keep His commandments — and His commandments are not grievous." (I John 5:2-3).

May God help you to subscribe to the divine teaching of His word and to lead you into all truth is my earnest prayer.—In Gospel Herald, Radville, Sask., Canada.

OUR LOYALTY

(Continued from page 3)

comes functional in sincere devotion. The test of sincere devotion or loyalty is the disposition to obey Jesus in whatever he says. These are the things that mark one as "loyal" to Jesus and, so, worthy of Christian fellowship. The degree of enlightenment will vary from the heathen who has recently heard the gospel to the aged saint of God who finds a way for a little closer walk with God. Such people have their faith reckoned for righteousness and depend not upon morality and human wisdom, for as they so walk they are led of the Spirit.

"Loyalty means liberty. It means freedom of the individual conscience, both subjectively and objectively, but it does not mean anarchy and schism. Loyalty cannot, as some human theories suggest, divorce teaching and practice in life from its source—the heart, where Jesus is kept enthroned (Col. 3:17). True religion requires this vital sovereignty and this integral loyalty." The idea here is that one looks "to Jesus the author and finisher of the faith;" his outlook is personal, upward, inward, onward. Also, one's loyalty must stand the test as did that of Abraham; it must not be divided between men and Jesus. Here is a good reason for not giving too much credit to what others say or do. Loyalty to Jesus requires us to be always in his service, in practice as well

as in word. We do not seek to turn others from loyalty to him. Loyalty of all to Jesus is more important than that we see always precisely alike in every area of truth. There are always many unexplored areas.

"Loyalty without love is dogmatism. Today baptism and the Lord's Supper seem to us evidently bound on all, but even these cannot be thrust on one. To impose them is to destroy their divine significance. But we must teach loyally on such matters without imposing them. Loyalty is man's extremity, and it is God's opportunity. It does not fail, even in emergency of human limitation. To debate with Him is a certain mark of disloyalty; such persons need repentance, not dipping, and then they can obey from the heart. The preacher must not exact fealty to himself, but must let loyalty be to the Lord." (I Cor. 1:10-13; Acts 4:12).

"So we see loyalty not simply as a collection of theological doctrines about Bible matters, but as heart responsiveness to Jesus in all things (II Peter 3:18; II Cor. 12:9). Immorality has no place. The preacher who preaches straight and practices crooked is not a 'loyal' preacher. Debates on 'first principles' at times do good, but skill in this field does not license him to immorality. Bad character is too generally reported among preachers. Such things and acknowledged and unquestionably erroneous and dangerous attitudes should be disciplined, not debatable points of doctrine honestly held by able inquirers. May we strive to be loyal in heart and right in life."

This last paragraph, after thirty years has lost some of its timeliness—at least I hope so, but at that time I had in mind specific cases of "loyal" gospel debaters whose morals were disgustingly inexcusable. The need today is just as evident for mutual toleration among brethren while all seek faithfully to serve the Master. Let our errors be of the head rather than of the heart, and let us exchange views as we study together (not separate apart), sincerely to know the Master's will that we may do it. With this loyalty there will be more emphasis upon God's great gift to man, and there will be greater sacrifices in devotion to the cause for which he died. There is great need of less professionalism and for more evangelism. Instead of riding hobbies to the disgust of the simple we shall seek first to please Christ.

FROM BEHIND THE IRON CURTAIN

The following letter was received by the brethren in Frankfurt from a lady in the Russian Zone of Germany:

"To Church of Christ:

"Thanks very much for the regular

sending of the paper "Neutestamentliches Christentum" (monthly gospel paper published in Frankfurt), which I always wait for with longing and read with great joy. In every issue I find words of comfort, which encourage us in our present position in the East Zone. After having read the paper I always hand it around in my acquaintanceship. For complete study of Christ a Bible is necessary. Since I, in spite of great efforts and even writing to the Church Administration (office) I could not get hold of a Bible, I would like to address my plea to the Church of Christ, whether or not an old, used Bible could be dispensed with. Since I, living in the East Zone cannot pay for it by spending money, I would recommend the Church of Christ to our Lord Jesus Christ for its good and blessed work. Confidentially I was told by acquaintances that Bibles are no longer printed in our zone, and that the faith is combated. The last is for sure. How faithless is the human race and how neglected (spoiled) can be observed only by a person who has faith. How important it is to be sisters and brethren in Christ. I regret it very much not to be able to attend worship services and to listen to sermons, which would give us a spiritual life and strength for our present life. Therefore, I take the liberty to again beg you to help me get a Bible in order to enable me to study more in the Word of God.

"Thank you in advance and remember me in your prayer."

Dan J. Ottinger, Box 214, Florence, Alabama, November 24, 1951: Melvin Campbell and I preach at Lone Cedar Church—he the fourth Sunday and I the other three. Since August, when this plan began, there have been three baptisms and five restorations. Our contributions have about doubled and are still rising. This is a fine rural church. We meet for a zealous Bible study each Friday night. They have recently invited us to continue with them through 1952. If some church desires a preacher on the fourth Sunday with the probability that occasionally I could not keep the appointment, I would be glad to hear from you.

EFFICIENCY

Remember the Parable of the Talents—the story of the three servants who had received talents, five, two and one, respectively?

When their master returned they all gave an account of their stewardship. The first two had doubled their capital. Each of them said so in fourteen words and their work was pronounced, "well done good and faithful servant."

The third servant had accomplished absolutely nothing but his report took forty-two words, three items as long as the other two reports.

Don't be like Servant Number Three.

Make good! Don't explain your failure! Do the thing you are expected to do! Then you won't have to waste time in giving reasons why you didn't, couldn't, or wouldn't or shouldn't!

Efficiency! That is the soul-satisfying joy of making good. Doing your work just a little better than anyone else could do it gives you the margin of success.

Making good requires no explanation. Failure requires forty-two words.

A man's character is like his shadow, which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter than he is.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

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

24. When they had come to Capernaum. They had now returned from the journey north.

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

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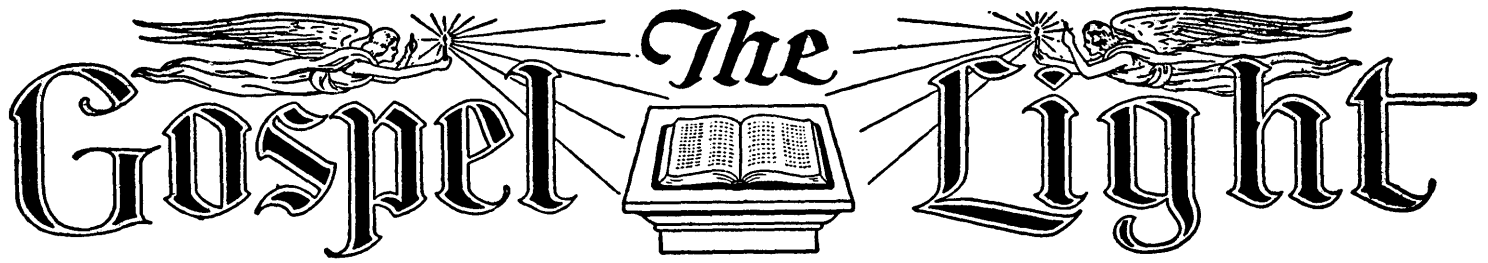
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VOLUME 22

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NUMBER 3

Life's Greatest Achievement

By C. L. PURDOM

All men everywhere are seeking happiness. Many methods are being used. Records show that few find real happiness. Too many people are mal-adjusted, hence are not happy. Boys and girls are sent through our high schools, are sent through our colleges and come out with the highest degrees that it is possible to have and yet few find real happiness. This means that our educational system fails to bring happiness. Sociologists and psychologists are puzzled. Majority of the methods used have failed to bring about the desired end. The question naturally arises then, what is wrong that happiness is not obtained? If you will go to Ecclesiastes, chapter 12, verse 13, we find the writer there saying, "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." Let us examine some of the things that man tries to obtain happiness from, and keep in mind all the time the above scripture.

Is It Wealth?

Wealth which some have sought, has failed to bring happiness. Statistics show that many who are comparatively wealthy commit suicide. This is evidence that wealth fails to bring happiness. In Solomon we find an example of wealth failing to bring happiness. (1 Tim. 6:10) "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. "Man in his struggle for wealth forgets his duties, to himself, to his neighbors, and to his God. He covets everything, seemingly forgetting that with the wealth obtained, happiness will not be his. He fails to remember Eccl. 5:10, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity." Men sacrifice many honorable principles in order to gain wealth, but having attained the desired goal fail to find happiness.

Is It Pleasure?

Pleasure some have thought was the avenue to happiness. There is a vast difference between happiness and pleasure. The gratification of the lust of the flesh bring pleasures many times for the moment but it does not bring happiness. Pleasure acts like a drug; it deadens for awhile but later intensifies sorrow. None of the characteristics of the world have ever been the cause of happiness. These characteristics are named in Gal. 5:19-21: "Now the works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the Kingdom of God." After indulging in these worldly things, unhappiness and even sorrow are often greater than before. Eccl. 2:1: "I said in my heart, come now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also was vanity."

Could It Be Fame and Power?

Man is so constructed that it seems natural for him to revel in fame and power. The Devil chose this as a means of tempting Christ. Matthew 4:7-8, the Lord gives us an example of how to handle temptations like this. Man in his weakness is prone to be overcome with the temptation to power by yielding or giving ear to such talk. If care

NO GOSPEL LIGHT NEXT WEEK

Following our usual custom of omitting publication of The Gospel Light on the last Thursday of each year, no paper will be published next week. The next paper you will receive will be dated January 3.

We take this means to express thanks to all for every favor extended us during the year just closing. May this holiday season bring you a full measure of happiness and may all good things be yours throughout the coming year.—The Publishers.

is not exercised he will be overcome for he loves to have the power that the Devil promised Christ. Suppose for one moment that the Lord had yielded to the idea of casting himself down from the pinnacle of the temple to show the Devil that he had power. Suppose again of the outcome had the Christ yielded to the temptation of falling down and worshiping Satan for a moment on the occasion when the kingdoms of the world was offered for such service. Man falls for such temptations for far less than was offered Christ. It is one of the strongest temptations. Many young people who are ambitious determine to find happiness by securing a position where power may be exercised and fame may be realized. Alexander the Great had both fame and power, but he was not happy. All this failed to bring to him life's greatest achievement.

Could A Combination Of All These Bring Happiness?

Even the combination of power, fame, pleasure and wealth fail along this line. Observation along this line is all that is necessary to prove this. If these all fail to bring happiness to the youth of our land, they should then be guided in the path that brings real happiness. These earthly things fail because earthly or material things do not satisfy the longings of the soul and spirit. **HAPPINESS IS THE RESULT OF SUPPLYING THE NEEDS OF THE SPIRIT.** The gratification of the body brings pleasure and the supplying of the needs of the spirit bring happiness. Fathers, mothers, and teachers where are you placing the stress? Are you making sacrifices that your son or your daughter should become famous or have power, wealth or pleasure? Would it not be far better to bring to the full meaning of Eccl. 12:13 for this has the stamp of the Spirit's approval. It is as sure as the law of gravitation and as the promise of GOD. God so created man that he finds happiness in fear and obedience. There is a physical fear, the child fears his mother. There is a moral fear, John

(Continued on page Three)



Authority In Religion

By HARVEY SCOTT

(NUMBER 5)

Time and effort are often wasted because of the failure on the part of many to understand the proper approach to the study of the Word of the Lord.

Much of the so-called Bible study of today is no more than just Bible reading. It is at "sundry times and in divers manners" that many people read the Word of God. They know not why they have read it, and they know not what they have read when they have finished.

Many people in reading the Bible know not where to read to find the information that "pertaineth unto life and godliness" for men and women today. In order to help you to understand the proper approach to the study of the Bible, these articles are being written.

To study the Bible with our minds made up as to what it teaches concerning any given question is to begin our study with a closed mind. To one who approaches the Bible in this manner, the book becomes a closed volume, and many of its valuable lessons will never be learned. Our minds must be kept open to conviction and we should be willing to listen to the evidence presented by proper authorities — the Bible writers themselves. There are too many people in the world who have their minds made up on many religious questions before they open their Bibles.

Many religious people who are honest have never taken the time to make a careful investigation of the teaching of men in the matter, and are not familiar with the teaching of the Bible on many of the things which they believe. Their faith, in this case, is not resting in the power of God, but in the wisdom of men. This causes men to interpret the teaching of the Bible in the light of their convictions, and not upon a careful study of what the Lord has said.

Then let us lay aside all that we have learned from men about the Bible, wipe the slate clean, and approach the Bible with our preconceived notions and opinions east aside, and let the Lord write upon the tablets of our hearts what he wants there. We can then be

assured that what we learn will be the truth, and not what some man has said about it. Never mind about the teachings of men; we are interested in the teaching of the Lord. With our minds open, we are willing and ready to listen to the teaching of the Master. All the human creeds and confessions of faith that have been arranged by man from the days of Christ, even until now, are to be forgotten by him who approaches

the study of the Bible with an open mind.

There may be "closed shops" in labor, but there should never be "closed minds" in the study of the Word of the Lord. We should sit at the foot of the cross and listen to the words of Him who "spake as never man spake," as the child sits at mother's knee to receive the lessons that are to mold his character for the tasks ahead.

Modernism — A Betrayal of Christianity

By J. P. SANDERS

It is characteristic of modern liberal theology, often known as Modernism, that it rejects the claim of the Scriptures concerning their origin and character. Yet it has retained certain elements of Christianity that have appealed to it and which it considers to be the real essence of religion. This condition has resulted in a compromise situation that is becoming more and more untenable to many persons within the fold of Modernism. But the roads of escape by which they are leaving are not bringing them back to the religion of the New Testament; they simply lead into other fields of human speculation and philosophy. From its inception the leaders of this movement have been inundated by the secularism of the world and have tended more and more to reject all the supernatural elements in New Testament Christianity. As a result, their efforts have not been directed toward making the world Christian, but have tended in the direction of desupernaturalizing Christianity. They have diluted the gospel to make it harmonious with the prevailing point of view of the world. The position which they occupy, consequently, is a very compromising one. Even Satanyana, a humanistic philosopher, formerly of Harvard University, recognized this trend in Modernism when he said, "The Modernist wishes to reconcile the church to the world, therein he forgets what Christianity came into the world to announce and why its message was believed. It came to announce salvation from the world. Having' no ears for this essential message of Christianity, the Modernist also has no eyes for its history."

Making Religion Scientific

There are a number of reasons why the Modernists have gotten themselves into this compromising position. Perhaps the first is the desire to make religion scientific. Following the lead of certain philosophers, such as Spinoza and Kant, they came to the conclusion that the old points of view and positions

could no longer be defended intellectually and that these points of view and positions would have to be surrendered. They did not want to give up religion altogether, so they held on to that residue of religion which they believed could harmonize with science and which was capable of intellectual verification. Thus, they threw out those elements of Christianity which involved belief in the supernatural. But they held on to what they claimed was the real essence of religion, i.e., religious concern for personal integration and social progress.

Of course, this position meant the rejection of the authority of Christ. For the Modernist there is no authoritative statement or objective standard of religious truth. Only those facts which they can verify in present human experience and which they believe can be reconciled both to the methods and the so-called "assured results" of modern science are maintained by them. The only sense in which they recognize Christ as Lord is as a leader, who had developed a more profound God-consciousness than other men have de-

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veloped. What the New Testament reveals concerning the uniqueness of his nature: namely, his pre-existence, his virgin birth, his use of miracles in his work, his vicarious sacrifice and atoning death and his bodily resurrection from the tomb, are rejected as being myths. One wonders why Modernists should call him Lord at all and recalls his own statement, "Why call ye me Lord, Lord, and do not the things which I say?"

The authority which the Modernist recognizes in religion is entirely subjective. One's own present verifiable religious experience constitutes the only authority that is acceptable. When the implications of this point of view are traced through to their logical conclusions, one becomes aware of the fact that what they really mean is this—the Modernist has substituted one authority for another. He has pushed aside the authority of Christ and in his place has put the authority of human reason.

The Bible and the Modernist

The Bible is not regarded by them as being an infallible revelation from God to men, but, on the other hand, it is simply a record of man's progressive religious experience. Its value does not lie in the fact that it tells one what God is like and what his will is, but it lies in the fact that it shows what others have thought about God. This enables one to guide and adjust his own thinking as he orients himself to that which he considers divine. This attitude toward the Bible is very easily seen in the following statement from W. R. Inge in an article, "Liberal Christianity," found in the "Hibbert Journal," January, 1951, "Miracles cannot be proved, and if they could they would have nothing to do with religion. Prophecies are either written after the event or the event is coked to agree with the prophecy. There is no reason to believe that a revelation of future events has ever been granted to a human being, not even our Lord himself."

Even a cursory examination of this modern liberal view enables one to see that it is a compromising position—a compromise of New Testament Christianity in the direction of humanism and atheism. One group of persons, the Humanists, recognizing' this compromising character of Modernism, has sought to solve it by going further in the direction of the scientific. Modernism is still too fundamental for them. They desire to throw out all the older trappings of religious thinking and feeling. The Humanist charges the Modernist with betraying his commitment to scientific method. If a strictly objective, empirical, scientific method is to be adhered to, even the residue of Christianity retained by the Modernist will

have to be discarded. The end result is that the Modernist has dismissed the concept of a personal God and champions a district naturalistic view of the world, which, after all, is atheism. Thus, when Modernism is carried through to its logical conclusions, it ends in a distinctly atheistic position.

Neo-orthodoxy

Another group within the Modernistic camp, sensing the instability of its compromising position, has veered away also, but in the opposite direction of the Humanist. This point of view generally goes by such names as New-supernaturalism, or Neo-orthodoxy. Sometimes it is called Crisis Theology or Dialectical Theology. Barth, Brunner and Niebuhr are leaders of this movement. The variation of this point of view from Modernism is seen chiefly in its attitude toward God and man. The members of the group have reacted against the extreme and almost exclusive insistence on the eminence of God, and: have emphasized his transcendence in a way to bring his supernatural character more in view. In contrast to Modernism's emphasis on the inherent goodness of man. Neo-orthodoxy emphasizes man's sinfulness.

One should not allow⁷ himself to be misled, however, into assuming that they have returned to New Testament Christianity. Jesus is not restored to a place of supreme authority. So far as this group is concerned, authority remains almost entirely subjective. Certainly the Bible is not accepted as a complete rule of faith and practice. The Bible is not regarded as an inherent revelation from God to man. It is, on the other hand, a kind of salvation history. But while the Bible is not the inspired Word of God, it is, nevertheless, in some peculiar sense, the Word of God when it speaks to some particular human soul in the privacy of his own religious experience. This group retains the point of view of Modernism in holding that science has completely destroyed the infallibility of the Scriptures.

Christ's Position

Neo-orthodoxy puts more emphasis on Christ than does Modernism. Yet, not in a way that returns Christ to his Mew Testament position. While he is regarded as a very good man, he is not the only begotten Son of God as the New Testament teaches. Thus, his unique character is denied him, including his sinlessness. According to Niebuhr, he could not have been tempted if he had not already sinned. The fact that there is so much variation upon many essential points of religion among those of the Neo-orthodoxy persuasion

an indication that it provides no 'table platform for the individual who!

of seriousness. Neo-orthodoxy is still liberal theology and is considerably more Modernistic than it is Christian.

The True Christianity

In contrast to these modern religious positions, there is the stability and permanence, as well as the simplicity, of the Christianity revealed in the New Testament. In contra-distinction to the compromising character and the tentative nature of these modern views, there is 'the faith which was once for all delivered unto the saints.'" The very simplicity of this revelation places an individual under an obligation to act humbly in accepting it. But the modern mind, charmed by its belief in its own competence, cannot sufficiently humble itself to accept, by faith, the infallible revelation from God. The very existence of such a revelation is an indication that "it is not in man that walketh to direct his setps," but the pride of the modern man prevents his being willing to accept any such biblical conclusion concerning his own limitations. Hence, he continues to be aptly described in the words of Paul as one who is "ever learning, and never able to come to the knowledge of the truth." —In "The 20th Century Christian."

LIFE'S GREATEST ACHIEVEMENT

(Continued from page 1)

12:42, gives us a good example of this for there we read "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue. Some tell you today that all one must do is just believe but we here have an example where people believed but because of fear they did not confess Christ as Lord. Had this been the proper fear it would have prompted them to. Then it is the fear of love that one must have to be well pleasing to Christ For we strive to please those we love.

There is an obedience that is slavish. The Israelites obeyed as slaves in Egypt. They obeyed for fear of the punishment that would be meted out to them if they did not obey. They did not obey for love's reason. Then there is a legal obedience and there is an obedience of love.

A fear of love and obedience toward God is the plan laid down by inspiration for true happiness. Reread, Eccl. 12:13, "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of Man." This is Life's greatest achievement. Are you Happy? Are you Obedient? Are you wearing the light name in Religion? Have you been a Christian, but quit working? Real happiness is with a high degree of obeying God and doing his commandments.

The Church In Prophecy

By GEORGE B. CURTIS

(NUMBER 2)

In a former article under this heading I dealt with II Samuel 7:12-16 and Psalms 110:1-4. We continue the study of Old Testament prophecies relative to the New Testament church in this article.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

1. The fulfilling of this prophecy was to be in the last days. (For definition of last days see Acts 2:16-17).

2. The mountain of the Lord's house shall be established in the top of the mountains. (Most commentators agree that mountain of the Lord's house refers to the government of the Lord's house—his church).

3. This government is to be placed above all others governments—Exalted above the hills. (See Eph. 1:20-23).

4. This house was to embrace the entire world—"All nations shall flow unto it."

5. The entering into this house of the Lord was to be entirely voluntary. "Many people shall say, Come ye, let us go, etc.

6. "He will teach us of his ways." We shall be like him.

7. "We will walk in his paths." We shall follow where he leads. We shall be directed by his word.

8. "Out of Zion," poetic name from Jerusalem. "Shall go forth the law—The law of the Lord, gospel of Christ.

9. "The word of the Lord from Jerusalem," repetition of the beginning place of the preaching of the gospel. (See Luke 24:45-53; Acts 1:4, 8, 12).

10. Any other place than Jerusalem could not be the beginning place of the New Testament Church.

The prophecies in Daniel 2 now engage our attention. Probably more false theories have tried to bolster their scripturalness by the use of Daniel's prophecies than from any other in the Bible. Daniel and the Book of Revelation have been misused by every would-be prophet and interpreter of prophecies down through the ages. I give here

the kingdom prophecy of Daniel Two in its fulness.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. The image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2: 31-45).

This is one of the most awe-inspiring prophecies written in God's book. Through the medium of this image in human form, with component parts of gold, silver, brass, iron and clay the God of heaven unrolls before the astounded eyes of the Babylonian monarch the history of ages to come. Among the things of intense interest to this king was the dissolution of his own kingdom. This took place under the rule of his own son. The Medo-Persian empire next was to rise and fall. This was seen in the part of the image depicted by the silver. Next the Alexandrian-Greek empire hurtles before the eyes of the king, to rise and fall, even as the brass appears and is ground to pieces by the "stone cut out without hands." Next there comes the terrible empire of the Romans—strong, cruel, and relentless. This was a conglomerate of peoples, held together as by bands of iron, yet as far from cohesion as in iron and clay. This kingdom, too, was to go down under the impact of "the little stone."

By far the most interesting and important to us is "that stone that was cut out of the mountains without hands." That stone represented the kingdom that the God of heaven was to set up. It was to be set up during the "days of these kings;" i.e., sometimes between the rise of Babylon and the fall of Rome. A further index to the time of the establishment of this kingdom is seen in the impact of the stone upon the image. The head of the image represented Babylon. If the stone had struck the image in the head, it would have indicated that God set up his kingdom during the time of the Babylonian empire. Or, if the stone had struck the breast of the image the kingdom of God would have been set up during the time of Medo-Persia. Or further, if this "little stone" had struck the image in the abdomen and thighs, the kingdom of God would have had its beginning during the Greek world dominion. But, inasmuch as the stone struck the image in the feet this indicates that the kingdom of God had its origin during the duration of the Roman empire.

This vision with Daniel's interpretation forever refutes many of the doctrines centered around the establishment of the kingdom of God. Freewill Baptists teach that God set up his kingdom in the Garden of Eden. This was centuries before the rise of Babylon. Therefore they are wrong. Many religionists go back to the promise of the blessing to Abraham for the time of the establishment of God's kingdom on earth. This, too, was long before the rise of Babylon. Therefore the position cannot be correct. Others place

the beginning of the kingdom at the time that God gave the Ten Commandments from Sinai. This was also long before the rise of Babylonia. Therefore, wrong.

In a future article we shall study this prophecy at greater length.

SALVATION

By LLOYD E. ELLIS

Quite often we hear people talking about this matter of salvation, and find that preachers and others are continuously telling people that they ought to be saved, but how many stop to explain just what is meant by this matter of **salvation**? What does one mean by "salvation?"

A great number of religious teachers are confusing the people in regard to salvation. They create great excitement and then fail to inform the people as to what they should do to be saved.

The recognized value, or worth, of something will help to determine just how interested people may become. If an item doesn't measure up to the claims, people will soon lose interest in it, and on the other hand, a matter may be of great value, but if one does not know, or recognize that value, his interest will likely be small.

Salvation is valuable from a double standpoint. The individual who is **saved**, is saved from the consequences of his sins, and at the same time becomes an heir of eternal joy. The Bible teaches there is sorrow or happiness, one or the other, awaiting each one after death and the judgment. The unforgiven sinner will have sorrow in being sent away from God, (Matt. 25:41; II Thess. 1:8, 9), but the one who is saved will be welcomed into the eternal presence of God, (Matt. 25:34; Heb. 5:9; Rev. 22:1-5).

In other words, salvation means that one is saved **from** something undesirable, and saved **to** something very much to be desired. Whatever it is that is undesirable in the other world is very bad, and whatever joys await the righteous are very much to be desired. If one reads the Bible carefully, he should come to understand how great these are, and with a clear understanding, he ought to desire salvation.

Having thought upon the desirability of escaping the undesirable, and the joy and happiness being prepared for the one who is the heir of eternal salvation, one should be interested in learning how he may be saved from the consequences of his sins, and how he may become one of God's beloved children.

The "process" of salvation is not a ritualistic one, but has to do with the understanding and will of man. God

appeals to the reason of man (Isa. 1:18), and Jesus implores that men listen and come to Him, that they may have release from their sins (Matt. 11:28-30). Jesus is the author of eternal salvation (Heb. 5:8, 9), and John wrote in order that men might be informed concerning the truth of Christ and thus be led to Him, (John 20:30, 31).

One hears of Christ through His word, (Rom. 10:17). Repentance is commanded (Acts 17:30) and one who believes is ready to repent, or to turn to God. Jesus stated that it is necessary to confess Him before men, (Matt. 10:32, 33; Luke 12:8, 9), and such confession is by word of mouth, (Rom. 10:10). One also confesses Christ by obeying Him. One who thus believes is ready to be baptized and Christ commanded baptism (immersion), (Matt. 28:18-20; Mark 16:15, 16). Paul stated that one is buried with Christ and clothed upon with Christ when he is baptized (Rom. 6:4; Gal. 3:26, 27).

These various actions — belief in Christ, repentance and obedience, as

indicated above, put one into a relationship with Christ not to be obtained otherwise, and from that time onward, as long as one lives upon earth, one is to follow the righteous commandments of the Lord. If he has been guilty of evil deeds he is to do them no more, and he is to begin doing whatsoever things God through Christ has directed one of His children to do in this, the Christian age, (Matt. 28:20; Rom. 6:4; Acts 2:42; 20:7; Heb. 10:25; I Cor. 16:1, 2).

In fact, practically everything written in the letters, from Romans through Revelation, is directed toward telling Christians how to live in the church of the living God, while they dwell upon the earth.

Thus one may learn that salvation is not some mysterious thing which may suddenly come into one's life, but results from a study of the word of God, and obedience to His commandments.

Let us lay hold on eternal salvation by believing in Christ and obeying Him, (Heb. 5:9).

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"The Truth About Catholics"

By JADY W. COPELAND

(NUMBER 2)

We continue our study of a little booklet printed by the Catholics pointing out what they do, and do not believe. In the November 1st issue of *The Gospel Light* we pointed out that the booklet tries to prove that the Bible gives "the primacy of honor and jurisdiction to Peter and to his successors, the popes." Of course the Bible teaches no such thing. (See above mentioned issue). Now following on down in the tract we find this, "The Catholic Church teaches, with our Lord and his apostles, that the Eucharist contains really and indeed the body and blood of Jesus Christ under the appearance of bread and wine. (If God has given us the functions to change bread and wine into our body and blood, can we question his word when He says "This is my Body. This is my Blood?")" Yes this is an exact quote from the Catholic book. They teach that the bread and cup of the Lord's Supper is literally and actually changed into the real blood and the body of the Lord. If such be the case, he had much blood, for men and women have been drinking of that blood for almost two thousand years, yet there is only about 5 quarts of blood in the average man's body. In that case the blood and body of Christ would have to be multiplied perhaps as was the loaves and fishes by the Sea of Galilee. But such is really absurd and is based upon ignorance of God's Holy Word. Let us investigate here.

Their "proof" of course comes from Matthew 26:26-28 "Take ye and eat: this is my body. Drink ye of this for this is my blood." (Catholic version). They tell us that this actually means that the real blood and body is eaten when we eat the Lord's supper. Then they say "If it were only bread and wine, how can a man be damned for partaking unworthily?" But I ask, What has this to do with taking and eating the Lord's supper unworthily? I see no connection. But now let us study their proof-text just a little. On this occasion, of course, the Lord was eating with his disciples. They were eating the passover. Now what was the contents or materials used. They were eating unleavened bread, for it was on the first day of unleavened bread. The "blood" or "cup" was fruit of the vine for Jesus says in the parallel passage in Mark 14:25, "I will drink no more of the fruit of the vine . . .

Now let us think. If, as the Catholics teach, this means "really and indeed" the body and blood of Jesus, then

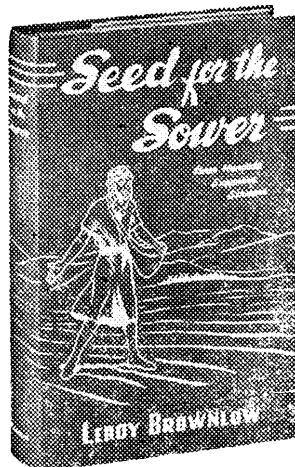
how could it have happened, for Jesus was with them. His blood was still in his veins, and his body was present before them all. Yet he said "This is my body . . . this is my blood." Did they "really and indeed" eat his body there? Did they "really and indeed" drink some of his blood, which at that very moment was flowing in his veins? Now looking at it in that light, we see how ridiculous it is. But what does this passage mean? When we begin to read and study the Jews, and their language, we see that this was a favorite expression . . . that is to use the figure of speech which we call the metaphor. A metaphor is "the use of a word or phrase literally denoting one kind of object or idea in place of another by way of suggesting a likeness or analogy between them." (Webster). We turn to Gen. 41:26 and read "The seven good kine are seven years." This was Joseph interpreting Pharaoh's dreams. Were these seven kine, Catholic friend, "really and indeed" seven years, or did they only represent seven years as interpreted by Joseph? Then in Gen. 40:12 "the three branches are three days." Were they "really and indeed" three days? Of course we can understand these. Then again concerning Daniel's dream of four beasts recorded in Dan. 7 we read in verse 23 "The fourth beast shall be a fourth kingdom." It was not actually a kingdom, only a representation thereof. That was what was meant by the dream. But again in I Cor. 10: "That rock was Christ." We do not

understand that Christ was "Really and indeed" a rock, but "they drank of that spiritual rock, and that rock was Christ." You see, therefore great use of the metaphor and such is the case in Matthew 26. The Lord with the disciples was observing the passover, at which occasion the Lord's supper was instituted. He took the bread which they were eating, (unleavened bread) blessed it, brake it and gave to his disciples and said "Take ye; this is my body. And he took the cup and when he had given thanks, he gave to them: and they all drank of it." See also Mark 14:22-25. It is also in Mark that Jesus says that the "blood" is the fruit of the vine. (Mark 14:25).

Friends this could not mean the actual blood and body of our Lord, for he had not yet been crucified, and his blood was not yet shed. It was to be eaten in the Kingdom representing the blood and body of Christ after we become Christians. In the human body, the life line is said to be the blood. In the days of the law the mystery of life was in the blood of animals and men. Gen. 9:4, Lev. 7:26-27. In Matt. 26 Jesus was instituting the Lord's Supper to be taken by those in his Kingdom, (vs. 25 of Mark 14). Jesus declares that his blood was shed for the remission of sins and his blood represents that life that is to be had in Him. He says in John 6:54-56 "He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up in the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me. and I in him." Paul says in Col. 1:20 that we are at peace

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with him through the blood shed on the cross. The Hebrew writer plainly says that it is through or by the blood of Christ we obtain eternal redemption, for apart from the shedding of blood there is no remission. (Heb. 9:12-14, 22). We are baptized into his death, thus contacting his blood. (Rom. 6:3). Then as a child of God we assemble around the Lord's table in his kingdom in remembrance of his death, burial and resurrection. (Acts 2:42, Acts 20:7, 1 Cor. 11:24, 30). This gives us added strength and life to go about our daily work in the service of the master.

Surely honest people can see the truth on this statement of the Lord. As I close this article, let me assure you again that I have no ill will for those who call themselves Catholics, but I pray that this and other articles will in some way help to show some the truth along these lines.

OBITUARY

ELMORE B. WINGFIELD

Elmore B. Wingfield was born June 6, 1870, and departed this life June 29, 1951, being 81 years and 23 days old at his death. He was married to Mattie Ann Kelley October 31, 1889, who is still living. They were very agreeable and devoted to each other for nearly sixty-three years.

They both became Christians before they were married, and have been very faithful all of these years. When at home at night they had scriptural reading and prayer for nearly sixty years, and it was unusual for them to be away from home.

Brother Wingfield was a deacon for the church at Delight for several years, and for the last twenty or twenty-five years he was an elder for the same church. On one occasion when we were talking about people being faithful in attending services on Lord's day, he said it had been fifteen years since he had missed a Lord's day.

They had no children, and sister Wingfield is very lonely, but she has a number of relatives in the flesh, a host of friends and brothers and sisters in Christ to cheer and comfort her in time of need. Her faith and courage is strong, and she still reads her Bible daily.

As was said of Abel, I believe we might say of Brother Wingfield. "... he being dead, yet speaketh" (Heb. 11:4).

As Brother Wingfield is gone, more responsibility falls upon our shoulders, and may his noble example inspire us to do greater things for the Lord. Several older brethren have crossed over on the other side in the last few years, but I am thankful that we have in the church at Delight a number of younger

men who have had greater opportunities to carry on the work of the Lord than we have had, and some of them seem to be willing and ready to do so. So I am sure the work of Brother Wingfield and others who have passed on has not been in vain.—J. A. Copeland.

"The fields are white unto the harvest, but the laborers are few."

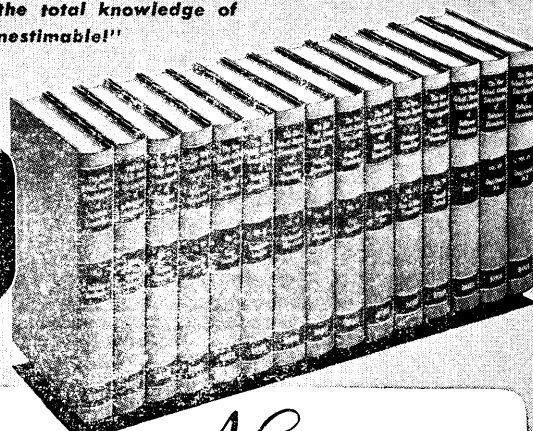
MORE EVANGELISTS NEEDED IN GERMANY

By WELDON B. BENNETT

Before me lies a map of Germany. We have gotten a "toe-hold" in West-Germany, but as I look at the cities where we have congregations, I see they are so few in comparison with the many others where we have not as yet preach-

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... century!

ed the gospel. At present we have congregations in six of the forty cities of more than 100,000 population. Not far Northwest of Frankfurt is the Ruhr valley with several cities of one-half million people—Escen, Cologne, Dusseldorf, Dortmund, etc. North of us lie Hannover and Bremen (Both having some 400,000) and Hamburg (with one and a half million). South of us lying half-way between Frankfurt and Munich is Stuttgart with one-half million people.

During the past few months new congregations have been begun in Karlsruhe and Wiesbaden (both having some 200,000). We are now looking with longing eyes both to the north and south, particularly toward Hamburg and Stuttgart. We have had letters from Christians in both of these cities begging us to come and help them. A soldier in Stuttgart wrote recently that he would personally give \$25 a month if someone would come here.

Why haven't we gone to all these places? Why are we hesitating? We have now in Germany eleven German and five English speaking congregations. Serving these are eleven American and seven full time German preachers, with some other young German preachers who are working part time and attending school. Almost all of us American evangelists have our "Timothies." In a few years we hope that these German preachers will be able to carry on a work as regular evangelists. But we now see how wise is the method employed by evangelists in New Testament time—two or more men working together. Especially is this important for one working in a foreign country, speaking a language which is not his native tongue.

Brethren, we have been spreading, but we cannot spread much more at the present time with the few workers we have. We need 100—or rather 500 well trained evangelists in Germany right now. We are happy to see young men who have just finished college coming. In many ways youth is an advantage. —the language comes easier; they can perhaps become adjusted easier than older men. But on the other hand we need many men also with experience and wisdom. The problems of establishing and developing churches are about the same in every country, and we have often seen the need and longed for older men in the field.

I should like to appeal to you preaching brethren who have had ten to twenty years preaching experience to consider seriously the matter of coming to Germany. If you live near a school where German is taught, go and enroll next semester. Begin now to study the language and prepare your-

self for preaching the gospel in Germany. Or if you prefer, you may buy a linguaphone machine with records of elementary lessons. We shall be glad to correspond with you and assist you all that we can.

Three months ago Brethren Dick Smith and Max Watson moved to Karlsruhe. They did not know any German people there, but they knew that

among 2,000,000 people they could surely find some who would lend a favorable ear. They announced a tent meeting. On the opening night there were some 200 present. One month ago Brother Loyd Collier and Heinrich Blum began in Wiesbaden. A meeting place in a well-known school was secured and much advertising through the newspapers and hand-bills was done.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: 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.

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